



COMMENTARY
ON THE
NEW TESTAMENT

ACTS. EPISTLES,
AND REVELATION.



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THE New Testament

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR
JESUS CHRIST.

ACCORDING TO THE AUTHORISED VERSION.

*WITH A BRIEF COMMENTARY
BY VARIOUS AUTHORS.*

[V & J]

THE ACTS, EPISTLES, AND REVELATION.

With Map.

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THE TEXT in this Commentary is a reprint of the last Edition with marginal references, published at the Oxford Press,—with the following differences :

1. Quotations from the Old Testament are printed in thick type. As, for example, in Acts i. 20.
2. Each new paragraph is headed with the sign ¶ and followed by a space.
3. When a verse does not end with a full stop, the succeeding verse is not begun with a capital letter. See, for example, Acts i. 21.

It is hoped that the two latter features of the printing will to some extent supply the place of a "Paragraph Bible" to those who aim at an accurate study of the Holy Scriptures; while at the same time it will not interfere with the division into verses which is so familiar to readers.

The Chronology of the Acts is arranged according to the principle adopted in the Gospels in reference to the Birth year of our Lord (See *Advertisement to Gospels*).

On the dates of the Epistles of St. Paul, see *Note* at the end of Acts.

LIST OF THE COMMENTATORS.

- | | | |
|-----------------------------------|---|--|
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THE ACTS OF THE APOSTLES.

COMMENTARY.

TITLE.

THE writer of this Book, St. Luke, states that he intends it as a continuation of his Gospel; in fact, we may consider the two treatises as making One Book, the subject of which is THE WORK OF CHRIST, first, in the days of His flesh, secondly, after His ascension into Heaven. "The former treatise" is "made . . . concerning all things "that Jesus *began* both to do and teach until the day in which He "was taken up." The second treatise tells of what Jesus *continued* to do and teach, by His Spirit given to the Church, *after* He was taken up.

The purpose thus indicated in the opening verses must always be borne in mind when we desire to study this Book aright. We are thus enabled to see how every act of the Apostles is done in the power, and under the guidance, of Christ, from His throne in Heaven. They heal the sick, not by their own power and holiness, but by His (ch. iii. 12. xxviii. 8.). They preach, not themselves, but Him. They know that He is with His Church always, even unto the end of the world.

The Church of England, in the Service for the Ordering of Priests, praises Almighty God, for giving to us His dearly-beloved Son Jesus Christ; "Who, after He had made perfect our redemption by His "death, and was ascended into Heaven, sent abroad into the world "His Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose "labours and ministry He gathered together a great flock in all the "parts of the world." This great fact, full of comfort and blessing, is the main subject of *The Acts*—CHRIST, ever-abiding in the words and deeds of His servants. Let us take once for all a few of the many instances of the work of our ascended and enthroned King, which are recorded in the book before us. He appoints a twelfth Apostle (i. 24.), sends down the Spirit (ii. 33.), increases His Church (ii. 47.),

THE ACTS.—TITLE.

works miracles (iii. 6 ; iv. 10, 30 ; ix. 34 ; xiii. 11 ; xiv. 3 ; xix. 13.), reveals Himself to the dying saint (vii. 55, 56.), opens the Church to the Gentiles (xi. 21.), sends His Angel to deliver St. Peter (xii. 7, 11, 17.), and to strike Herod (xii. 23.).

The whole work of Christ in His Church cannot indeed be told in any book (John xxi. 25.), seeing that it will continue till the end of time. The Acts gives the history of the *foundation* of the Church, and tells how it was established amongst men of different races, opinions, and degrees of knowledge. It is therefore a manual, both of missionary labour, and of Church doctrine and discipline. As the central book of the New Testament, standing between the Gospels and Epistles, it helps us to see how the holy life of Christians has its source in the life of Christ.

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord : that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. Amen.

CHAPTER I.

1 *Christ, preparing His apostles to the beholding of His ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto Him, even to the utmost parts of the earth. 9 After His ascension they are warned by two angels to depart, and to set their minds upon His second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE former treatise have I made, O ^aTheophilus,

^a Luke 1. 3.

^b ver. 9.

Mark 16. 19.

Luke 9. 51.

& 24. 51.

1 Tim. 3. 16.

^c Matt. 28. 19.

Mark 16. 15.

John 20. 21.

ch. 10. 41, 42.

^d Mark 16. 14.

Luke 24. 36.

John 20. 19.

26. & 21. 1, 14.

1 Cor. 15. 5.

of all that Jesus began both to do and teach,

2 ^b until the day in which He was taken up, after that He through the Holy Ghost ^c had given commandments unto the apostles whom He had chosen:

3 ^d to whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

CHAPTER I.

1—11. Introduction. The last days of Jesus on earth, and ascension into Heaven.

1. "The former treatise," that is, the Gospel, relates Christ's life on earth, the present, the work of Christ glorified. *That* shews us the Root of the Church, *this* its branches (See Introduction.).

2. "Commandments." See the marginal references, and verses 3, 4, 8 of this chapter. These commandments He gave them "through the Holy Ghost"; He spoke to them out of the fulness of the Divine Spirit which He had received from the Father without measure (Isaiah xi. 1, 2. St. John iii. 34.). By the same Spirit He speaks to His people now, awakens their spirits into communion with His, teaches them, comforts them, gives them commandments by ruling their consciences.

"Whom He had chosen." See St. John ii. 23—25. xv. 16.

3. "Being seen of them forty days." That is, at intervals. He was not, as before, living constantly with them. He sometimes appeared and disappeared suddenly. By this means they were enabled to learn, first, that He really lived and watched over them, secondly, that henceforth they were not to see and be with Him as before. They, and the Church of which they were the first-fruits, were now to walk by faith, not by sight. We are not told fully what were the things of which He spake at His appearances. Sometimes He explained to them how the Old Testament was fulfilled in Himself (St. Luke xxiv. 45.), at others

1. "*Theophilus*," see on St. Luke i. 3.
2. "*Taken up*." That is, by God the Father. As the eternal *Son of God* Christ returned to the glory in which He had dwelt from everlasting; as the *Son of Man* He was for the first time taken up into glory.
3. "*Being seen of them forty days*." The original implies, "appearing from time

"to time during forty days." And the word translated "seen" is not the same word as in 1 St. John i. 1. It implies, that in order to converse with the disciples, He quitted the invisible world on each occasion. From this passage only we learn the interval which took place between the Resurrection and Ascension.

THE ACTS, I.

A. D. 30.

^e Luke 24. 43, 49.

² Or, *eating together with them.*

^f Luke 24. 49. John 14. 16,

26. 27.

& 15. 26.

& 16. 7.

ch. 2. 33.

^g Matt. 3. 11.

ch. 11. 16.

& 19. 4.

^h Joel 3. 18.

ch. 2. 4.

& 11. 15.

4 ^e and, ² being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, ^f which, *saieth He*, ye have heard of Me.

5 ^g For John truly baptized with water; ^h but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of Him, saying, ⁱ Lord, wilt Thou at this time ^k restore again the kingdom to Israel?

ⁱ Matt. 24. 3. ^k Isai. 1. 26. Dan. 7. 27. Amos 9. 11.

probably He gave them instructions concerning the future, and prepared their minds for the reception of the promise of the Father. Here, as throughout all His education of them, He gave them knowledge as they were able to bear it. He did not give them a full knowledge of future events, as their question (in verse 6.) shows.

4. They were to preserve their visible unity until the Spirit of inward unity should descend upon them, a bond which should keep them one, after they were scattered over the world. And this Spirit was to be given at Jerusalem, a witness to the Jews and to us that the Christian Law was to be born out of the Law of Moses; that the living waters were to come forth out of Mount Zion, to water the whole spiritual earth (See Zech. xiv. 8, 9. Isaiah ii. 3.). Next to the coming of Messias, the gift of the Spirit was the most precious promise in the Old Testament.

5. Our Saviour reminds them that this promise had been already declared necessary to the foundation and building of the Church, and that the sanctification and purification of Israel which God had promised, had not as yet been wrought. Some of them had heard John's words, "I indeed baptize you with water . . . but He shall baptize you "with the Holy Ghost and with fire" (St. Luke iii. 16.). His baptism had been unto repentance, those who came to it had "confessed their sins" (St. Matt. iii. 6.), their need of cleansing from sin, and of a Saviour to make them just. And when John had led them thus far, and had told them of the coming of the Lamb of God who should take away the sin of the world, his work was ended. The Saviour appeared, and put away sin by the sacrifice of Himself. Then the baptism of John gave place to the baptism of water and the Holy Ghost, which had a different work to do. It conveyed to the whole Church, not the *promise* of a Saviour, but a salvation *already wrought*, it was the sign of a new birth unto God. It visibly signed and sealed the promises of forgiveness of sin, of our adoption into God's family, of our brotherhood through Christ (See the xxviith Article). The Divine gift to the Apostles at the Pentecost was therefore only the beginning of a gift which should rest unceasingly upon the Church unto the end of the world,—of justification, sanctification, adoption, unity.

6. Both in the Gospel of St. Luke and in the Acts the kingdom of

4. The reading in the margin is that of some ancient versions. If correct, it seems to signify that He suddenly appeared to them as they were breaking bread, and that He was known of them then. See St. Luke xxiv. 30, and Note there. But probably the text is right.
6. "When," &c. Better, 'They, therefore, who had come together, asked Him,' &c.

THE ACTS, I.

7 And He said unto them, ¹It is not for you to know the times or the seasons, which the Father hath put in His own power. A. D. 30.
¹ Matt. 24. 36.
Mark 13. 32.
1 Thess. 5. 1.

8 ^m But ye shall receive ²power, ⁿafter that the Holy Ghost is come upon you: and ^oye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. ^m ch. 2. 1, 4.
² Or, the power of the Holy Ghost coming upon you.
ⁿ Luke 24. 49.
^o ver. 22.
Luke 24. 48. John 15. 27. ch. 2. 32.

God is continually spoken of in connection with the gift of a Divine Spirit to men; those who receive of the Spirit have the kingdom within them. Therefore, when our Lord now renews the promise of the Spirit, the Apostles see in this renewal a foretelling of the establishment of the kingdom, and this explains their question. It is as if they said, 'Thou hast always told us that the Spirit shall be poured upon us from 'on high to make us children of the kingdom; is the time now come, and wilt Thou indeed restore the kingdom of our fathers, and fulfil the 'blessings which the prophets foretold?' What was the exact nature of their expectations,—how far right or wrong—we are not told. Our Lord does not stay to correct them, but leaves it to the promised Spirit to illumine their understandings, and to guide them into all truth. He simply tells them that their question is of things which it concerns them not to know (Compare St. Mark xiii. 32.). The disciples were bidden indeed, as we all are, to look for the signs of the times, to watch in all things which go on around us the workings of God's providence, to look for any thing which may give us useful warnings of evil days at hand, or signs of any mission of love and mercy to the Church. This we are to do by watching, and prayer, by the study of history, and of the Bible most of all. This is altogether of a different character to speculations about "times and seasons," particular years, or particular men, into which persons sometimes enter, led by foolish curiosity or by self-conceit. In the one case the enquiry leads to humility and pure living, in the other to vanity, to strife and vain-glory, to intrusion into the things of God.

8. "But," He continues, "such knowledge as is needful for you will "be given. I give it not now, it will be given through the Holy Ghost "which shall come upon you." The special gift of the Spirit which He mentions is *power*. The experience of the last few days must have shown them how they needèd it, both in knowledge and will. As yet they were not competent to do the great work to which they were called, but the Spirit, who alone could do so, would give them power to understand the mysteries of God's kingdom, and to labour in making them known. And the first-fruits of the Spirit would be the witness which they should bear to Christ. The kingdom would begin by men being converted through their preaching first at Jerusalem, then further and further off, even unto the uttermost parts of the earth. They did not yet fully understand this, but thought that He spoke only of *Jews* scattered abroad.

7. "Put in His own power." Better, 'arranged by His own authority.' The Greek word which is translated *power* in the next verse, is not the same as that in this.

THE ACTS, I.

A. D. 30. 9 ^p And when He had spoken these things, while

^p Luke 24. 51. they beheld, ^a He was taken up; and a cloud received Him out of their sight.
^{John} 6. 62.
^q ver. 2.

10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them ^r in white apparel;

11 which also said, ^s Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^t shall so come in like manner as ye have seen Him go into heaven.

12 ¶ ^u Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

9. From St. Luke's Gospel we know that He then blessed them, and whilst in the act of blessing He was taken up, literally *lifted up*. It was no sudden disappearance, such as they had witnessed before (St. Luke xxiv. 31, compare verse 36, and St. John xx. 19, 26.), but He was lifted up into the sky in their presence, their eyes followed Him until at last the bright cloud hid Him from their sight. So the Church *saw* Him for the last time. So we think of Him and pray to Him, sitting on His throne in bodily form, as our brethren the Apostles saw Him disappear. But let it not be forgotten that while the ascension of Elijah may be compared to that of a bird which none can follow, that of Christ is a bridge between Heaven and earth, laid down for all who are united to Him. The appearance of the Angels seems to bear witness to this truth (Compare St. John i. 51.).

10. When at length they turned their wistful eyes to earth again, they found that two men (that is, evidently, angels) had taken up a place beside them, and now spoke to them words of solemn meaning and importance. They bade the Apostles gaze no longer. Their Lord was taken from them, they were now to return and remember His words, and be guided by His promised Spirit. The attitude of the Church from that day until the end of the world was to be that of solemn expectation. We wait; we believe in Him, listen to the voice of His Spirit, show forth His death,—*until He come again*. Knowing that He disappeared from our sight in the act of blessing, we are taught to think of Him with *Faith*, and *Hope*, and *Love*. He abideth our Mediator, Intercessor, High Priest; He bids us set our affections on things above, where He is, to ascend up to Him in heart and mind, and with Him continually to dwell. The expectation shall come to an end, and they who have believed shall see, when He shall come again, as He went up, borne on the clouds of Heaven, to gather His triumphant Church unto Himself.

12—26. Interval between the Ascension and Pentecost. The Days of Expectation.

12. "*A sabbath day's journey*." That is, according to Rabbinical authority, founded on Num. xxxv. 5 and Josh. iii. 4, two thousand cubits, about six furlongs. It was the distance between the ark and the tents.

THE ACTS, I.

13 And when they were come in, they went up ^{A. D. 30.}
^x into an upper room, where abode both ^y Peter, and ^z James, and John, and Andrew, Philip, and Thomas, ^y Bartholomew, and Matthew, James *the son of* ^{2, 3, 4.}
 Alphæus, and ^z Simon Zelotes, and ^a Judas *the bro-* ^{z Luke 6. 15.}
ther of James. ^{a Jude 1.}

14 ^b These all continued with one accord in prayer ^{b ch. 2. 1, 46.}
 and supplication, with ^c the women, and Mary the ^{c Luke 23. 49,}
 mother of Jesus, and with ^d His brethren. ^{d Matt. 12. 55.}

15 ¶ And in those days Peter stood up in the
 midst of the disciples, and said, (the number ^c of ^{c Rev. 3. 4.}
 names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs

13. The Apostles on returning to the city, entered *the* upper room (as the original reads) where they were living. The expression "*the* upper room" indicates one in particular. Probably it was the same in which the Lord instituted the Lord's Supper, appeared to them after His resurrection, and afterwards poured upon them the gift of the Holy Ghost. As Israelites who cherished earnestly the hope of their fathers, "they were continually in the temple." But they were something more. They were a family bound together by the recollection of their departed Head, and as members of this family they dwelt together waiting for the promise of the Father. This then was the first "Church" in Christendom; in it the old Dispensation gave birth to the new; out of the ancient Passover sprang the Christian Feast.

With the eleven Apostles were these other disciples, their names unknown to us. A few believers appear in the Gospel history, whom we may suppose to have been here. These were dwellers in Jerusalem, there were many others in Galilee, as we gather from 1 Cor. xv. 6. With the one hundred and twenty were also the holy women who had ministered to Jesus in His life and His death, and the Blessed Virgin Mary, here mentioned for the last time.

14. "Prayer and supplication." The holy Eucharist is not mentioned. In all probability it was not celebrated until after the Pentecost.

15. The "hundred and twenty" were believers *in Jerusalem*. There were many others in Galilee and elsewhere (See 1 Cor. xv. 6.).

16. Our Saviour had chosen *twelve* Apostles after the number of the tribes. One had been lost. St. Peter, therefore, in these days of expectation proposes to the disciples to fill up the gap before they should be summoned to their Lord's work. He first reviews the traitor's history. He was, like the rest, a true Apostle, he had received

13. There are three other lists of the Apostles (St. Matt. x. St. Mark iii. St. Luke vi.). They all differ slightly in the arrangement of the names, and the two lists given by St. Luke have "Judas the brother of James," where St. Mat-
 thew has "Lebbeus," and St. Mark "Thaddeus." See on St. Matt. x. 2.
 15. "In those days." That is, in which they were obeying the Lord's command by waiting in Jerusalem.

THE ACTS, I.

A. D. 30. have been fulfilled, ^f which the Holy Ghost by the mouth of David spake before concerning Judas, ^g which was guide to them that took Jesus.

17 For ^h he was numbered with us, and had obtained part of ⁱ this ministry.

18 ^k Now this man purchased a field with ^l the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

his commission from Christ. But he set it at naught. He who had obtained a glorious lot, chose rather "the reward of "iniquity," and now he had perished hideously in the field which he had bought. The name of the field testified to the horror with which his deed was regarded by all the dwellers in Jerusalem. (See on St. Matt. xxvii. 7, 8.)

This being so, St. Peter turns to Scripture to guide them in the matter. He takes two Psalms which, no doubt, refer to the sufferings of David through his false friends. And he applies these to the present circumstances. The whole of the Old Testament is one great prophecy of Christ. All good men who suffered unjustly, all who sacrificed themselves for their brethren, all who interceded with God for others, were types of Christ. When He came, He did but gather up in Himself every good and loving deed which had ever been done. The kings sitting upon their thrones, had Christ for their end, they held the kingdom as a preparation for the kingdom which should be established through all the earth. In like manner every man, like Pharaoh who set himself against the throne and majesty of God, was a forerunner and a type of Antichrist himself; and if we interpret Scripture rightly, each prophecy of Antichrist is fulfilled in each wilful enemy of the Gospel, but will never be fulfilled *entirely*, until the last great Antichrist shall come. Now the treachery of Ahithophel towards David was a type of the most terrible act of unrighteous treachery in return for righteous love, the treachery of Judas. "David's words concerning him," says the Apostle, "have been fulfilled in his wretched death, for it is "written, 'Let his habitation be void.' And there are other words "which ought to guide us, 'his bishoprick let another take.' He is "gone. God has judged him. Our part is to work (21, 22)."

The qualification necessary for an Apostle agrees with that stated by Christ Himself (St. John xv. 27.). The Baptism of John was the introduction to our Lord's public ministry, the Resurrection was the completion of it, the beginning of His life of glory. The knowledge of these were absolutely requisite to begin with. There was also necessary a preparation of life and character. Of this the Apostles knew that God would judge.

17. "Part." Literally 'lot.' It had not been his own choice, but had fallen upon him by the free gift of God. The original word is that from which our words 'clerical' and 'clergyman' are derived.

THE ACTS, I.

20 For it is written in the book of Psalms, A. D. 30.
Let his habitation be desolate, and let no
man dwell therein: and his ² bishoprick let
another take. Ps. 69. 25; 109. 8. ² Or, office,
or, charge.

21 Wherefore of these men which have companied
with us all the time that the Lord Jesus went in
and out among us,

22 ^o beginning from the baptism of John, unto o Mark 1. 1.
that same day that ^p He was taken up from us, p ver. 9.
must one be ordained ^q to be a witness with us of q ver. 8.
His resurrection. John 15. 27.
ch. 4. 23.

23 And they appointed two, Joseph called ^r Bar- r ch. 15. 22.
sabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, ^s which s 1 Sam. 16. 7.
knowest the hearts of all *men*, shew whether of 1 Chr. 28. 9.
these two thou hast chosen, & 29. 17.
Jer. 11. 20.
& 17. 10.

25 ^t that he may take part of this ministry and
apostleship, from which Judas by transgression fell, t ver. 17.
that he might go to his own place.

26 And they gave forth their lots; and the lot
fell upon Matthias; and he was numbered with
the eleven apostles.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproring, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by His miracles, wonders, and signs, and not crucified without His determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted.* 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing His church.*

23. "They," apparently the whole body of disciples, "appointed, (that is, presented, or nominated,) two." We know nothing of them beyond what is told us in this passage. Barsabas must not be confounded with Barnabas the Apostle. The prayer is the first recorded prayer to *Christ*, whom they address as "Lord," confessing Him to be Jehovah, the living God. That the prayer was to Christ, and not to God the Father, is plain from a comparison with verse 2, and St. John vi. 70.

25. The substitution of "place" for "part" marks a very solemn and terrible contrast. Judas had had a part in the ministry and apostleship of Christ, he had thrown it away, that he might go to his own place, the place appointed for doers of deeds like his.

26. The lot was cast; disposed, as we doubt not, by Christ in answer to their prayer (Prov. xvi. 33.); and St. Matthias was numbered with the eleven Apostles. This is the only time that he is mentioned.

THE ACTS, II.

A. D. 30.

^a Lev. 23. 15.
Deut. 16. 9.
ch. 20. 16.
^b ch. 1. 14.

^c ch. 4. 31.

AND when ^athe day of Pentecost was fully come, ^bthey were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and ^cit filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

CHAPTER II.

1—13. The Gift of Pentecost.

“The Feast of Pentecost,” also called “the Feast of Weeks,” and the “Feast of the First Fruits,” was the second of the great Jewish festivals. The Bible does not tell us that it was to commemorate any special event, but later Jewish writers declare, with much probability, that it was in memory of the giving of the Law on Mount Sinai. The second title refers to the fact that it was kept seven weeks—a “Sabbath of weeks”—after the Passover, and indicates that it was the completion of the Passover Season; and the third name shows it to have been the thanksgiving for the harvest. We have thus three thoughts connected with it. It completed the season which reminded the Jew of the great deliverance from bondage, it reminded him too that by giving him the Law God had made him a citizen of a free people, and that the same Lord gave him his food in its appointed seasons.

2. “The sound as of a rushing mighty wind” proclaimed that the promise of the Father was come, the sign was one of power and vehemence and life; and would answer to the wonderful signs which accompanied the giving of the law on Sinai.

3. The outward signs signified a mightier change within. The gift of the Holy Ghost given to them now was the beginning of a gift which was to last to the end of the world. Here was founded the new nation, the people redeemed to God by the blood of His Son, baptized with the Holy Ghost as the first-fruits of the *Catholic Church*. The ancient festival now receives a deeper meaning than it had ever had before, the spiritual Israel is made a nation, and receives its new *law*, not written on tables of stone, but upon the fleshy tables of the heart; the spiritual *first-fruits*, of which Christ's death had been the seed, are *gathered in*. And it is *our* Feast of Weeks also, the completion of the Christian Passover; for the benefits of the Christian Passover, namely the Death and Resurrection of Christ, are signed and sealed upon all.

The sign of *fire* is explained by the prophecy of John the Baptist (St. Matt. iii. 11.). Fire is the greatest *purifier*, it gives *light*, it is the element of *life*. In each of these things it is the sign of the work of the Holy Ghost. And its *resting* on each of them signified that the Divine Spirit, so impetuous in His entrance, was yet so gently fervent in His

1. “*In one place*,” probably the upper room (See on i. 13.)

3. “*Cloven*,” or rather, *disparted*, distri-

buted among them; streams of fire, all flowing from one source, rested one on the head of each.

THE ACTS, II.

4 And ^d they were all filled with the Holy Ghost, A. D. 30.
and began ^e to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now ² when this was noised abroad, the multitude came together, and were ³ confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled,

in-dwelling power, the giver of deep inward peace amid outward strife and storm. And the *tongues* were a sign also. It has been commonly believed that they were given to enable the Apostles to preach in other languages; but this is not stated in Scripture, and indeed will hardly harmonise with 1 Cor. xiv. 1—16, where St. Paul says tongues are for a sign only. It is certain that at this period only of history, Greek was spoken throughout nearly all the civilized world; and we are able to see in this the hand of God's providence. Divers tongues were not required for *this* work. They were for a sign, not for permanent use. They seem to have been not set speeches, but short outpourings of praise, "as the Spirit gave them utterance." The gift of speech is that which distinguishes man. Supernatural speech was therefore a pledge of a new life and power in men. It was a sign of gifts of utterance, of knowledge and spiritual insight, a pledge of the fulfilment of the Lord's promise that His Spirit would teach them how to speak without help of man. Though the tongues were not the actual fulfilment, they were a sign of it. If the Apostles could speak with other tongues, they might believe that they could speak with superhuman *wisdom*. Most of all, the tongues were used as a means of praising God (See ver. 11.). For this was the highest work which God committed to the tongue (Ps. cviii. 1.), and now when the Spirit had descended upon redeemed man, to this work it was first applied. The curse of Babel was now taken away. Men had been separated and scattered by their rebellion against God's will, they are now reunited, when dwellers from every nation hear the Church speaking, in each man's tongue, the wonderful works of God. *Unity* out of diversity is the work of the Holy Ghost.

Thus much concerning the *signs* which accompanied the Gift. The history of the Acts, the writings of those who received it, show us the *work* of the gift,—freedom from the bondage of sin, affections turned from earth heavenward, fervency in prayer, purity and nobleness of heart, confidence toward God, courage before men, hope, love, faith in the world unseen; and along with these, growing out of them—a Church knit together in a holy communion and fellowship, going forth into all the world, setting forth the glory of God and the salvation of all men.

5. The dispersion of the Jews gave the means of evangelizing all lands. These men had come to Jerusalem with a holy object, and are now blessed with the sight of the fulfilment of the promise to their fathers.

6. "Now when this was noised abroad." [that is, of the rushing mighty wind] was should be rather "now when this sound" | heard abroad."

^d ch. 1. 5.
^e Mark 16. 17.
ch. 10. 46.
& 19. 6.
1 Cor. 12. 10,
28. 30. & 13. 1.
& 14. 2. &c.
² Gr. when
this voice
was made.
³ Or, troubled
in mind.

THE ACTS, II.

A. D. 30. saying one to another, Behold, are not all these
† ch. 1. 11. which speak † Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

‡ 1 Thess. 5. 7. 15 for these are not drunken, as ye suppose, ‡ seeing it is *but* the third hour of the day.

9. This enumeration seems to be introduced parenthetically by the historian. Parthians, dwellers in the extreme east as far as India; Elamites, Persians; Cappadocia and Pontus, two provinces in Asia Minor; Asia the same as "Asia Proper," a district lying on the coast of the Ægean sea; Libya, in Africa. Cyrene contained so many merchant Jews that there was a synagogue for their use in Jerusalem (See vi. 9; xi. 20; St. Mark xv. 21.). Strangers of Rome, Romans by birth, sojourning at Jerusalem. Jews and proselytes include *all* who called on the God of Abraham, some of them, like Cornelius, being Gentiles born.

12, 13. There were two classes of hearers, the devout and the irreverent.

14—36. St. Peter's first Sermon.

14, 15. St. Peter's first Sermon is remarkable for its calmness and strength, as if proving that the inspiration was not a mere ecstasy and rapture, but entirely consistent with simplicity and self-respect. After an indignant refutation of the charge of drunkenness, he proceeds first to shew that the event now witnessed is a fulfilment of prophecy, the pouring out of the spirit, not upon a few favoured ones, but upon *all flesh*, old and young, even upon servants and handmaidens. We must not forget that his work as an interpreter of prophecy follows immediately upon the gift of the Spirit. He too speaks now as an inspired man. Note also

THE ACTS, II.

16 But this is that which was spoken by the A. D. 30.
prophet Joel ;

17 ^h And it shall come to pass in the last days, ^h Isai. 44. 3.
saith God, ⁱ I will pour out of My Spirit upon all ⁱ Ezek. 11. 19.
flesh : and your sons and ^k your daughters shall ^{& 36. 27.}
prophecy, and your young men shall see visions, ^{Zech. 12. 10.}
and your old men shall dream dreams : ^{John 7. 38.}
ⁱ ch. 10. 45.
^k ch. 21. 9.

18 and on My servants and on My handmaidens
I will pour out in those days of My Spirit ; ¹ and ¹ ch. 21. 4, 9,
they shall prophecy : ^{10.}
¹ Cor. 12.

19 ^m and I will shew wonders in heaven above, ^{10, 28.}
and signs in the earth beneath ; blood, and fire, ^{& 14. 1, &c.}
and vapour of smoke : ^m Joel 2. 30,
^{31.}

20 ⁿ the sun shall be turned into darkness, ⁿ Matt. 24. 29.
and the moon into blood, before that great and ^{Mark 13. 24.}
notable day of the Lord come : ^{Luke 21. 25.}

21 and it shall come to pass, *that* ^o whosoever ^o Rom. 10. 13.
shall call on the name of the Lord shall be
saved. Joel 2. 28-31.

22 Ye men of Israel, hear these words ; Jesus
of Nazareth, a man approved of God among you
^p by miracles and wonders and signs, which God ^p John 3. 2.
did by Him in the midst of you, as ye yourselves ^{& 14. 10. 11.}
also know : ^{ch. 10. 38.}
^{Heb. 2. 4.}

that it is he who bids us "take heed of prophecy" as "a light shining
"in a dark place" (2 St. Peter i. 19.).

19, 20. The Apostle goes on to quote the solemn warning which
follows the promise, apparently for the purpose of shewing to his hearers
that God's day of reckoning is at hand, that "the last days" are to be
followed by "the great and notable day of the Lord," the removal of the
ancient city and Church (Compare St. John the Baptist's words, St. Matt.
iii. 11, 12.).

22-24. Having thus made his ground good by quoting their own
Scriptures, he goes on to preach a Sermon on this text, the substance of
which may be given by a paraphrase. "The prophet has foretold the sign
"which you have now seen. He has also foretold a day of judgment to
"follow it. He has pointed out a way of salvation in that day—'Whoso-
"ever shall call on the name of the Lord shall be saved.' I will show you
"now *Who* is that Lord upon whom you shall call, and as I do so you will
"see how sinfully you have been acting towards Him. A *man* has appeared
"among you, you called Him Jesus of Nazareth. He came to do God's
"will among you, and you set Him at nought." It will be noticed how
often the Apostle uses the name of God here. Jesus was shown by His

17. "Last days." The last days of the
Old Dispensation, and, by consequence,
the beginning of the New (Compare
Heb. i. 2.).

22. "Approved." Not "regarded with
approval" as the word would mean in
modern English, but "testified to by
"God."

THE ACTS, II.

A. D. 30. 23 Him, ¹ being delivered by the determinate coun-

¹ Matt. 26. 21. sel and foreknowledge of God, ² ye have taken,
 Luke 22. 22. and by wicked hands have crucified and slain :

24 ³ Whom God hath raised up, having loosed
 ch. 3. 18. the pains of death : because it was not possible
 & 4. 23. that He should be holden of it.
⁴ ch. 5. 30. 25 For David speaketh concerning Him, I fore-
 ver. 32. saw the Lord always before my face, for He is
 ch. 3. 15. on my right hand, that I should not be moved :

26 therefore did my heart rejoice, and my
 & 4. 10. tongue was glad ; moreover also my flesh shall
 & 10. 40. rest in hope :

27 because Thou wilt not leave my soul in
 & 13. 30, 31. hell, neither wilt Thou suffer Thine Holy One
 & 17. 31. to see corruption.

28 Thou hast made known to me the ways of
 Rom. 4. 24. life ; Thou shalt make me full of joy with Thy
 & 8. 11. countenance.

Ps. 16. 8-11.

⁵ Or, *I may*. 29 Men *and* brethren, ² let me freely speak unto
 you ³ of the patriarch David, that he is both dead
⁶ 1 Kin. 2. 10. and buried, and his sepulchre is with us unto this
 ch. 13. 36. day.

works to be the Minister of God, even His death was according to God's eternal purpose. His resurrection from the dead was the work of God.

25—33. The reason which made the death necessary is not touched upon, the Apostle's object here being to show the people's sin. In like manner the necessity of the Resurrection is made to rest not upon the nature of the case, but upon prophecy, "It was not possible that He should be holden of death, for David saith" &c. The prophet's trust was first of all in the living God (ver. 25.), consequently in his own life and full communion with God after death. He spoke no doubt primarily concerning himself, but the Apostle shows that his words express more than a vague hope. He believed that both his body and soul were made for immortality. How then could this be, in the face of the fact that he had died, and that his tomb was still among them? It was through his seed, the Representative of his race. This seed, the Son of David, had now arisen from the dead, as the Apostles were there to witness. Now, therefore, the event of Pentecost became intelligible. The risen Saviour was fulfilling His promise, and from His high exaltation was sending forth His Spirit.

23. "Wicked," literally "without law." that is, Gentile. He alludes of course to the death by the hands of Roman soldiers. The original word is the same as that used in 1 Cor. ix. 21, and with the same meaning.

"Crucified." The Greek word here is a peculiar one, "nailed up," expressing

the cruelty and meanness of the deed.

24. "Pains," literally "birth pangs." The grave of Christ was the womb out of which He, and the redeemed with Him, came into new life.

26. "Shall rest," that is, "for a while," as the Greek word expresses, literally "shall rest in its tabernacle."

THE ACTS, II.

30 Therefore being a prophet, ^x and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; A. D. 30.
x 2 Sam. 7. 12, 13.
Ps. 132. 11.
Luke 1. 32, 69.
Rom. 1. 3.
2 Tim. 2. 8.

31 he seeing this before spake of the resurrection of Christ, ^y that His soul was not left in hell, neither His flesh did see corruption. y Ps. 16. 10.
ch. 13. 35.

32 ^z This Jesus hath God raised up, ^a whereof we all are witnesses. z ver. 24.
a ch. 1. 8.

33 Therefore ^b being by the right hand of God exalted, and ^c having received of the Father the promise of the Holy Ghost, He ^d hath shed forth this, which ye now see and hear. b ch. 5. 31.
Phil. 2. 9.
Heb. 10. 12.
c John 14. 26.
& 15. 26.
& 16. 7, 13.
ch. 1. 4.
d ch. 10. 45.
Eph. 4. 8.

34 For David is not ascended into the heavens: but he saith himself, ^e The LORD said unto my Lord, Sit thou on my right hand, e Matt. 22. 44.
1 Cor. 15. 25.
Eph. 1. 20.
Heb. 1. 13.

35 until I make Thy foes Thy footstool. Ps. 110. 1.

36 Therefore let all the house of Israel know assuredly, that God ^f hath made that same Jesus, whom ye have crucified, both Lord and Christ. f ch. 5. 31.

37 ¶ Now when they heard *this*, ^g they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? g Zech. 12. 10.
Luke 3. 10.
ch. 9. 6.
& 16. 30.

38 Then Peter said unto them, ^h Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. h Luke 24. 47.
ch. 3. 10.

34—36. The Apostle appeals to another prophecy to show how transcendent was the dignity of Messiah in the eyes of David, and as at the beginning of his address he bade them call on the Lord for deliverance, so at the close he emphatically declares that this Lord, who is exalted to God's right hand, is none other than Jesus whom they have crucified.

37—41. Happy results of the Sermon.

38. These Jews were already in covenant with God the Father, therefore St. Peter bids them be baptized in the Name of Jesus. Such baptism would imply their belief in Him as their Saviour, and in the Spirit as His gift to them. This is the reason why we read in the case of the Jews, of Baptism "in the Name of the Lord Jesus," rather than in that of the Holy Trinity. The latter was *implied* in their case, it was commanded in the case of all other nations (St. Matt. xxviii. 20). This Baptism was

THE ACTS, II.

A. D. 30.

39 For the promise is unto you, and ^lto your children, and ^kto all that are afar off, *even* as many as the Lord our God shall call.

ⁱ Joel 2, 28.
ch. 3, 25.
^k ch. 10, 45.
& 11, 15, 18.
& 14, 27.
& 15, 3, 8, 14.
Eph. 2, 13, 17.

40 And with many other words did he testify and exhort, saying, Save yourselves from this unto-ward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

^l ver. 46.
ch. 1, 14.
Rom. 12, 12.
Eph. 6, 18.
Col. 4, 2.
Heb. 10, 25.

42 ¶ ¹And they continued stedfastly in the apostles'

for "the remission of sins." It was therefore higher than St. John's. That had been unto *repentance*, this also required *faith* in Christ as the Saviour from sin.

39. "The promise," namely, that spoken by Joel, on which the Apostle has been preaching. By those "afar off" he certainly means the Gentiles. But he does not speak definitely, he seems waiting for the fuller knowledge of God's purpose which was afterwards given to him. This explains the last words of the verse. "I foresee," he seems to say, "that the message of love will be spread afar off, *how far* it remains for the Lord our God to make known."

40. "Save yourselves," literally, "Be ye saved," that is, by God. "Do not frustrate His gracious purpose. Suffer Him to save you."

41. The Church had been *founded* by Christ in the call of His Apostles. Now for the first time it begins its work of conversion, drawing men within it, and incorporating them. The body which Christ has created (Gen. ii. 7), becomes by the operation of His Spirit a living soul. There can hardly have been more than six or seven hundred disciples of our Lord while He was in the flesh, yet to this original body are added on the very day of His gift of the Spirit no less than three thousand souls. The disciples thus received proof of the power of their Ascended Lord, and the whole Church from the beginning worshipped the unseen Christ. It has been well observed that it would have been an impossibility to have *dipped* three thousand persons, and hence we may adduce this text as a proof that Baptism does not necessarily imply immersion.

42—47. The infant Church.

42. This is a general statement concerning the early days of the Church (See also ch. v. 12, 42; vi. 7; viii. 25; xii. 24.). The literal rendering of the opening words is, "And they gave themselves *perseveringly* to the teaching of the Apostles," which was the account of Christ's Life and Words.

"Fellowship," brotherhood, membership of a body. Perhaps the expression may signify more especially the oblations at the time of worship (Compare Rom. xv. 26; 2 Cor. viii. 4.).

"Breaking of Bread," the Lord's Supper. (See on i. 14.) This, as the one great act of sacrificial worship, so simple yet so deep in its significance, must at once have begun to sever their hearts from the sacri-

doctrine and fellowship, and in breaking of bread, A. D. 30.
and in prayers.

43 And fear came upon every soul: and ^m many ^m wonders and signs were done by the apostles. Mark 16. 17. ch. 4. 33. & 5. 12.

44 And all that believed were together, and ⁿ had ⁿ all things common; ch. 4. 32, 34.

45 and sold their possessions and goods, and ^o parted them to all *men*, as every man had need. Is. 58. 7.

46 ^p And they, continuing daily with one accord ^p in the temple, and ^r breaking bread ² from house ^r to house, did eat their meat with gladness and ch. 1. 14. Luke 24. 53. ch. 5. 42. ch. 20. 7.

singleness of heart, Or, at home. Luke 2. 52. ch. 4. 33. Rom. 14. 18.

47 praising God, and ^s having favour with all the

fices of the Temple, this spiritual, those carnal. And from that day to this, its power has been so great, that though the Church has received members from every nation under Heaven, not one has attempted to introduce those heathen sacrifices which all nations used before.

“Prayers.” Christian life was in its first days a life of prayer. “Christ was to them not a name nor a doctrine, but a real and living person, their Friend and Saviour, their Lord and God” (*Dr. Vaughan.*). “Here is the image of the Primitive Church. They who received the Apostle’s words were admitted into the Church by Baptism; being admitted, they resorted to the assemblies of the Church, in which they gave diligent heed to the teaching of the Apostles, and partook of the Holy Eucharist, and joined in the Common Prayers. And thus they were a model to all Churches even to the “end of the world” (*Bp. Pearson.*).

44. In the midst of a city of sects the Church was a united family, love and unity were its prominent features. It does not seem that there was an actual community of goods (See v. 4.). Mary had her own house in Jerusalem (xii. 12.). But there was a common stock under the superintendence of the Apostles, which was maintained by the voluntary sale of the whole, or a portion, of believers’ goods. The sense of the free undeserved love of Christ made them glad in receiving all earthly blessings, and in sharing these blessings with their brethren.

46. The Temple testified to them of their sonship to God, and their brotherhood with each other. Having met God there, they went forth with joy to their daily work.

“Breaking bread from house to house” (or “at home,” as in the Margin) probably refers to the *Agapæ*, or Feasts of Charity which were held in the first days of the Church, and were always accompanied with Eucharistic celebration. As their Master had so often sat down to eat bread with His disciples, so they met together, their joy sanctified by their singleness of heart, their faith in Him unseen. The bodily and spiritual life seemed to interpenetrate. The word “daily,” as our version expresses it, refers only to the attendance at the Temple.

47. Their attendance at the Temple showed that there was no desire to form any sect independent of the National Church. This and their conspicuous goodness and love secured for them the favour of the people.

THE ACTS, III.

A. D. 30. people. And ^tthe Lord added to the church daily
^t ch. 5. 14. such as should be saved.
& 11. 24.

CHAPTER III.

¹ Peter preaching to the people that came to see a lame man restored to his feet, ¹² professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and His Son Jesus, and through faith in His Name: ¹³ withal reprehending them for crucifying Jesus. ¹⁷ Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures; ¹⁹ he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

^a ch. 2. 46. **N**OW Peter and John went up together ^ainto
^b Ps. 55. 17. the temple at the hour of prayer, ^b being the
ninth hour.

^c ch. 14. 8. ² And ^c a certain man lame from his mother's
womb was carried, whom they laid daily at the gate
^d John 9. 8. of the temple which is called Beautiful, ^d to ask
alms of them that entered into the temple;

³ who seeing Peter and John about to go into the
temple asked an alms.

Meanwhile the growth of the Church did not cease, nor was it a natural process, but the work of God's grace.

The last words in our version are undoubtedly a serious mistranslation. The original means "such as were in the way of salvation", such as had been touched with a sense of sin, and longed to be saved. These the grace of God continued to bring, to seek Baptism for the remission of sin. We who are baptized are said in our Catechism to be in "a state of salvation", which explains the difference between the expression used here and the final victory in Heaven (See on 2 Cor. ii. 15.).

CHAPTER III.

The miraculous cure of a lame man.

St. Peter's address thereon.

1. There are other remarkable instances of St. Peter and St. John being companions (St. Luke xxii. 8; St. John xviii. 16; xx. 3.). The question in St. John xxi. 21. implies special affection between them, a union like that of Jonathan and David. Our Lord's answer on that occasion seems to imply also a coming separation, spheres of labour widely different. One may fairly suppose therefore that they were living now in constant expectation of this separation, anxious to make the most of each day that was granted to them, worshipping together at the appointed hours in the house of God as friends. No thought occurred to them of forsaking the faith or practices of their fathers. They were still Jews, seeing in Christ indeed the fulfilment of the promise to their fathers, but waiting patiently upon God to shew them things to come. The set hours of prayer were the third, sixth, and ninth. The ninth (three in the afternoon) was the hour of the evening sacrifice.

2. "The Beautiful Gate" is described by Josephus. It was on the Eastern side of the Temple, decorated with lilies, and overlaid with silver and gold.

THE ACTS, III.

4 And Peter, fastening his eyes upon him with A. D. 30.
John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: ^e In the Name of ^e ch. 4. 10. Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he ^f leaping up stood, and walked, and ^f Isai. 35. 6. entered with them into the temple, walking, and leaping, and praising God.

9 ^g And all the people saw him walking and ^g ch. 4. 16, 21. praising God:

10 and they knew that it was he which ^h sat for ^h Like John ^h 9. 8. alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch ⁱ that is called Solomon's, greatly ⁱ John 19. 23. ⁱ ch. 5. 12. wondering.

12 And when Peter saw *it*, he answered unto the

4. "With John." We may notice, once for all, that though St. Peter in the narrative takes the lead, it is always implied that St. John accepts all his words as spoken on behalf of both. Once, at least, it is implied that he also spoke (iv. 19.). The steadfast gaze of the Apostles satisfied them that this man had the faith which was the requisite condition of the miracle. The command, "Look on us," is the *requirement* which they make, the call upon his faith.

6. "In the name" &c. 'As His representative and servant I command thee.'

"Jesus Christ of Nazareth." The fulness of the title is significant. It was a plain assertion that Jesus the despised Nazarene was the Christ whom God had promised. The man must have been familiar with our Lord's person, laid, as he was, daily at the gate of the Temple.

7. The writer, as a physician, seems to dwell with interest on the process of the cure, first the feet (literally 'the soles'), then the ancle-bones received strength.

11. This would seem to have been after service was over; he still clung to the two Apostles and thus called the attention of the people to them.

On "Solomon's porch" see on St. John x. 23.

12. Hereupon St. Peter addressed them: "What is there wonderful", he begins by saying, "in a Divine Person exerting power? You must

THE ACTS, III.

- A. D. 30.** people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- 13** ^kThe God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ¹hath glorified His Son Jesus; whom ye ^mdelivered up, and ⁿdenied Him in the presence of Pilate, when he was determined to let *Him* go.
- 14** But ye denied ^othe Holy One ^pand the Just, and desired a murderer to be granted unto you;
- 15** and killed the ²Prince of life, ^qWhom God hath raised from the dead; ^rwhereof we are witnesses.
- 16** ^sAnd His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

“know, if you consider, that the work which we have done is not done “by our own power, but by God’s.”

13. “The God of our fathers,” &c. As much as to say, “We have not given up our old faith. It is because we believed on the God “of Abraham, that we were led to believe in Jesus Christ, the minister “of His will. When He was on earth God glorified Him by bearing “witness to Him (St. Matt. xi. 27; xvii. 5; St. John xii. 28.) and now “He is glorifying Him by giving power to His followers.” Notice the twice-repeated contrast of the opening verses, ‘God glorified Him whom ‘ye denied . . . ye denied and killed Him, but God raised Him from the ‘dead.’

14. “The Holy One and the Just.” So Pilate had declared Him. The Apostle therefore calls Him so, as showing the Jews that even putting the question who He was aside, they stood convicted of a great crime.

15. “Prince.” More correctly ‘Author’ or ‘Source,’ the origin of all life in its widest sense. The force of the rebuke is thus very great, ‘You saved the life of a murderer and killed the Giver of life.’

“Whereof we” &c. We saw Him dead, and we saw Him risen.

16. “His name.” That is, Jesus Himself, revealed to man as the Saviour. ‘He wrought the cure by our means, it was our faith in Him ‘as He was revealed to us, which enabled us.’

“The faith which is by Him” means the faith which He gave to this man. And so He whom ye crucified is alive, and is giving soundness and health.

13. “*Son.*” Should be translated ‘servant.’ The expression is only found in the Acts, and is an evidence of the genuineness of the book. The Apostles use it at a time when they are deeply impressed with the condescension and humility of Christ. The Apostle is, with-

out doubt, referring to the prophecy of Isaiah xlii. 1.

15. “*Prince.*” The same word is used in Heb. ii. 10, and xii. 2. In the one place our version translates it “Captain,” in the other “Author.” The latter word is given in the Margin here.

THE ACTS, III.

17 And now, brethren, I wot that ^tthrough ignorance ye did *it*, as *did* also your rulers. A. D. 30.

18 But ^uthose things, which God before had shewed ^xby the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.
^t Luke 23. 34.
^u John 16. 3.
 ch. 13. 27.
^x 1 Cor. 2. 8.
^y 1 T. m. 1. 13.
^z Luke 24. 44.
 ch. 26. 22.

19 ^yRepent ye therefore, and be converted, that ^zyour sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;
^z Ps. 22.
 Isai. 50. 6.
 & 53. 5, &c.
 Dan. 9. 26.
 1 Pet. 1. 10,
 11.

20 and He shall send Jesus Christ, which before ^ywas preached unto you : ch. 2. 38.

21 ^zWhom the heaven must receive until the times ^zof ^arestitution of all things, ^bwhich God hath spoken ^aby the mouth of all His holy prophets since the world began.
^z ch. 1. 11.
^a Matt. 17. 11.
^b Luke 1. 70.

22 For Moses truly said unto the fathers, **A Prophet shall the Lord your God raise up unto**

17, 18. Having uttered his rebuke, he changes his subject, and speaks words of consolation and encouragement. The Jews hear, almost for the first time, that what had happened to Christ was the very proof of His Messiahship. 'You acted sinfully, it is true, but your ignorance was a partial excuse. You ought to have known, but you did not. And indeed, little as you thought it, you were carrying out the eternal purpose of God, fulfilling the words of His prophets. What you meant for evil He has turned to good.'

19. See the Note below.

"**Repentance.**" Change of mind. "**Conversion.**" Change of life. 'They will be followed, according to God's gracious promise, by the cancelling of sin, and putting it out of His sight, and then seasons of refreshing will come. Now sorrow and fear are upon you, you look in vain for signs of hope and joy. But it is your sin which keeps these back from you, when the sin is put away they will come. When you, and the world of which you are a part have received the Gospel, then God will send Jesus Christ to take you unto Himself, then His kingdom will come in undisputed power.'

21. 'Until you are ready for Him, heaven must withhold the Messiah from your sight.' The words of course refer to our Lord in His human nature. His Body is in that portion of the universe where God manifests His presence to glorified saints and holy Angels. This to believers is the chief glory of heaven, that Christ is there.

22. He brings proof, beginning with Moses, of the assertion just made, that all the Prophets had foretold the times of restitution. The prophecy of Moses had had its measure of fulfilment in each teacher raised up

19. For "*when the times of refreshing shall come,*" read 'that times of refreshing may come,' and afterwards, 'that he may send Jesus Christ,' &c. (xv. 17. Luke ii. 35.)

20. "*Preached.*" Instead of the word so rendered the best copies have a

word signifying 'before appointed.'

21. "*Restitution.*" The Greek word corresponds to that translated "restore" in Acts i. 6. The Jews were looking for the restoration of the world and of themselves to a more perfect happiness than they had ever yet known.

THE ACTS, III.

A. D. 30. you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

Deut. 18. 15, 18, 19. ch. 7. 37.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 ^dYe are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ^eAnd in thy seed shall all the kindreds of the earth be blessed. Gen. 12. 3.

26 ^fUnto you first God, having raised up His Son Jesus, ^gsent Him to bless you, ^hin turning away every one of you from his iniquities.

^d ch. 2. 39.
Rom. 9. 4, 8.
& 15. 8.
Gal. 3. 26.
^e Gen. 18. 18.
& 22. 18.
& 26. 4.
& 28. 14.
Gal. 3. 8.
^f Matt. 10. 5.
& 15. 24.
Luke 24. 47.
ch. 13. 32,
33, 46.
^g ver. 22.
^h Matt. 1. 21.

from time to time. But it could only be *perfectly* fulfilled, when, like Moses, there came the Founder of a new Covenant, the Giver of a new Law (Compare Heb. iii. 2.). That the Jews themselves always looked for a fulfilment of the prophecy appears from their asking the Baptist, "Art thou that Prophet?" (St. John i. 21.).

23. The quotation is continued in the words of warning, as implying the danger of rejecting the Prophet now that He has been given (Compare ii. 20, 21.).

24. "From Samuel." Because he was the founder of the school of the prophets. His pupils were called "sons of the prophets," and this may have suggested the expression in the next verse.

25. He calls upon them to come forward and claim the glorious destiny which all their prophets have foretold, which belongs to them of right. 'Ye are the *heirs* of the prophets.'

26. **Having raised up.** Probably this word has a double reference; 1st, it is the fulfilment of Moses' prophecy (ver. 22.); 2nd, Christ has been raised up in a yet higher sense, namely from the dead, whereby He became the full and complete Saviour.

"Sent Him" forth, namely, in His ministers, in His word, and, by the Holy Spirit, in His servants' hearts.

"To bless" refers to the promise in verse 25. And the mode and means of blessing is "the turning away every one from his iniquities." Conversion is the beginning of God's blessing.

26. For "Son" again read 'servant,' and "sent Him" should be 'sent Him forth.'

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that He heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, the priests, and the ²captain of the temple, and the Sadducees, came upon them,

² Or, ruler,
Luke 22. 4.
ch. 5. 24.

2 ^a being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

^a Matt. 22. 23.
ch. 23. 8.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

CHAPTER IV.

1—4. First opposition to the Church.

1. The Church has hitherto enjoyed the favour of the people. In this Chapter we have the first signs of hostility from the Jewish nation. *Individuals* among the Jews had believed, but the leaders now show themselves opposers. Let us see for a moment who the leaders were who are here specified.

“The priests.” They were probably jealous that men who had not been trained should undertake the work of teachers.

“The captain of the temple.” This was not a Roman officer, but a Levite appointed to preserve order within the sacred precincts. His opposition would arise from expecting that the teaching of the Apostles would lead to a breach of the peace.

“The Sadducees.” (See on St. Matthew iii. 7.) Throughout the Acts it is the Sadducees who are the bitterest opponents of the Gospel. They had always been hostile to Christ, though they are not spoken of very prominently in the Gospels. But the Chief Priests who procured our Lord's death were certainly of this sect. The Resurrection of Jesus, which ought to have convinced them of their error, wrought in them hatred and firmer unbelief. Meanwhile ‘the word of God was ‘not bound’, the number of the men was [literally ‘had become’] five thousand.

2. “Through Jesus.” That is, in the resurrection from the dead was possible case of Jesus. They had preached that by declaring that Jesus had risen.

THE ACTS, IV.

A. D. 90. 5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

^b Luke 3. 2. 6 and ^b Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 and when they had set them in the midst, they asked, ^c By what power, or by what name, have ye done this?

^d Luke 12. 8 ^d Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 if we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 be it known unto you all, and to all the people of Israel, ^e that by the Name of Jesus Christ of Nazareth, Whom ye crucified, ^f Whom God raised from the dead, *even* by Him doth this man stand here before you whole.

^g Ps. 118. 22. 11 ^g This is the stone which was set at nought of you builders, which is become the head of the corner.

5—22. The two Apostles before the Sanhedrin.

5. The violent seizure and imprisonment of the Apostles rendered a formal trial necessary, and a meeting of the Sanhedrin was called for the following morning.

6. On Annas and Caiaphas see on St. John xviii. 13. Of the other two we know nothing with certainty. They were evidently persons of distinction.

7. "In the midst." The Sanhedrin used to sit in a circle. 'What power did you use and who sent you to do it?' is the sum of their question. There is a strong emphasis on *ye* in the Greek,—'By what power did *ye*, common men that ye are', &c.

8. The impulsive courage shown by the Apostle in previous days, which led him to draw his sword against the armed band (John xviii. 10.), was followed on that occasion by craven fear. The courage now burns with a steady flame, for it is given by the Holy Ghost.

9—12. The question of the Rulers had said nothing of the *goodness* of the deed of the Apostles,—“Have ye done *this*?” that was all. St. Peter gives a dignified rebuke in the beginning of his answer,—‘If you mean the *good* deed done to this poor lame man, I will tell you.’ And he goes on without flinching, ‘It was done by the Name of Jesus Christ the Nazarene, whom ye crucified, but could not destroy.’ Once more he quotes their own Prophets, and this time it is a passage of sharp rebuke (See on St. Matt. xxi. 42.)

12 ^b Neither is there salvation in any other: for A. D. 31.
there is none other name under heaven given among ^h Matt. 1. 21.
ch. 10. 43.
1 Tim. 2. 5, 6.
men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, ⁱ and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. ⁱ Matt. 11. 25.
1 Cor. 1. 27.

14 And beholding the man which was healed ^k standing with them, they could say nothing a- ^k ch. 3. 11.
gainst it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 saying, ^l What shall we do to these men? for ^l John 11. 47.
that indeed a notable miracle hath been done by them ^m manifest to all them that dwell in Jeru- ^m ch. 3. 9, 10.
salem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 ⁿ And they called them, and commanded them ⁿ Again,
ch. 5. 40.
not to speak at all nor teach in the Name of Jesus.

12. The notion which some have formed that this verse denies the possibility of salvation to the heathen must not be entertained for a moment,—“Shall not the Judge of all the earth do right?” But the verse does declare that all who receive salvation, soundness, health, receive it through Christ, whether they have heard of Him or not. He is the sole Mediator, the sole bringer of life to men, and all who by the mercy of God are made whole, attain this salvation by the merits and passion of the Son of God made man. No primitive writer whatever took this verse as excluding any from salvation, but only as pointing out the way by which we are saved. We as Christians believe that our Divine Lord is the Way; if it were not so, our profession would be worth nothing.

13. “Unlearned and ignorant.” The words so translated mean, not having received the regular training of the Scribes. The short, bold, earnest words, and the undaunted manner of the Apostles produced a deep impression. The hearers remembered that it was the same with Jesus Himself, and this enabled them to recognize the Apostles as His followers.

17. They did not forbid miracles. The one object they had in view was to suppress the name of Jesus, the Risen. On all other points they were indifferent. Meanwhile they proceeded with caution, knowing how gladly the common people were receiving the name of Christ.

12. “*Salvation.*” The Greek word expresses both spiritual and bodily deliverance.

17. “*Straitly.*” That is, ‘strictly.’

- A. D. 30.** 19 But Peter and John answered and said unto them, ° Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
- ° ch. 5. 29.
- 20 ^p For we cannot but speak the things which we have seen and heard.
- ^p ch. 1. 8. & 2. 32.
- 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, ^r because of the people: for all *men* glorified God for ^s that which was done.
- ^q ch. 22. 15. ¹ John 1. 1, 3.
- 22 For the man was above forty years old, on whom this miracle of healing was shewed.
- ^r Matt. 21. 26. Luke 20. 6. 19. & 22. 2. ch. 5. 26.
- 23 ¶ And being let go, ^t they went to their own company, and reported all that the chief priests and elders had said unto them.
- ^s ch. 3. 7, 8.
- 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, ^u Thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
- 25 Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

19. The conduct of the Apostles is quite consistent with obedience to lawful authority. The Apostles had a Divine call not merely to believe, but also to declare the truth. They had no intention whatever of interfering with civil power. The heathen Socrates had said exactly the same thing before his judges.

23—31. The Church triumphant under opposition.

23. They came to that house, wherever situated, where the brethren were accustomed to meet.

24. The Divine courage which the Apostles had displayed at the Council was shared by the whole company. There is not a thought of surrendering their opinions, or of flight. The wind of persecution blows the fire of love into the flame of prayer. "How prays a Christian against his enemies? (1.) Without anxiety and dread, (2.) without hatred and revenge, (3.) without pride and daring." It is evident that this prayer of theirs is spontaneous, arising out of the particular circumstances. Probably St. Peter led, and the rest followed.

"Lord." The original word is not that commonly used. It might be rendered 'Sovereign Lord.' The disciples appear to use it as appealing from the mighty ones of earth to the mightier One in heaven.

25. The second Psalm is applied many times to the Messiah in the

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. A. D. 30.

Ps. 2. 1.

27 For ^yof a truth against ^zThy holy child Jesus, ^yMatt. 26. 3. Luke 22. 2. & 23. 1, 8. ^zLuke 1. 35. ^aLuke 4. 18. John 10. 36. ^awhom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 ^bfor to do whatsoever Thy hand and Thy counsel determined before to be done. b ch. 2. 23. & 3. 18.

29 And now, Lord, behold their threatenings: and grant unto Thy servants, ^cthat with all boldness they may speak Thy word, c ver. 13. 31. ch. 9. 27. & 13. 46. & 14. 3. & 19. 8. & 26. 26. & 28. 31. Eph. 6. 19. d ch. 2. 43. & 5. 12.

30 by stretching forth Thine hand to heal; ^dand that signs and wonders may be done ^eby the Name of ^fThy holy child Jesus. e ch. 3. 6, 16. f ver. 27. g ch. 2. 2, 4. & 16. 26. h ver. 23.

31 And when they had prayed, ^gthe place was shaken where they were assembled together; and they were all filled with the Holy Ghost, ^hand they spake the word of God with boldness.

New Testament (Acts xiii. 33; Heb. i. 5; v. 15; Rev. iii. 26; xii. 5; xix. 15.).

27. Having quoted the prophecy they proceed to speak of its literal fulfilment. 'It has now been fulfilled even in the Holy City itself. Jewish king and Gentile ruler have united against the Lord and against His Anointed, not knowing that their sinful will was carrying out the eternal will of God.' There is irony, as it were, in the structure of the sentence, 'they gathered to do—*Thy* will, not their own' (See *Note* below.).

30. "Signs and wonders." The one to convince, the other to startle, and command attention.

31. The answer to their prayer (Compare St. John xii. 28.). An outward and inward repetition of the signs on the day of Pentecost, kindling and comforting their hearts, and giving them courage and strength.

The prayer of the Church is further answered in practical results. The storm of persecution has been like a goodly rain which makes the earth to blossom and flourish. Christ is preached, and faith grows and works itself out in love. There was a complete union of heart and soul, which led them really to regard each other as brethren. 'There was not one of them' who was not eager to minister to the wants of his fellows.

27. The text from which our translation is made has some important words accidentally omitted. The passage should run, 'For of a truth in this very city.' The addition explains the words *for of a truth*. 'Wonderful to relate, the prophecy has been fulfilled in the Holy City itself.'

26, 27. It should not be forgotten that "Christ" means "Anointed." The latter is the word used in our Bible in the Psalms.

27 and 30. For "child" read 'servant' (See *Note* upon iii. 13.). The word translated "servants" in verse 29 is a different one, signifying literally 'bond-slaves.'

THE ACTS, IV.

A. D. 30. 32 ¶ And the multitude of them that believed
l ch. 5. 12.
 Rom. 15. 5, 6,
 2 Cor. 13. 11.
 Phil. 1. 27.
 & 2. 2.
 1 Pet. 3. 8.
 k ch. 2. 44.
 l ch. 1. 8. ⁱ were of one heart and of one soul: ^k neither said
 any *of them* that ought of the things which he
 possessed was his own; but they had all things
 common.

33 And with ^l great power gave the apostles
m ch. 1. 22.
 n ch. 2. 47. ^m witness of the resurrection of the Lord Jesus:
 and ⁿ great grace was upon them all.

34 Neither was there any among them that
o ch. 2. 45. lacked: ^o for as many as were possessors of lands
 or houses sold them, and brought the prices of the
 things that were sold,

35 ^p and laid *them* down at the apostles' feet:
p ver. 37.
 ch. 5. 2.
 q ch. 2. 45.
 & 6. 1. ^q and distribution was made unto every man ac-
 cording as he had need.

36 And Joses, who by the apostles was surnamed
 Barnabas, (which is, being interpreted, The son of
 consolation,) a Levite, *and* of the country of Cyprus,

r ver. 34, 35.
 ch. 5. 1, 2. 37 ^r having land, sold *it*, and brought the money,
 and laid *it* at the apostles' feet.

32—37. The Church grows in grace outwardly and inwardly.

33. The Resurrection was the great subject of the Apostles' preaching, involving as it did, the whole of the Gospel.

"Great grace." That is, the favour and blessing of God and of the people.

34. The next chapter shows that there was not an *absolute* community of goods, no one was *obliged* to join in the distribution. But the love of the brethren was so strong, that every one regarded his own as a trust for the benefit of all, and many gave up what they had, entirely or in part for the support of the poor. Equality of goods is certainly the ideal of a perfect state. But such an ideal is only possible when Christian love and holiness are universal. The *spirit* of it ought to rule every owner of property, and woe to him who has it not!

36. "Barnabas" is a Hebrew word which means literally 'son of 'prophecy.' The Greek word translated "consolation" means also 'exhortation,' both of which were the work of the prophets (Isai. xl. 1.), and both are intended here. All our notices of him in the Acts display him in this character. His early history is not known, but an ancient tradition makes him one of the Seventy disciples. Being a Levite, he was entitled to *receive* tithes, and therefore his offering now is an indication that the Levitical priesthood was about to give way to the Christian ministry. His accession to the Church was a very important event for another reason. He was not improbably the first wealthy man who joined. Hitherto the believers seem to have been drawn from the ranks of the poor.

¹ After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, ¹² and that the rest of the apostles had wrought many miracles, ¹⁴ to the increase of the faith: ¹⁷ the apostles are again imprisoned, ¹⁹ but delivered by an angel bidding them to preach openly to all: ²¹ when, after their teaching accordingly in the temple, ²⁹ and before the council, ³³ they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, ⁴⁰ and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

² and kept back *part* of the price, his wife also being privy to it, ^a and brought a certain part, and laid it at the apostles' feet.

³ ^b But Peter said, Ananias, why hath ^c Satan filled thine heart ² to lie to the Holy Ghost, and to keep back *part* of the price of the land?

^a ch. 4. 37.

^b Num. 31. 2.

Deut. 23. 21.

Eccles. 5. 4.

^c Luke 22. 3.

² Or, to deceive, ver. 9.

CHAPTER V.

1—11. The first example of Tares among the Wheat, and of GOD'S anger against all such.

1. The Lord had foretold that the net let down into the sea, that is, the Church let down into the world, should gather fish both bad and good. We have come here to a verification of that parable.

“**But.**” The word indicates an opposite case to that of Barnabas. The sin of Ananias was that of hypocrisy, and his history shows that it is a worse sin than open unbelief. It is necessary to remember that he was a baptized Christian, and had like the others received the Holy Ghost. It may be asked, why should persons as Ananias and his wife have joined the Church at all? Probably one reason was, the announcement of a Christ who had come, and would come again, as the King Messiah. Secondly, the announcement of a wrath to come upon those who had slain the Just One. Those who were calculating consequences even for the present life might look upon the new creed as a profitable one. No wonder that their religion broke down when they found themselves put to a trial greater than they expected. Finding themselves in a society bound together by love, yet possessing much that excited their admiration, they determined to try whether it were not possible to serve God and Mammon. Their act was one of dreadful enormity, when it is remembered *how* it was committed. They laid the money at the Apostles' feet, in an especially solemn manner, in all probability at the time of Divine worship. Such a deed was impossible except as the crowning act of a course of deception and depravity, and is a proof which we have all need to lay to heart, of the abyss of guilt to which we may insensibly lead ourselves by deserting the path of truthfulness and neglecting the voice of conscience.

2—3. “**Discerning of Spirits**” was one of the gifts of the Holy Spirit (1 Cor. xii. 10.), and this St. Peter exercises now. His words, winged with fire, go to the heart of the sinner, and lay the hatefulness of the

THE ACTS, V.

A. D. 31. 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

^d ver. 10, 11. 5 And Ananias hearing these words ^dfell down, and gave up the ghost: and great fear came on all them that heard these things.

^e John 19, 40. 6 And the young men arose, ^ewound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

^f ver. 3.
Matt. 4, 7. 9 Then Peter said unto her, How is it that ye have agreed together ^fto tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

^g ver. 5. 10 ^gThen fell she down straightway at his feet, and yielded up the ghost: and the young men

sin bare. They had spoken falsehood before those whose words and acts showed that they were filled with the Holy Ghost, in the midst of that body in which the Holy Ghost had deigned to make His abode.

5. There seems a natural as well as supernatural element in his punishment. The worshipper of reputation, the devotee of religious respectability, is publicly unmasked and put to shame at the moment when he expects the praise and thanks of the community. May we not regard the supreme agony of the moment which reveals his vileness, as stopping the very flow of life? At the first promulgation of His laws, God has continually enforced them in an awful manner (Compare Num. xv. 32—36; 2 Sam. vi. 6—12.). Having done so, and thus given the *warning* to all future generations, He holds His peace. The history remains to warn all those who aim merely at religious appearances, who would be thought to have a holiness from which their hearts are alien.

6. “**The young men.**” Whether the expression refers to a particular *Order* in the Church or not is doubtful, but on the whole it seems probable that it does. The early burial was grounded on Num. xix. 11.

8. “**For so much.**” Peter appears to have named the sum which they had actually received. Sapphira’s answer therefore implies that she knows herself detected, and cannot deny it.

9. “**To tempt,**” to try the experiment whether or not He is omniscient. It is plain that the pre-concert between them was viewed by the Apostle as an aggravation of the sin, not only because each was bound to dissuade the other instead of encouraging, but also because it showed that the act was deliberate and presumptuous.

came in, and found her dead, and, carrying *her* A. D. 31.
forth, buried *her* by her husband.

11 ^h And great fear came upon all the church,
and upon as many as heard these things. <sup>h ver. 5.
ch. 2. 43.
& 19. 17.</sup>

12 ¶ And ⁱ by the hands of the apostles were ¹ ch. 2. 43.
many signs and wonders wrought among the peo- & 14. 3.
ple; (^k and they were all with one accord in & 19. 11.
Solomon's porch. ² Rom. 15. 19.
² Cor. 12. 12.
Hob. 2. 4.

13 And ^l of the rest durst no man join himself ^k ch. 3. 11.
to them: ^m but the people magnified them. & 4. 32.
¹ John 9. 22.
& 12. 42.
& 19. 38.

14 And believers were the more added to the ⁿ ch. 2. 47.
Lord, multitudes both of men and women.) & 4. 21.

15 Insomuch that they brought forth the sick ² Or, in every
² into the streets, and laid *them* on beds and ^{street.}
couches, ⁿ that at the least the shadow of Peter ⁿ Matt. 9. 21.
passing by might overshadow some of them. & 14. 36.
ch. 19. 12.

12—16. Further notices of the Power of Christ in the Church.

12. We seem to have here a notice, not only of the inward growth, but of an increase in the outward greatness of the Church. The Apostles grew in dignity and power, and the number of disciples had so increased that Solomon's porch seems to have become their regular place of meeting. The fact that it had been a favourite walk of Christ (St. John x. 23.), would probably give it a consecration in their eyes. Moreover there is great significance in the fact that the place of meeting was the very scene of their first arrest (iii. 11, *with* iv. 3.).

13, 14. "Of the rest." That is, those who were not disciples. The fate of Ananias held them back. They dared not profess with their lips, without believing in their hearts. Nevertheless the people magnified them, admired and praised them, recognizing them as a company among whom God was present. And there were many also who believed. These were still added to the Lord, (that is, to Christ) in His Church. St. Luke is careful both in his Gospel and the Acts to record the conversion of women. As the Evangelist of the New Kingdom there is a reason for this, it was Christianity which raised woman out of a state of servitude to her true position in society.

15. Proof of the great increase of believers and their veneration for the Apostles. Into the streets, rather *along* the streets. Couches, pallets, beds of the poor. The shadow as the instrument of healing is found also in xix. 12. This is a type of "the shadow of a great Rock," which is one of our Lord's titles (Is. xxxii. 2.). The power to work miracles was greater now than when they were with Christ (See St. Matt. xvii. 16. and compare St. John xiv. 12.). The act of the people was one of extraordinary faith, the time was one of extraordinary love and spiritual power, and therefore it pleased God to give unwonted signs of His favour and blessing.

THE ACTS, V.

A. D. 32. 16 There came also a multitude *out* of the cities
o Mark 16. 17, round about unto Jerusalem, bringing ^o sick folks,
18.
John 14. 12. and them which were vexed with unclean spirits :
 and they were healed every one.

p ch. 4. 1, 2, 6. 17 ¶ ^p Then the high priest rose up, and all they
 that were with him, (which is the sect of the Sad-
² Or, *envy.* ducees,) and were filled with ² indignation,

4 Luke 21. 12. 18 ^a and laid their hands on the apostles, and put
 them in the common prison.

r ch. 12. 7.
& 16. 26. 19 But ^r the angel of the Lord by night opened
 the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the
 people ^s all the words of this life.

s John 6. 68.
& 17. 3.
1 John 5. 11. 21 And when they heard *that*, they entered into

t ch. 4. 5, 6. the temple early in the morning, and taught. ^t But
 the high priest came, and they that were with him,
 and called the council together, and all the senate
 of the children of Israel, and sent to the prison to
 have them brought.

22 But when the officers came, and found them
 not in the prison, they returned, and told,

16. "The cities round about." The first notice of the spread of the Gospel beyond Jerusalem.

17—28. Increasing hostility and persecution.

17. The sign of the Cross still rests on the Church of the Crucified; suffering and blessing go hand in hand. The growth of the Church arouses persecution from the Sadducees; partly because they had been active in the Crucifixion, partly because they hated the Resurrection. They are filled with the Spirit of hate, as the Apostles with the Holy Ghost. The High Priest *rose up*, prepared for an act of vigour.

19. The release was not without purpose, though the Apostles were seized again immediately. It threw the Priests into confusion, and strengthened the Apostles' faith. Angels are seen sharing in the progress of the kingdom of Christ, as they had rejoiced at His Birth and Resurrection.

20. "All the words of this life." All the words necessary to teach Israel concerning the new life which has come unto them, in place of the death in which they had been lying. There may be an allusion to the Priests' unbelief in the resurrection of the dead.

21. "The council.. the senate." These mean the same thing. The repetition implies the importance attached to this meeting. Perhaps "the senate of the children of Israel" is a copy of the title in the summons.

22. "Officers." Civil, not military, servants attached to the Sanhedrin.

THE ACTS, V.

23 saying, The prison truly found we shut with A. D. 32.
all safety, and the keepers standing without before
the doors: but when we had opened, we found no
man within.

24 Now when the high priest and ^uthe captain ^u Luke 22. 4.
ch. 4. 1.
of the temple and the chief priests heard these
things, they doubted of them whereunto this would
grow.

25 Then came one and told them, saying, Behold,
the men whom ye put in prison are standing in
the temple, and teaching the people.

26 Then went the captain with the officers, and
brought them without violence: ^xfor they feared ^x Matt. 21. 26.
the people, lest they should have been stoned.

27 And when they had brought them, they set
them before the council: and the high priest asked
them,

28 saying, ^yDid not we straitly command you ^y ch. 4. 18.
that ye should not teach in this Name? and, be-
hold, ye have filled Jerusalem with your doctrine,
^zand intend to bring this Man's ^ablood upon us. ^z ch. 2. 23, 36.
& 3. 15.
& 7. 52.

29 ¶ Then Peter and the *other* apostles answered ^a Matt. 23. 35.
& 27. 25.
and said, ^bWe ought to obey God rather than ^b ch. 4. 19.
men.

26. "The captain." The same person as in iv. 1. Stoning was the punishment of *blasphemy*. Such was the regard of the people for the Apostles that the officers were afraid, not only of bodily injury, but of being denounced as traitors to the Law, and opposers of the Prophets. This is the highest point of union between the Apostles and the people.

28. "This Name." They seem to avoid actually naming Christ, possibly through contempt, but more probably in fear. *Doctrine* means not "belief," but active teaching. "You have been teaching your new religion all over Jerusalem." *Intend*, that is, wish. The High Priest has forgotten the fearful imprecation of St. Matt. xxvii. 25. though he evidently intends here to express not Divine, but popular vengeance. "You wish to persuade the people that this is a crime against God, and to throw the responsibility of it upon us." St. Peter's words in v. 31. show the unworthiness of the High Priest's suspicion.

29—32. Courage of the Apostles.

29. "We ought" &c. Literally "God must be obeyed rather than man." He puts a universal case. It is the same truth as in iv. 19., but more decisively spoken.

24. "Doubted" is hardly strong enough to express the original: "Were perplexed"—at a loss."

A. D. 32. 30 ^cThe God of our fathers raised up Jesus,

^c ch. 3. 13, 15. Whom ye slew and ^dhanged on a tree.

& 22. 14. 31 ^eHim hath God exalted with His right hand
^d ch. 10. 39. to be ^fa Prince and ^ga Saviour, ^hfor to give re-
 & 13. 29. Gal. 3. 13. pentance to Israel, and forgiveness of sins.
 1 Pet. 2. 24.

32 And ⁱwe are His witnesses of these things;
^e ch. 2. 33, 36. and so is also the Holy Ghost, ^kWhom God hath
 Phil. 2. 9. Heb. 2. 10. given to them that obey Him.
 & 12. 2. ^f ch. 3. 15.
^g Matt. 1. 21.

33 ¶ ^lWhen they heard *that*, they were cut to
^h Luke 24. 47. the heart, and took counsel to slay them.
 ch. 3. 26. & 13. 38.
 Eph. 1. 7. Col. 1. 14.

34 Then stood there up one in the council, a
ⁱ John 15. 26, 27. Pharisee, named ^mGamaliel, a doctor of the law,
^k ch. 2. 4. had in reputation among all the people, and com-
 & 10. 44. manded to put the apostles forth a little space;
^l ch. 2. 37. & 7. 54.

35 and said unto them, Ye men of Israel, take
^m ch. 22. 3. heed to yourselves what ye intend to do as touch-
 ing these men.

36 For before these days rose up Theudas, boast-

30. Whatever was the High Priest's intention in avoiding the name of Jesus, St. Peter will not allow it, but brings the name out at once, in spite of the command in iv. 17.

31. He calls our Lord a Prince, as being the *leader* of mankind into all blessedness. "Prince and Saviour."—He becomes the second by being the first to us. Where we will not have Him as our Prince, He cannot be our Saviour. The gifts of repentance and remission are His royal prerogative.

32. "We" is emphatic in the Greek. "We are outward witnesses of the fact of the Resurrection, for we saw it, but the Holy Ghost also bears witness in the hearts of believers. It is He who has drawn the people to believe our report, therefore beware how you oppose Him."

33—42. Decision of the Council. The Cross still triumphant.

33. He who will not receive truth into his heart, his heart shall be cut through with it. The repentance of the people humbled and softened them, and brought them peace, the anger of the priests brought them agony, and led them to meditate another dark crime.

34—39. Gamaliel, the teacher of St. Paul (xxii. 3.), was a grandson

31. "To be a Prince" &c. The words to be are not in the original and would be better omitted.

36. There is a Theudas who is recorded in Josephus to have given himself out as a prophet, and to have led five thousand men to the Jordan, promising to divide it. He was met by the Roman soldiers and slain. But this Theudas did not live until at least twelve years after the circumstances recorded in this chapter: It has been hastily concluded therefore that

St. Luke must have fallen into an error here. But this is unreasonable, considering that his knowledge of contemporary history and general statement of facts is everywhere else marked by extreme accuracy. The probability is that the Theudas referred to by Gamaliel was a different man, one of the many insurgents who disturbed the last year of Herod the Great. It was a most turbulent period, and Theudas was not an uncommon name.

The third
 Year before
 the Account
 called Anno
 Domini.

ing himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ² obeyed him, ² Or, *believed*. were scattered, and brought to nought.

A. D. 32.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: ^a for if this counsel or this work be of men, it will come to nought:

^a Prov. 21 30.
Is. 8. 10.
Matt. 15. 13.

39 ^o but if it be of God, ye cannot overthrow it; lest haply ye be found even ^p to fight against God.

^o Luke 21. 15.
¹ Cor. 1. 25.
^p ch. 7. 51.
& 9. 5.
& 23. 9.

40 And to him they agreed: and when they had ^q called the apostles, ^r and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

^q ch. 4. 18.
^r Matt. 10. 17.
& 23. 34.
Mark 13. 9.

41 And they departed from the presence of the council, ^s rejoicing that they were counted worthy to suffer shame for His name.

^s Matt. 5. 12.
Rom. 5. 3.
² Cor. 12. 10.
Phil. 1. 29.

42 And daily ^t in the temple, and in every house, ^u they ceased not to teach and preach Jesus Christ.

Heb. 10. 34.
James 1. 2.
¹ Pet. 4. 13, 16.

^t ch. 2. 46.
^u ch. 4. 20. 29.

CHAPTER VI.

¹ The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, ³ appoint the office of deaconship to seven chosen men. ⁵ Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. ¹² Who is taken of those, whom he confounded in disputing, ¹³ and after falsely accused of blasphemy against the law and the temple.

of the great Jewish teacher Hillel. He died eighteen years before the destruction of Jerusalem. It may be asked, "Was his counsel right? If "he knew the Apostles' teaching to be of God, he should have confessed "it, if he believed it evil he should have opposed it." But he may have been in doubt, recognising on the one hand the appearances of good in them, on the other doubtful whether they were in agreement with the law. In this case to wait and enquire was the only course open to him.

40. They beat the Apostles to justify the seizure, and to fulfil their threats. The Apostles are seen rising higher and higher upon the ladder of God's servants,—threats, imprisonment, stripes come in succession. Yet they, and they only, are filled with joy and praise.

37. This Judas raised an insurrection on the taxing under Cyrenius. His partisans continued till the time of Titus.
42. Not "in every house," but "at home." They preached sometimes in the Temple, sometimes in private houses. "Jesus Christ," literally "Jesus (as) the Christ," that is, they taught that Jesus was the Messiah, the Anointed King and Priest of Israel.

THE ACTS, VI.

A. D. 33. 9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

° Luke 21. 15. 10 And ° they were not able to resist the wisdom
ch. 5. 31,
 See Ex. 4. 12,
 Is. 54. 17. and the spirit by which he spake.

11 ^p Then they suborned men, which said, We
P 1 Kin. 21.
 10, 13.
 Matt. 26.
 59, 60. have heard him speak blasphemous words against Moses, and *against* God.

From the nature of his work St. Stephen must have been brought into daily contact with the sick and suffering. It might seem but a poor relief to such to give them money or food, and therefore the power which Christ gave His Apostles was extended to him.

9. Hitherto the mass of the people, in the conflict between the Church and the Jewish Sanhedrin, had been on the side of the Church. Now they turn round, and become opposers. The first opposition came from Hellenists, the same class to which St. Stephen belonged. Those who did not accept the faith were probably angry that one of their own body should not only do so, but exhibit so much zeal for it.

“**The Libertines**” were probably Jews who had gained their freedom from Roman slavery. Pompey had made many Jews slaves in the Syrian wars (B. C. 19.). They appear to have received their liberty just before this, and to have returned from Rome in great numbers. They would therefore naturally regard their native Jerusalem with especial veneration, and this may account for their bitter opposition to St. Stephen’s teaching. There were many Jews in **Cyrene** (See 2 Mac. ii. 23; St. Matt. xxvii. 32; Acts xiii. 1.). Among “**them of Cilicia**” must be reckoned, without much doubt, Saul of Tarsus. His name, however, is not mentioned till ch. vii. 58.

10. The promise of Christ (See Ref.) is thus fulfilled.

11. The greatest disputants on religion are often the least religious. These false accusations, as is evident from the line of the defence, were a *distortion* of what he really said, like the accusation of the false witnesses against Christ (St. Mark xiii. 58.). There is no lie so mischievous as a half-truth, and a half-truth they have here. St. Stephen the Grecian, or Hellenist, was less bound than the Apostles, who were Hebrews, to the sacred associations which attached to the Temple and the city of Jerusalem. He had therefore entered more clearly and fully than they had yet done, into the Lord’s prediction that one stone of the Temple should not be left upon another (St. Matt. xxiv. 2.). He saw that the sacredness of these outward things was only for a time, whilst the promises of God were eternal; that therefore the promise to Abraham would go on to fulfilment, though the signs and ordinances which bore witness to it should vanish away. The time was coming when Jerusalem should no longer be the one religious capital, nor the Temple the one centre of religious unity. Christ’s prediction of the fall of the Jewish nation had, it is true, been already echoed by St. Peter, but he spoke of it only as a *judgment*, and did not refer to it as the opening of a new career for the Church. “It was given to St. Stephen to catch “the first glimpse of this new land of promise.” But such teaching

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, A. D. 33.

13 and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 ¹for we have heard him say, that this Jesus ²ch. 25. 8. of Nazareth shall ¹destroy this place, and shall ²Dan. 9. 26. change the ²customs which Moses delivered us. ² Or, rites.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

1 *Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.*

would be hateful to the Jews, and to those *pilgrims* who have come thither in veneration more hateful than to any. It was the bitterest word which had yet fallen upon their ears.

The falsehood of the witnesses consisted in their wilful misrepresentation of his meaning. Because he had foretold the fall of the visible Temple, they chose to say that he had spoken against Moses and against God, the truth being that he had the deepest reverence for Moses. The charge of blasphemy against God is so barefaced a calumny that they do not dare to repeat it before the council (See ver. 13.).

12. "They stirred up the people." They poisoned the minds of those who would have to be judges, before they made their charge.

13. The terms of the accusation are more guarded than in verse 11. On the other hand the expression "ceaseth not" is more malicious than "we have heard him," as it was in the first charge.

14. "This Jesus" of whom we have lately heard so much. Contempt and impatience seem both implied in the expression.

15. It is impossible to say whether the sight which startled the judges when they turned from the accusers to look on the face of the accused, was supernatural or not. The words may imply a transfiguration like that of Moses, or may describe the calmness and serenity of his features, indicating the joy of his fulness of communion with Christ, the divine stillness of one strong in faith and knowledge and love. This agrees with the collectedness and quiet purpose of his speech. "There is verily in faces full of heavenly grace that which is lovely to those who love them, and strikes awe and terror into those who hate them" (*Chrysostom.*).

12. "Caught him." The original word implies "caught him with violence," as a bird of prey would seize its victim.

15. "Looking stedfastly," literally "gazing into him," as if to read his very soul.

A. D. 33. **T**HEN said the high priest, Are these things so?

* ch. 22. 1. 2 ¶ And he said, ^a Men, brethren, and fathers,

CHAPTER VII.

1. The mildness of the High Priest's question may perhaps be attributed to the effect of the martyr's angel-face on the Council.

2—53. Saint Stephen's Apology.

2. Before examining the defence of St. Stephen, one word has to be said upon a subject which has no bearing on the argument itself, but of deep interest on another ground. In one or two places St. Stephen's statements do not entirely agree with the Old Testament. For example, he speaks of Jacob having been buried in Sychem. Joseph was; but Jacob was buried in the cave of Machpelah. He says that Abraham bought ground at Sychem of Hamor. It was Jacob who did so. These things show that Stephen, hurried before the Sanhedrin without pause, yet filled with the Spirit of God, speaks with a wisdom which his adversaries were not able to gainsay nor resist. Each argument bears upon its face the proofs of its Divine inspiration. Not one is shaken by the closest and severest criticism. Not one is affected by the fact that Stephen speaking from memory and without premeditation, mixes together separate incidents, the general substance being true. And this shows that the Holy Spirit did not always dictate to those whom He inspired, but that He sometimes gives unspeakable wisdom to men at the very time that He allows them to display their fallibility in things indifferent, for St. Luke appears to have given us the very words which Stephen spoke. Having noticed this point, we will go on to consider the argument itself, which, as we have observed, is in no case affected by the verbal inaccuracies.

He has two main charges to meet. 1. He had been accused of blasphemy against God, because he said that if Israel would not believe in Jesus, God would destroy their holy place. 2. He had said that God would raise up a new people to Himself with fresh ordinances and customs. This they regarded as blasphemy against Moses and the inviolable law.

He meets the first by showing that to think the promises of God bound inseparably to Jerusalem and its Temple was lowering the God of Israel, and placing Him on an equal footing with the gods of the heathen; making Him a mere local god, and not the Lord of heaven and earth. The second point he meets by demonstrating that though God did choose them to be His people, they have become depraved and perverse, and therefore liable to removal. These two answers to their indictment he draws entirely from their own Scriptures. His argument is strictly historical. He divides the history of Israel into three portions, and exhibits the relations of God to His people in each. These three divisions comprise the times of the *Patriarchs*, of *Moses*, and of *David* and *Solomon*.

2—8. He shows, first, that the Lord had already called Abraham before the migration from Haran began: secondly, though Terah had begun the migration with Abraham, he did not lead him into Canaan,

hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, A. D. 33.

3 and said unto him, ^b Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. b Gen. 12. 1.

4 Then ^c came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. c Gen. 11. 31. & 12. 4, 5.

5 And He gave him none inheritance in it, no, not so much as to set his foot on: ^d yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child. d Gen. 12. 7. & 13. 15. & 15. 3, 13. & 17. 8. & 26. 3.

6 And God spake on this wise, ^e That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil ^f four hundred years. e Gen. 15. 13, 16. f Exod. 12. 40. Gal. 3. 17.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and ^g serve Me in this place. g Exod. 3. 12. h Gen. 17. 9, 10, 11. i Gen. 21. 2, 3, 4.

8 ^h And He gave him the covenant of circumcision: ⁱ and so Abraham begat Isaac, and circumcised him the eighth day; ^k and Isaac begat Jacob; and ^l Jacob begat the twelve patriarchs. k Gen. 23. 26. l Gen. 29. 31, &c. & 30. 5, &c. & 35. 18, 23.

but died before he entered it. The Divine covenant, therefore, was independent of Abraham's *parentage*. In both matters the call was one of absolutely free grace. Abraham was the possessor of the promises, and yet he received no land from God, which showed that the covenant was spiritual, and independent of local circumstances. His children were even to sojourn in a strange land, yet that would not weaken their covenant with God.

7. The promise that they should come forth proved that the nation was never out of God's care, that He of His free purpose and grace was providing for its education and discipline, and future settlement in the land. Stephen's accusers are seeking to bind God down to the Temple and the City, he meets them by showing that from the beginning God was *not* bound to these.

8. Even the sign of circumcision was given *after* the migration, it was the seal which God gave to the promise. This verse is one of many in this speech, where the germs of St. Paul's teaching are found. In the present case we have the point which is worked out in full in Romans iv.

7. The latter words of the verse, "they shall come forth," &c. are quoted from Exodus iii. 12, but the sense of them is contained in Genesis xv. 14—16.

THE ACTS, VII.

- A. D. 33. 9 ^m And the patriarchs, moved with envy, sold Joseph into Egypt: ⁿ but God was with him,
¹⁰ Gen. 37. 4, 11, 28. Ps. 105. 17. 10 and delivered him out of all his afflictions,
ⁿ Gen. 39. 2, 21, 23. ^o Gen. 41. 37. & 42. 6. ^o and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
^p Gen. 41. 54. 11 ^p Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.
^q Gen. 42. 1. 12 ^q But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
^r Gen. 45. 4, 16. 13 ^r And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
^s Gen. 45. 9, 27. ^t Gen. 46. 27. Deut. 10. 22. 14 ^s Then sent Joseph, and called his father Jacob to *him*, and ^t all his kindred, threescore and fifteen souls.
^u Gen. 46. 5. ^w Gen. 49. 33. Exod. 1. 6. 15 ^u So Jacob went down into Egypt, ^w and died, he, and our fathers,
^x Exod. 13. 19. Josh. 24. 32. ^y Gen. 23. 16. & 33. 19. 16 and ^x were carried over into Sychem, and laid in ^y the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.
^z ver. 6. Gen. 15. 13. 17 But when ^z the time of the promise drew nigh,

9—16. The history of Joseph is next reviewed. The promise is no sooner extended to the family, than ill feeling appears at once. The bad prevail, and the faithful son, he who believes the promise, is sold into Egypt. But this does not injure the promise, for "God was with him and delivered him." The unfaithful sons suffer for lack of bread, the persecuted becomes great. He is the means of the Divine blessing to them, in *Egypt*,—*not in Canaan*,—and they are once more reconciled in brotherly love. In Egypt they die, but mindful of the promise, and believing in the word of God, they give direction concerning their bones, which at last are carried to the land of promise, and laid in the sepulchre. Now seeing that from the time that Israel was a *house*, the greater part was in opposition to God, and the faithful part out of sight, the question at once arises, 'Why should it not be so now?' If the House of Israel had lately sold and betrayed Him who was to be its Saviour and Deliverer, surely this is but the repetition of the past. If He, rejected by His own, was to find favour with Gentiles, the more would He be like Joseph.

17—28. Having dealt this heavy blow on his adversaries from the history of Joseph he next turns to that of Moses, dwelling longest on

14. "Threescore and fifteen." This reading in Genesis xlv. 27, the Hebrew agrees with the Septuagint (*Hellenist*) reads seventy.

which God had sworn to Abraham, ^a the people grew and multiplied in Egypt, ^{A. D. 33.}
 18 till another king arose, which knew not Joseph. ^{a Ex. 1. 7, 8, 9. Ps. 105. 24, 25.}

19 The same dealt subtilly with our kindred, and evil entreated our fathers, ^b so that they cast out their young children, to the end they might not live. ^{b Exod. 1. 22.}

20 ^c In which time Moses was born, and ^d was ^e exceeding fair, and nourished up in his father's house three months: ^{c Exod. 2. 2. d Heb. 11. 23. e Or, fair to God.}

21 and ^e when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ^{e Exod. 2. 3,--10.}

22 And Moses was learned in all the wisdom of the Egyptians, and was ^f mighty in words and in deeds. ^{f Luke 24. 19.}

23 ^g And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. ^{g Exod. 2. 11, 12.}

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

it because his accusers had accused him of blaspheming Moses. His confidence seems to wax greater and greater as his case strengthens at every sentence. (He presents Moses, it should be noted, less as a lawgiver than as a deliverer and leader.)

The time of the promise to Abraham (see ver. 7.) drawing near, the people increased; but fresh dangers beset them. An enemy from without tried every means to destroy them. In the midst of the suffering, the future deliverer was born. His wonderful beauty (Compare Exod. ii. 2.) was the outward sign of God's favour. It was no chance circumstance, nor popular choice, but the Spirit of God which marked out the work of Moses. Divine Providence, by a wonderful series of events, saved his life, took him out of the midst of the people, caused him to be educated in the royal house, and taught all the wisdom of the Egyptians. At length, led by the Divine Spirit within, he went forth to essay the deliverance of His afflicted people, and was baffled—by what? By their opposition and insults, for “they understood not.” The application of the fact to Stephen's hearers is obvious, they must at once have caught the drift of it.

20. “*Exceeding fair.*” Literally ‘fair to God.’ The same expression is found in Josephus' description.

22. “*Mighty in words.*” This does not at all clash with Exodus iv. 10. A man mighty in words might feel all his power

pass from him when called to be God's minister.

23. The narrative of Stephen *supplements* that in Exodus, by informing us that Moses had already hoped to become a deliverer before his call at Horeb.

THE ACTS, VII.

A. D. 33. 25 ²for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

² **Or, Now.** 26 ^hAnd the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

ⁱ See Luke 12. 14. ch. 4. 7. 27 But he that did his neighbour wrong thrust him away, saying, ⁱWho made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

^k Exod. 2. 15, 22. & 4. 20. & 18. 3, 4. 29 ^kThen fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

^t Exod. 3. 2. 30 ^lAnd when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

^m Matt. 22. 32. Heb. 11. 16. 32 *saying*, ^mI am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

Exod. 3. 6.

ⁿ Exod. 3. 5. Josh. 5. 15. 33 ⁿThen said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

Exod. 3. 5, 7, 10.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God

29—36. Baffled for the time Moses fled, and for long time was waiting on God's will, and being prepared for the work to which he was destined. At length the summons came, and God appeared, not in the land of promise but *in the wilderness*. This place, with no old associations, no building like the Temple, with nothing to sanctify it, except that it was the place of God's free choice, is declared to be holy ground. And now the will of God prevailed, and he who before was rejected, is accepted as leader, and accomplishes his glorious mission.

send to be a ruler and a deliverer ° by the hand of the angel which appeared to him in the bush. A. D. 33.

36 ^p He brought them out, after that he had ^q shewed wonders and signs in the land of Egypt, ^r and in the Red sea, ^s and in the wilderness forty years. ° Exod. 14. 19.
Num. 20. 16.
p Exod. 12. 41.
& 33. 1.
q Exod. 7, &
8, & 9, & 10,
& 11, & 14.
Ps. 105. 27.

37 This is that Moses, which said unto the children of Israel, ^t A prophet shall the Lord your God raise up unto you of your brethren, ^u like unto me; ^v Him shall ye hear. r Exod. 14. 21,
27, 28, 29.
s Exod. 16. 1,
35.
t ch. 3. 22.
u Or, as myself.
v Matt. 17. 5.
x Ex. 9. 3, 17.
y Isai. 63. 9.
Gal. 3. 19,
Heb. 2. 2.
z Exod. 21. 1.
Deut. 5. 27,
31, & 33. 4.
John 1. 17.
a Rom. 3. 2.

38 ^x This is he, that was in the church in the wilderness with ^y the angel which spake to him in the mount Sina, and *with* our fathers: ^z who received the lively ^a oracles to give unto us: Deut. 18. 15.

39 to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 saying unto Aaron, ^b Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. b Exod. 32. 1.

37. But though he was so great and mighty, he was careful to teach them that there was a greater leader yet to come, a *man* ("like unto me") who should supersede him. "Him shall ye hear," he declared, implying thereby that his own authority should cease. "The same God who raised up me, shall raise up a greater than me, and I and my law shall disappear."

'Am I then,' St. Stephen seems to ask, 'despising Moses, when I declare that his dispensation is not the final one? Am I not echoing his own words?'

38—41. But he pushes his argument a step further. The Church in the wilderness was ruled by Moses under the guidance of *the Angel*. This Angel was, we believe, the second Person of the Trinity, yet He was known only as "the Angel." The fact proves that the revelation was only preparatory, the time was to come when Jehovah would be revealed by *Himself*. Moses was taught by the Angel, he received from Him (did not invent of himself) the lively oracles,—*and yet* "our fathers would not obey him." "In their hearts they turned back 'into Egypt,' as now their children were doing towards the spiritual bondage from which Christ had delivered them. "In those days," those very days in which the law was being given, "they made a calf." At every point Stephen turns the tables against his accusers. The Prophet of whom Moses spake stands before them with the New Covenant in His hand, and they are again about to refuse and reject Him.

38. "Church." The Greek word is *ecclesia*, from a word signifying "to call out" (See on St. Matt. xvi. 19.). This body was called out from among the nations; not gathered by its own will, a mixed multitude, but called by God.

"Lively oracles." This is the version of the Geneva Bible; the Vulgate and old English versions have "words of life." So called as being the words of the living God.

THE ACTS, VII.

A. D. 33. 41 ^c And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

^d Ps. 81. 12. 42 Then ^d God turned, and gave them up to worship ^e the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness?

^e Deut. 4. 19. & 17. 3. 2 Kin. 17. 16. & 21. 3. Jer. 19. 13. 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Amos 5. 25, 26.

² Or, who spake. ^f Exod. 25. 40. & 26. 30. Heb. 8. 5. ^g Josh. 3. 14. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ² speaking unto Moses, ^f that he should make it according to the fashion that he had seen.

³ Or, having received. 45 ^g Which also our fathers ³ that came after

42. A solemn warning to the hearers. God, who had long watched over their fathers, and borne with their rebellions, now *turned*, and gave them up to their sin. Their own prophet Amos had unsparingly laid the truth open to them. 'Did you indeed offer your sacrifices to Me? And yet you raised the tabernacle of Moloch aloft, as not ashamed of it. Along with My tabernacle you carried that of an idol, and so, from the beginning, profaned My holy place.'

44. Stephen now enters upon the last topic of his defence, namely, the charge that he has blasphemed *the Temple*. There was a sanctuary, he says, before the Temple existed, and it was not invented by Moses any more than the Law was, for he had minute instructions concerning it.

45—50. When Joshua and the people brought the sanctuary into the land of the Gentiles, the promise to Abraham concerning the land (ver. 5.) was fulfilled. The taking possession which began with Joshua, continued until the time of David, who completed it. But he, great as he was, was not suffered to build the Temple. God's will was still absolute and independent. And when Solomon *was* suffered,

42. "*The book of the prophets.*" The Jews reckoned the writings of the twelve Minor Prophets as one book.

43. For "*took up,*" read '*lifted up,*' raised aloft as a banner.

"*Moloch*" was the god of the Ammonites, a hollow figure of brass, with outstretched arms. Children were placed in these arms and the image was then made red hot by a light within. There is no mention in the Pentateuch of his being worshipped in the wilderness, but the strict prohibitions in Lev. xviii. 21, xx. 2, &c., seem to imply the existence of such worship.

"*Remphan*" is the version in the Septuagint of the Hebrew *Chiun* (See Reference.), and seems to be an Egyptian word, having the same meaning, namely, 'Saturn.' A star seems to have been the visible symbol of this idol.

"*Babylon.*" In Amos it is *Damascus*. The prophet said, "I will carry you away beyond Damascus"; and this prophecy was fulfilled when the people were carried through Damascus to Babylon, and beyond it, as to Shushan. The Septuagint translators therefore, writing after the event, alter the word, so as to show how the prophecy was fulfilled.

brought in with Jesus into the possession of the Gentiles, ^hwhom God drave out before the face of our fathers, unto the days of David;

46 ⁱwho found favour before God, and ^kdesired to find a tabernacle for the God of Jacob.

47 ^lBut Solomon built Him an house.

48 Howbeit ^mthe most High dwelleth not in temples made with hands; as saith the prophet,

49 ⁿHeaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest?

50 Hath not My hand made all these things?

Isai. 66. 1, 2.

51 Ye ^ostiffnecked and ^puncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 ^qWhich of the prophets have not your fathers

^q2 Chron. 36. 16. Matt. 21. 35. & 23. 34, 37. 1 Thess. 2. 15.

A. D. 33.

^hNeh. 9. 24.

Ps. 44. 2.

& 78. 55.

ch. 13. 19.

ⁱ1 Sam. 16. 1.

2 Sam. 7. 1.

Ps. 80. 19.

ch. 13. 22.

^k1 Kin. 8. 17.

1 Chro. 22. 7.

Ps. 132. 4, 5.

^l1 Kin. 6. 1.

& 8. 20.

1 Chro. 17. 12.

2 Chro. 3. 1.

^m1 Kin. 8. 27.

2 Chro. 2. 6.

& 6. 18.

ch. 17. 24.

ⁿMatt. 5. 34.

35. & 23. 22.

^oExod. 32. 9.

& 33. 3.

Isai. 48. 4.

^pLev. 26. 41.

Deut. 10. 16.

Jer. 4. 4. & 6.

10. & 9. 26.

Ezek. 44. 9.

he proclaimed at the dedication, as Isaiah proclaimed yet more emphatically afterwards, that God was far above that Temple, that it was nothing but what He suffered it to be.

51—53. The speaker has rapidly passed over this portion of the history, having now the end of his argument full in view. In the words which follow, his righteous anger, hitherto pent up, blazes forth in the most impassioned and earnest eloquence. Some commentators suppose that his hearers, who must long have seen his drift, showed their growing fury so plainly, that he felt he should not be allowed to proceed, and so threw his argument into these burning sentences. But we reject the notion. The concluding words are only the natural completion of what he has been saying throughout. 'It is God who is your life; not Moses; not the Temple; not the Covenant, nor the Law. God, Who raised up Moses, Who gave the Law, Who dwelt in the Temple,—and therefore Who must be far above them all,—He has now revealed Himself perfectly, and you have set Him at nought. Your national history is all of a piece, always favoured by God, never converted; always receiving signs of His grace, never changed from your rebellious nature and unsanctified hearts, you still pride yourselves on your intrinsic merits! You persecuted the Prophets who foretold the Messiah as your hope and consolation, and now you have slain the Messiah Himself. How could it be otherwise? How could you receive the New Law from the mouth of God Incarnate when the first law, given by His Angels, and therefore imperfect, was more than you could keep? There is One, and One only, who has kept it, *the Just One*, and of Him you are the betrayers and murderers!'

45. *Jesus* is the Greek form of the Hebrew word *Joshua*, and means Joshua here and in Hebrews iv. 8. The verse is more accurately translated thus, 'Which also our fathers and Joshua, having received it as an inheritance, brought in, when they took possession of the Gentiles.'

A. D. 33. persecuted? and they have slain them which shewed
r ch. 3. 14. before of the coming of ^r the Just One; of Whom ye
 have been now the betrayers and murderers:

^s Exod. 20. 1. 53 ^s who have received the law by the disposition
Gal. 3. 19. of angels, and have not kept *it*.
Heb. 2. 2.

^t ch. 5. 23. 54 ¶ ^t When they heard these things, they were
 cut to the heart, and they gnashed on him with
their teeth.

^u ch. 6. 5. 55 But he, ^u being full of the Holy Ghost,
 looked up stedfastly into heaven, and saw the glory
 of God, and Jesus standing on the right hand of
 God,

^x Ezek. 1. 1. 56 And said, Behold, ^x I see the heavens opened,
Matt. 3. 16. and the ^y Son of man standing on the right hand
ch. 10. 11. of God.
y Dan. 7. 13.

57 Then they cried out with a loud voice, and
 stopped their ears, and ran upon him with one
 accord,

54. Doubtless he expected the result. The preaching of Peter to the same effect had met with fierce opposition (See ch. v. 33.), but in that case the Pharisee Gamaliel had stood up in defence. But now Pharisee and Sadducee would certainly unite, for it was not the Resurrection of Jesus, but their national vainglory and selfishness which was the question at issue. They had stood up in defence of this, and had received a terrible denunciation. Their rage broke out in inarticulate madness.

54—60. The Martyrdom of Stephen.

55. We have seen, in the case of the Apostles, how faith could triumph over hostility (See iv. 24; v. 41.). The victory is more plainly seen when death itself is full in sight. Fierce men, foaming with anger, are all around the witness of Jesus, yet he sees them not. There is *One* sight which he sees, which banishes all others. He looks upon that *steadfastly*, and is in perfect peace (Isai. xxvi. 3.).

“**Standing.**” It must remain uncertain whether there is any significance in the attitude. Most commentators, since Gregory the Great, explain it as implying that Jesus had risen from His throne, to meet, or to assist His servant. This idea seems to be expressed in the Collect for St. Stephen’s Day, “O blessed Jesus, who standest at the “right hand of God to succour all those that suffer for Thee.”

57. This tumultuous scene in a grave national assembly, may well strike us with amazement. It is explained by what we know from Josephus and others of that growing fanaticism which in the end brought on the destruction of Jerusalem. If the Romans had taken away the power of life and death, this martyrdom was an act of mob violence, the very Sanhedrin urging it on (See St. John xviii. 31.).

THE ACTS, VII.

58 and ^zcast *him* out of the city, ^aand stoned *him*: and ^bthe witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, ^ccalling upon *God*, and saying, Lord Jesus, ^dreceive my spirit.

60 And he ^ekneeled down, and cried with a loud voice, ^fLord, lay not this sin to their charge. And when he had said this, he fell asleep.

^a ch. 9. 40. & 20. 36. & 21. 5. ^f Matt. 5. 44. Luke 6. 28. & 23. 34.

A. D. 33.
^z 1 Kin. 21. 13.
 Luke 4. 29.
 Heb. 13. 12.
^a Lev. 24. 16.
^b Deut. 13. 9,
 10.
 & 17. 7.
 ch. 8. 1.
 & 22. 20.
^c ch. 9. 14.
^d Ps. 31. 5.
 Luke 23. 46.

58. It was expressly commanded in the Law, that in a case of capital punishment the hands of the witnesses were to be the first upon the sufferer (Deut. xvii. 7.). This no doubt was in order to throw the responsibility on them, and so to prevent as far as possible false witness.

“Saul.” This is the first mention of one who is hereafter to take the most prominent part in the Acts of the Apostles. When he came from his birthplace Tarsus, we know not, but he had studied the law of his forefathers under the teaching of Gamaliel. The special subject of the Apostles’ teaching on which Gamaliel had spoken in their behalf was the Resurrection of Jesus, and it may be that Saul had agreed with him. But when this new doctrine was heard, the approaching end of the Jewish Law, Saul at least, perhaps Gamaliel also, was at once roused to oppose it. We are told that “those of Cilicia” disputed with Stephen, and may be sure that Saul was one of them. And now he appears as the abettor of the martyrdom. The angelic beauty which appeared on the martyr’s face was noticed by all the beholders; it could not but produce a deep impression on one so eager and impetuous as Saul. But for the time it only produced fiercer hatred in his heart. He trampled down the feelings which rose up there, and “kicked against the pricks.” It has been well remarked that in St. Stephen’s speech we have the germs of all St. Paul’s teaching, the universal Church, the ceasing of the temple-worship and the ceremonial law, the passing away of the local centre of worship, Jerusalem, because Christ is not there only, but everywhere.

59. The word *God* is not in the original, and would be better omitted. Cranmer’s Bible has it correctly “calling on and saying.” It is a direct prayer to Christ, and that such prayer was practised by the first disciples is evident from the fact that it gave rise to one of their commonest appellations, those “who call on this name” (ix. 14, 21.). This prayer of Stephen is an imitation of our Lord’s (St. Luke xxiii. 46.), and he asks here of the Son precisely what the Son there asked of the Father.

60. The martyr’s eyes turn for a moment from Christ in heaven to the murderers, and his last thought is one of pity and love for them. He had, in his zeal for God, poured forth his indignation in the concluding words of his address. But they were the faithful words of a friend, which would fain have called to repentance. Thus far they had failed in their purpose, and so the same love which prompted them

60. The original word translated “fell asleep” is that from which our word *cemetery*, that is, ‘sleeping place,’ is derived (Compare 1 Cor. xv. 18; 1 Thess. iv. 14.).

THE ACTS, VIII.

CHAPTER VIII.

A. D. 33.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

A. D. 33.
^a ch. 7. 53.
& 22. 29.

AND ^a Saul was consenting unto his death. And **A**t that time there was a great persecution against the church which was at Jerusalem; and ^b they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

^b ch. 11. 19.
^c Gen. 23. 2.
& 50. 10.
² Sam. 3. 31.
^d ch. 7. 53.
& 9. 1, 13, 21.
& 22. 4.
& 26. 10, 11.
1 Cor. 15. 9.
Gal. 1. 13.
Phil. 3. 6.
1 Tim. 1. 13.

2 And devout men carried Stephen *to his burial*, and ^c made great lamentation over him.

3 As for Saul, ^d he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

showed itself in a different form, and in the act of blessing his spirit passed away.

Of that noble army of Martyrs which has ever since been raised up by the King to praise Him and to bless His Church, this was the first, "likest Him in look and tone."

CHAPTER VIII.

1—4. A General Persecution begins.

1. Saul had heard the Martyr's prayer, but knew not how it would be answered, how he himself would be the next to see the Son of Man on the right hand of God (ix. 27. 1 Cor. ix. 1.). From the Martyr's blood St. Paul was new born; the doctrine of Stephen's apology was that which Paul was raised up specially to declare, and so in the Epistles of the great Apostle Stephen "being dead yet speaketh." The immediate result to the Church was persecution on all sides, the beginning of a changed order of things. The common people appear to have been excited to hatred by their rulers, on the ground that the Church was hostile to the Temple and the Law.

Why the Apostles remained at Jerusalem we are not told. Perhaps because it was the post of danger, perhaps because not they, but the Grecians were the chief objects of hate.

2—3. "Devout men." Pious Jews, who did not believe in Christ (otherwise they would be called "brethren,") but who, like Joseph (St. Luke xxiii. 51.), shewed hereby that they took no part in the wicked

1. The first sentence more properly belongs to the end of ch. vii.
"Death." This word is not an adequate translation of the original, which signifies "murder." See Note on xxvi. 10.

3. "Haling" is an old English form of "hauling," that is, dragging with violence. But the Greek word *may* only mean "bringing before a magistrate." (Compare St. Luke xxi. 12)

4 Therefore ^e they that were scattered abroad went every where preaching the word.

A. D. 33.
^e Matt. 10. 23.
 ch. 11. 19.
^f ch. 6. 5.

5 ¶ Then ^f Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For ^g unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

^g Mark 16. 17.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city ^h used sorcery, ^h ch. 13. 6.

deed of the Sanhedrin, but that the martyrdom had deeply impressed them. This accounts for the mention of Saul in the next verse. "Whilst devout Jews were thus showing their humanity, Saul was ravaging the Church with all his might."

4. Thus God brought good out of evil. By **preaching** (or *proclaiming*) is meant not formal and authoritative preaching, but the joyful profession of faith which is required of all believers, and which all who love the Lord Jesus will naturally make (Compare Mal. iii. 16.).

5—25. The Gospel preached at Samaria. Simon Magus.

5. Philip is not the *Apostle* (i. 13, &c.), but the *Deacon* (vi. 5. xxi. 8.). As a Deacon had given the first warning of the end of the Jewish dispensation, so another Deacon is the first means of extending the Church beyond the Jews. On the Samaritans see *Note* on St. Matt. x. 5.

8. "**Hearing**" his teaching, and **seeing** his miracles (Compare St. Luke v. 1.). Love, joy, peace are the fruit of the Spirit, and now grew abundantly among the Gentiles out of the proclamation of an atonement wrought, of sin forgiven, and Heaven opened wide.

9. A danger more deadly than any which persecution had brought meets us for the first time. We are brought to *the beginning of heresy in the Church*, that is, of belief in the existence of Christ mixed with false notions which interfere with His honour. The Roman empire was at this time full of magicians, men who professed to have wonderful powers over the earth and air, and who made great profit by their exhibitions. Men eagerly gave heed to them, being weary of the darkness and yearning after light; and wherever any one appeared professing to give light, they ran to him forthwith, in hopes that he might prove to be what he professed to be. It was because Philip had brought them good tidings of the world unseen that joy had arisen among them, it was because Simon professed the same that they gave heed to *him*. The *fruit* of each must decide which is the right.

5. "*The city.*" Should be *a city*. It is uncertain what city (Compare St. John iv. 5.).

8. "*There was.*" Literally *there arose*.

THE ACTS, VIII.

A. D. 33. and bewitched the people of Samaria, ⁱ giving out
¹ ch. 5. 36. that himself was some great one :

10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

^k ch. 1. 3. 12 But when they believed Philip preaching the things ^k concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the ² miracles and signs which were done.
² Gr. signs and great miracles.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15 who, when they were come down, prayed for them, ¹ that they might receive the Holy Ghost :
¹ ch. 2. 38.

^m ch. 19. 2. 16 (for ^m as yet he was fallen upon none of

Simon, we are told by an early Christian writer, was himself a Samaritan, but he must have known the Hebrew Scriptures, and mingled their teaching with his own heathen notions. He is said to have declared himself to be a visible appearance of the power of God (see *Note* below), and this claim the simple-minded ignorant Samaritans admitted. He was then, as it were, the first Anti-Christ, a rival of Christ.

11—12. The simple trustfulness which had led them to give heed to the magicians now brought them under the influence of Philip. He was mightier in word and deed, his teaching bore better signs that it came from God.

13. The message which Philip brought mingled with Simon's previous dreams. He saw in Christ, not a Saviour from sin, but a great Power from God. As *such* he believed in Him, and was baptized. He recognized, not Truth, but Power.

14. The Samaritans believed in Christ, but they had not joined the body of believers. The appointed rulers of that body were the Apostles, and therefore they sent to enquire into the new conversions. The Samaritan worship had all along been schismatical (St. John iv. 22.), and it was necessary to see that there should not be the same error now that they had become Christians. The Church was to be *one*.

15—16. The Providence of God had ordained that the special gifts which had bound the believers of Jerusalem into a body should for

10. "This man," &c. There had been a common belief that "the power of God," about to appear. It was but a distorted view of a true expectation, that of the some personified attribute of God, was Messiah.

THE ACTS, VIII.

them: only ^a they were baptized in ^o the name of A. D. 33.
the Lord Jesus.)

17 Then ^p laid they *their* hands on them, and they received the Holy Ghost.

^a Matt. 28. 19.
ch. 2. 38.
^o ch. 10. 48.
& 19. 5.

^p ch. 6. 6. & 19. 6. Heb. 6. 2.

a while be withheld from the Samaritans; partly, we may venture to say, to signify that His appointed means must be used, partly, that by the public gift at the hand of the Apostles it might be seen by all that they were fellow-heirs with the sons of Abraham. Simon was baptized with them. He *believed*, that is, he acknowledged that Philip's power was real, but his knowledge of the Gospel was only superficial. In the first place there was *ignorance*, a want of right understanding, for he did not suppose that his offer of money would grieve the Apostles. But there was an *evil* will also, for he must have seen the sanctifying influence of the Spirit upon others, while he yet remained a stranger to it. There was some good, but it was superficial, at best the seed was sown on stony ground.

17. The Apostles thus completed the work of the Evangelist. This is the origin of the Church's use of Episcopal Confirmation. We do not say that it is exactly the same thing as the present act, which is a special one. Our Church says that in our administration of the rite of Confirmation we *follow the example* of the Apostles. Let us put this matter simply and clearly before the reader. We have already seen (note vi. 5), that the laying on of hands was used for the transmission of Divine gifts. The Saviour Himself so used it (St. Mark x. 13—16. St. Luke iv. 40.). Sometimes these gifts were gifts of *Healing*, sometimes of *Ordination*, in the present case it is the gift of the Holy Ghost after Baptism. Now at this period of the Church the gift of the Holy Ghost was accompanied with extraordinary powers (See 1 Cor. xii. 10.), which after a time passed away. But the gift of the Spirit itself remained, and with it the more excellent gifts which abide for ever, peace, love, joy, &c. (Gal. v. 22.). These gifts were *never* withdrawn, all Christians wanted them still, and therefore there can be no reason on the face of it why we should suppose that the laying on of hands should cease to be a sign of conferring them. But further, there is direct proof to the contrary. The Epistle to the Hebrews, in which there is no reference to extraordinary gifts, speaks of laying of hands, as one of the *principles of the doctrine of Christ*.

We have now then got thus far:—Laying on of hands was used in the early Church when men received the gift of the Holy Ghost. And the Holy Ghost abides with the Church for ever, therefore the rite remains also. The rite was used by the Bishop or Apostle, at the time of Baptism, to confirm the work of the inferior minister. In course of time as the Church was multiplied it became impossible that the higher minister could always be present at Baptism, hence arose the present practice of the Western Church, namely, of the Bishop's going from place to place to administer Confirmation. This then is *God's part* in Confirmation, the conferring of the Holy Ghost on those who receive the rite in sincerity of heart. Therefore we say, not merely that we confirm, but that we "*are confirmed*."

Then there is our part. At Baptism we were admitted into the family of God. That little children can really receive spiritual blessing from God as well as conscious persons is expressly declared by Christ Himself

THE ACTS, VIII.

A. D. 33. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because ^athou hast thought that ^rthe gift of God may be purchased with money.

^a Matt. 10. 8.
^{See 2 Kings}
5. 16.
^r ch. 2. 38.
& 10. 45.
& 11. 17.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, ^sif perhaps the thought of thine heart may be forgiven thee.

^s Dan. 4. 27.
^{2 Tim.} 2. 25.

^t Heb. 12. 15. 23 For I perceive that thou art in ^tthe gall of bitterness, and *in* the bond of iniquity.

(St. Mark x. 14.), though, as Hooker says, they cannot discharge the duties of Christians, because the time of ability is not yet come. But when they have come to years of discretion, and they have to face the world and its temptations, then they are called on to declare that they will accept their baptismal privileges and blessings, and live as children of God. This is *our* part in Confirmation, in answer to which we receive God's blessing, as already stated, in the gift of the Holy Ghost the Comforter.

18. The powers which accompanied the gift, not the gift itself, seemed desirable to Simon. The Apostles were in his eyes, traders in spiritual charms, only cleverer ones than he had been himself. Hence his dreadful offer. In this scene we have again his superficiality and indecision, only they have reached a worse stage. It is a solemn warning of the results of wavering, and of attempting to serve God and Mammon. He has evidently never set himself seriously to the work of the Gospel, on the other hand he has not rejected it altogether. This shews itself again presently, in his request to the Apostles, "Pray for me." He would avoid the wrath of God, but he does not, apparently, pray for himself; he will still continue in his hollow outward profession. It is an awful subject of contemplation. Church history records that great impurity and wickedness afterwards came into the Church, through this man's doings, and it is no wonder, for we have plainly the beginning of it here.

20. "Thy money perish with thee." That is, "Perish thy money, as 'thou wilt, except thou repent.'" "The gift of God" is emphatic. The sorcerer had wanted to bribe God, to buy what, from its very nature, is a free gift.

21, 22. The Apostle not only repels his base offer, but reveals to him his terrible spiritual state, and exhorts him to the change of his crooked and insincere heart.

"The thought of thine heart" expresses, not merely mistaken and darkened opinion, but wilful and corrupt affection. This is the force of *if perhaps*, intended to warn him how terrible his danger was.

23. "No progress whatever hast thou made yet towards Christ, the 'work of conversion has never been begun in thee.'"

"The gall" probably alludes to the old belief that the gall was the

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24 Then answered Simon, and said, ^u Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. A. D. 33.
^u Gen. 20. 7.
17. Ex. 8. 8.
Num. 21. 7.
1 Kin. 13. 6.
Job 42. 8.
Jam. 5. 16.

25 ¶ And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, ^x a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and ^y had come to Jerusalem for to worship, ^x Zeph. 3. 10.
^y John 12. 20.

place where the venom of serpents was hidden. It means therefore "thou art bitter at thy very root" (Compare Heb. xii. 15.).

24. Simon is terrified by the Apostle's warning. But we are not told that he prayed. Instead of drawing nigh to God he asked others to pray, shewing that not the sense of sin, but the fear of punishment is uppermost in his mind (See above on verse 18.).

. What became of him afterwards we know not with absolute certainty. Josephus tells of a sorcerer of this name, who was employed by Felix to seduce the affections of the Jewess Drusilla, and it is not unlikely that this is the same. Even when we leave his subsequent history out of the question the narrative throws light upon many a dark record. From his name is derived the word *Simony*, to express the crime of making spiritual functions matters of bargain and sale.

26—40. Philip's Mission to the Ethiopian Eunuch.

26. The fresh mission which Philip receives may perhaps be intended to comfort him for his sorrow at witnessing the sinfulness of the man whom he had baptized. If so, the command implies, "Let not thy heart be discouraged; leave to God things beyond thy knowledge; meanwhile there is other work for thee."

Gaza lay on the great western road which connected Palestine with Egypt and the other countries of the South. There are said to have been *two* roads, and this will probably explain the words "which is desert." The Angel as a trial of his faith and obedience tells him to take the unfrequented road.

27. The Ethiopian Eunuch is a marked contrast to Simon, in his simple search not after *Power*, but after *Truth*.

Ethiopia is a general name for Africa. Here, as appears from the name of its Queen, it means Meroe, a district in the neighbourhood of

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A. D. 33. 28 was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, **He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:**

33 **In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.** Is. liii. 7, 8.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

^a Luke 24. 27.
ch. 18. 23.

35 Then Philip opened his mouth, ^a and began

Abyssinia. It is not clear whether the eunuch was an Ethiopian Jew who came up to worship, or a Gentile proselyte; on the whole the former seems probable, as he was reading the Jewish Scriptures. (See Note on ver. 32.)

28. God *ever* blesses diligent study of His word, though He does so here in a special manner.

29, 30. Philip is led to his work, step by step. First he was sent upon a desert road, now he is commanded to join a chariot, or literally to "be joined" to it, to stick to it, not to lose sight of it, till God's purpose was fulfilled. He hesitated not to obey, the opportunity once lost, might be lost for ever. He "*ran thither to him.*"

31. The answer of the Ethiopian has a peculiar form in the Greek, "No,—for how can I," &c. "How can you suppose it likely?" His invitation seems a mixture of courteous kindness to a wayfarer, with a desire after instruction in the things of God.

32. "**The place**" &c. This expression refers to the Hebrew sections of the Bible. St. Luke, as usual, quotes not the Hebrew words, but the Septuagint. The first words find their fulfilment in our Lord's silence before Pilate.

33. This verse is one of the hardest in the Old Testament, but without discussing it fully, it is plain that the verse describes the sufferings of an innocent and unresisting victim. The Ethiopian is not questioning about the meaning of the words, but about the person to whom they are applied.

35. Accordingly Philip's answer is a formal exposition of the faith. Taking the words of the Prophet as a starting-point, he **opened his mouth**, entered into a set discourse. The Greek word for preached

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at the same scripture, and preached unto him A. D. 33.
Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; ^b what doth hinder me to be baptized? ch. 10. 47.

37 And Philip said, ^c If thou believest with all thine heart, thou mayest. And he answered and said, ^d I believe that Jesus Christ is the Son of God. ^c Matt. 23. 19.
Mark 16. 16.
^d Matt. 16. 16.
John 6. 69.
& 9. 35, 38.
& 11. 27.
ch. 9. 20.
1 John 4. 15.
& 5. 5, 13.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ^e 1 Kin. 18. 12.
² Kin. 2. 16.
Ezek. 3. 12, 14.

39 And when they were come up out of the water, ^e the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. ^e 1 Kin. 18. 12.
² Kin. 2. 16.
Ezek. 3. 12, 14.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

signifies more than that; "preached to him the glad tidings of Jesus" is a more correct version.

36. The road was a desert one, the sudden appearance of water may have struck the Eunuch with surprise. He was most likely acquainted with the rite of baptism, for he must have known that the Jews baptized their proselytes; but it is also likely that Philip may have told him of the sacrament ordained by Christ Himself, as the means of becoming a member of Him (St. Matt. xxviii. 19. St. Mark xvi. 16.) Therefore as a believer he proposed to do what he had been told he must do, and the means were providentially offered him at the moment.

39. Having accomplished the work for which he was sent, Philip was caught away by the Spirit who had sent him; whether by a sudden inward command like that which had brought him there, or by a miracle is uncertain, but the words seem to indicate the latter. The Ethiopian too was content, he waited not nor searched for him, for he had found a Saviour, and his heart was full of rapture.

40. Azotus (Old Testament Ashdod) was twenty miles from Gaza. Here Philip begins a new missionary tour. Cæsarea is now mentioned for the first time, and must not be confounded with Cæsarea Philippi (St. Matt. xvi. 13.). The present was an ancient seaport on the Mediterranean, formerly called Strato's Tower, but rebuilt by Herod the

37. This verse is not found in the most ancient copies, and therefore is best regarded as a later insertion. The Eunuch's faith is just as plainly indicated without it, by his question in the preceding verse.

39. "That the eunuch" &c. The strict rendering of these latter words is, "and the Eunuch saw him no longer, for he went on his way rejoicing." The Eunuch went homewards, whereas Philip was found at Azotus.

THE ACTS, IX.

A. D. 34.

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Æneas of the palsy, 36 and restoreth Tabitha to life.

^a ch. 8. 3.
Gal. 1. 13.
1 Tim. 1. 13.

AND ^a Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

² Gr. of the way: So
ch. 19. 9, 23.

2 and desired of him letters to Damascus to the synagogues, that if he found any ² of this way, whether they were men or women, he might bring them bound unto Jerusalem.

^b ch. 22. 6.
& 26. 12.
1 Cor. 15. 8.

3 And ^b as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Great, and named by him after the Roman Emperor. Here we lose sight of Philip, and here after eighteen or nineteen years we find him again (xxi. 8.). The history leaves him to take up the history of the young man who was to break down the barriers which Philip had only begun to shake.

CHAPTER IX.

1—19. Conversion of Saul.

1. "Yet," that is, "still," connects the verse with viii. 1.

2. On *synagogues* see note on St. Matt. iv. 23.

"Damascus" was a very ancient city (Gen. xiv. 15.), and is still a flourishing one. It had a very large Jewish population at this time.

We have already seen how Saul was among the chiefest persecutors. But he was not at peace in his own mind. His law told him to be righteous, and he tried to be, but could not satisfy his conscience. His struggles doubtless made him all the fiercer against the sect which, as he supposed, set the law at naught. Perhaps zeal in persecuting them might clear his sight. He went forth to conquer Christ,—for in the voice from heaven Christ identifies Himself with His people,—but Christ conquered *him*. The words, "*It is hard for thee to kick against the goads,*" show us how fierce had been the struggle in his own mind. He had seen Stephen's face, as it had been the face of an angel. He had heard the burning words, "Ye do always resist the Holy Ghost" (vii. 54.), and had been among those who were cut to the heart and gnashed upon him with their teeth. God in all these things was calling him, and he was resisting, and thereby increasing his own pain and

3. There are two other accounts of the conversion, given by St. Paul himself (Acts xxii. xxvi.), which furnish additional particulars. There are a few variations which we may harmonise here in passing. They *all* fell to the ground (xxvi. 14.) but the rest speedily recovered themselves (see ver. 7.). The vision was

not for them. They heard the sound of the voice (ver. 7.), he alone was able to understand it (xxvi. 14.). Compare St. John xii. 28, 29.

"Shined," literally "flashed." The light, as he afterwards expressed it, was above the brightness of the midday sun.

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4 and he fell to the earth, and heard a voice A. D. 34.
saying unto him, Saul, Saul, ^e why persecutest thou ° Matt. 25. 40,
Me? &c.

5 And he said, Who art Thou, Lord? And the
Lord said, I am Jesus Whom thou persecutest:
^d *it is hard for thee to kick against the pricks.* ° ch. 5. 33.

6 And he trembling and astonished said, Lord,
^e what wilt Thou have me to do? And the Lord ° Luke 3. 10.
said unto him, Arise, and go into the city, and it ch. 2. 37.
shall be told thee what thou must do. & 16. 30.

7 And ^f the men which journeyed with him stood ° Dan. 10. 7.
speechless, hearing a voice, but seeing no man. See ch. 22. 9.
& 26. 13.

8 And Saul arose from the earth; and when his
eyes were opened, he saw no man: but they led
him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither
did eat nor drink.

10 ¶ And there was a certain disciple at Da-
mascus, ^g named Ananias; and to him said the g ch. 22. 12.
Lord in a vision, Ananias. And he said, Behold,
I am here, Lord.

11 And the Lord *said* unto him, Arise, and go
into the street which is called Straight, and enquire

misery. The very frenzy of his persecution probably rose, as it has
often risen in like cases, from the secret consciousness that he was
fighting not only against enemies without, but against warnings within.

6. His first words in answer are a confession that he is conquered,
that Jesus is henceforth his *Lord*. Thereupon he receives a command
which is a test of his obedience, "Go, and wait for fresh orders."

7. The vision left for the moment a despairing darkness. So it
often is with those who are being converted from sin. The first steps
are not those of joy but of agony of spirit. But that he was on the
way to peace was shown by his child-like obedience. The historian,
with characteristic and beautiful simplicity, leaves to the imagination
of the reader the contrast between the intended, and the actual, manner
of his entry into Damascus.

9. The deep and solemn effect of the vision upon him. He appears
to have remained abstracted from all earthly thoughts, absorbed in
the care of his salvation, sorrowing over his madness and sin (See his
own words, 2 Cor. vii. 10.).

10. Nothing is known of Ananias beyond what is mentioned here.
Probably he was one of the Pentecostal converts. By *the Lord* is evi-
dently meant the Lord Jesus (See verse 17.).

11. "The street called **Straight**" still exists in Damascus, reaching

5. "Pricks." That is, the sharp iron points at the end of the long staves which
were used to drive oxen.

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- A. D. 34. in the house of Judas for *one* called Saul, ^h of
^h ch. 21. 39. Tarsus: for, behold, he prayeth,
 & 22. 3. 12 and hath seen in a vision a man named Ana-
ⁱ ver. 1. nias coming in, and putting *his* hand on him, that
^k ver. 21. he might receive his sight.
 ch. 7. 59. 13 Then Ananias answered, Lord, I have heard
 & 22. 16. by many of this man, ⁱ how much evil he hath done
 1 Cor. 1. 2. to Thy saints at Jerusalem:
 2 Tim. 2. 22. 14 and here he hath authority from the chief
^l ch. 13. 2. priests to bind all ^k that call on Thy Name.
 & 22. 21. 15 But the Lord said unto him, Go thy way: for
 & 26. 17. 16 for ^o I will shew him how great things he
 Rom. 1. 1. must suffer for My Name's sake.
 1 Cor. 15. 10. ^m he is a chosen vessel unto Me, to bear My Name
 Gal. 1. 15. before ^m the Gentiles, and ⁿ kings, and the children
 Eph. 3. 7, 8. of Israel:
 1 Tim. 2. 7. 16 for ^o I will shew him how great things he
 2 Tim. 1. 11. must suffer for My Name's sake.
^m Rom. 1. 5. ^o ch. 20. 23.
 & 11. 13. & 21. 11.
 Gal. 2. 7, 8. 2 Cor. 11. 23.

for three miles in a straight line from the gate which St. Paul must have entered.

“Tarsus,” the capital of Cilicia in Asia Minor, was a great and flourishing city, famous as a seat of science.

“Behold, he prayeth.” Shewing thereby that God’s will towards Him is being fulfilled, that he is fit to be admitted to Christian baptism.

12. Here then, as in other like cases, we have a double preparation. Ananias is sent to Saul, Saul is prepared for Ananias (Compare x. 30.).

The commissien, says an ancient writer, was entrusted to one unknown to Saul, perhaps that there might be no pretence for saying that his apostleship was dependant on man.

13. “Thy saints.” The first time Christians are so called. The word means “holy ones,” and believers are so called because they are separated and set apart from the world for a holy purpose. The word is sometimes used derisively by profane and irreligious men, as if believers set up a claim to perfect holiness. Such persons should remember that it is the commonest word in the New Testament to express believers, and that it is intended to describe not what Christians are, but what they ought to be, what they strive to be, and what, by God’s mercy, they hope to be hereafter.

14. “All that call on Thy Name.” All that pray to Christ as believing Him to be God. The first heathen author who mentions Christians gives this as a special characteristic of them.

15. “A chosen vessel” to contain and convey throughout the world the message of Christ. He is to be the greatest preacher that the world has ever seen. He is to preach to *Gentiles*, to almost every nation of the civilized world, to governors and to *Kings*.

16. The tables are to be turned. The persecutor is now to be persecuted, and therein shall find the richest of all God’s blessings (Compare 2 Cor. iv. 7—11.).

THE ACTS, IX.

17 ^p And Ananias went his way, and entered into the house; and ^q putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and ^r be filled with the Holy Ghost.

A. D. 34.
^p ch. 22. 12, 13.
^q ch. 8. 17.
^r ch. 2. 4.
 & 4. 31.
 & 8. 17.
 & 13. 52.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. ^s Then was Saul certain days with the disciples which were at Damascus.

^s ch. 23. 20.

20 ¶ And straightway he preached Christ in the synagogues, ^t that he is the Son of God.

^t ch. 8. 37.

21 But all that heard *him* were amazed, and said; ^u Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

^u ver. 1.
 ch. 8. 3.
 Gal. 1. 13, 23

22 But Saul increased the more in strength, ^x and

^x ch. 18. 28.

17. Ananias then departed, on a twofold commission: (1) To restore Saul's sight, and (2) to convey to him the Holy Ghost.

18. An outward sign to him that his spiritual blindness was to be removed. Then he arose, remained in inaction no longer, eager to obey God's will. And then he received the sign and seal of burial with Christ and resurrection with Him to new life. He was Christ's soldier and servant now, and His life was hid with Christ in God. From this effect of Baptism upon him, that Sacrament is sometimes called in theological language *Illumination*.

20—25. Saul begins to preach, and is persecuted.

20. "He preached Christ," The Messiah, the Anointed. He preached that the promised Prophet, Priest, and King, had come. Many copies however read "Jesus" instead of "Christ."

"That He is the Son of God," which was the doctrine which most excited the anger and opposition of the Jews. By thus acting Saul shewed his candour and honesty. He made his recantation to those who had been his friends, before going away to the Gentiles. "In season out of season" he was zealous for the truth; perhaps by thus acting at present, the story of his conversion might win a few of his brethren to Christ.

22. We learn from the Epistle to the Galatians that after his conversion he went away into Arabia for three years. This was probably directly after the few days preaching in the synagogues. After this

17. "Brother Saul." Wiclif's version is more accurate, "Saul my brother."

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A. D. 34. confounded the Jews which dwelt at Damascus, proving that this is very Christ.

A. D. 37. 23 ¶ And after that many days were fulfilled, ^y the Jews took counsel to kill him :

^v ch. 23. 12. & 25. 3. ² Cor. 11. 26. ² 2 Cor. 11. 32. 24 ^z but their laying await was known of Saul. And they watched the gates day and night to kill him.

^a So Josh. 2. 15. 1 Sam. 19. 12. 25 Then the disciples took him by night, and ^a let *him* down by the wall in a basket.

^b ch. 22. 17. Gal. 1. 17, 18. 26 ¶ And ^b when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple.

^c ch. 4. 36. & 13. 2. 27 ^c But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, ^d and how he had preached boldly at Damascus in the Name of Jesus.

^e Gal. 1. 18. 28 And ^e he was with them coming in and going out at Jerusalem.

^f ch. 6. 1. & 11. 20. ^g ver. 23. ² Cor. 11. 26. 29 And he spake boldly in the Name of the Lord Jesus, and disputed against the ^f Grecians : ^g but they went about to slay him.

sojourn he appears to have returned to Damascus stronger in spirit, readier than ever to do his Lord's work and assert His honour.

24. "Laying a wait." Their conspiracy or plot. He tells more about this escape in 2 Cor. xi. 32, where see note.

26—30. After some hesitation the disciples of Jerusalem admit him into their body.

26. "To the disciples." That is, to the body of the congregation.

27. There may have been some early acquaintance between Saul and Barnabas. Saul was of Tarsus, Barnabas was a Levite of the neighbouring isle of Cyprus. Barnabas is still the peace-maker, the helper, the son of consolation. He rests his defence (1.) upon Christ's own revelation, (2.) upon Saul's obedience and zeal.

"To the Apostles." That is, apparently to St. Peter and St. James, (See Gal. i. 18, 19.).

29. "The Grecians." He therefore preached Christ in the very synagogues where he had formerly resisted Stephen. Notice for edification, then, here, the example of undoing as far as lies in our power all the evil which we have done in past years.

24. "Wait" is an old English word for "watch."

26. "Assayed." That is, tried.

30 *Which* when the brethren knew, they brought A. D. 37.
him down to Cæsarea, and sent him forth to
Tarsus.

31 ¶ ^h Then had the churches rest throughout A. D. 38.
all Judæa and Galilee and Samaria, and were edi- h See ch. 8. 1.
fied; and walking in the fear of the Lord, and
in the comfort of the Holy Ghost, were multi-
plied.

32 ¶ And it came to pass, as Peter passed A. D. 38.
ⁱ throughout all *quarters*, he came down also to i ch. 8. 14.
the saints which dwelt at Lydda.

33 And there he found a certain man named
Æneas, which had kept his bed eight years, and
was sick of the palsy.

30. It was not fear which led him to escape. His whole history is one of courage and self-forgetfulness. But his time was not yet come, there was other work for him to do, and he now receives a *vision*, which tells him that his preaching to these opposers will be thrown away (See xxii. 17—21.). He therefore suffers himself to be sent away to his native place, and there the history for a time leaves him.

We may note here that the Emperor Tiberius died this year, and was succeeded by Caligula.

31—43. The Church has a season of rest. Further success of St. Peter.

31. This rest was partly owing, no doubt, to the conversion of the chief persecutor himself. But in the providence of God there were other causes. The emperor Caligula was now making strong attempts to set up his statue in the temple of Jerusalem. The Jews were giving all their thoughts to resisting him, and had no time to persecute.

“**Edified.**” That is, “built up.” It is a word which we are apt to misapply. To be edified by a book, or a sermon, or a conversation means, not merely to be pleased with it, not merely to have good thoughts, but to *be* better, to become stronger Christians, more able to resist temptation, more closely joined to Christ.

“**Walking**” &c. Framing their lives after God’s commandments, and drawing life and comfort from the Giver of Life, they were multiplied. It is our personal sins which hinder the spread of the Gospel, and the success of missionaries. Every one who learns to love God, helps, without fail, to advance our Saviour’s Kingdom on earth.

32. Peter, therefore, could now be absent from Jerusalem, and so began a regular Apostolic *visitation*. Lydda was on the road from Jerusalem to Joppa.

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A. D. 39. 34 And Peter said unto him, *Æneas*, ^k Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

^k ch. 3. 6, 16. & 4. 10.
^l 1 Chron. 5. 16.
^m ch. 11. 21. 35 And all that dwelt at Lydda and ^l Saron saw him, and ^m turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ² Or, *Doe*, or, ² Dorcas: this woman was full ⁿ of good works and ⁿ almsdeeds which she did.

ⁿ 1 Tim. 2. 10. Titus 3. 8.
^o ch. 1. 13. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in ^o an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ³ delay to come to them.

³ Or, *be grieved*. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

^p Matt. 9. 25. ^q ch. 7. 60. 40 But Peter ^p put them all forth, and ^q kneeled down, and prayed; and turning *him* to the body

34. The Apostle does not even name himself, but proclaims his Lord as the Healer and Saviour.

35. "Saron" is the name of the whole plain in which Lydda stood. This is a great triumph of the Apostle of the circumcision, similar to those which he had won in Jerusalem (ii. 41. v. 14.).

36. One miracle led to another, which in its turn led to another step in the advance of the Gospel.

"Joppa" was a very ancient seaport on the Mediterranean, now called Jaffa.

"Tabitha... Dorcas." The double name was very common at that time; the first is Hebrew, the second Greek, both meaning "a gazelle" or "antelope."

"She did." That is, she was in the regular and continued habit of doing kind and merciful deeds to the poor.

38. They may have desired the consolation of the Apostle in their trouble, or may even have felt a hope that through the gift of Christ, he might be able to call back life.

39. "The widows" may mean, either the objects of her bounty who now displayed it, or a recognized order in the Church, like the deaconesses (See 1 Tim. v. 9.). The latter view seems most probable.

40. "Put them all out." In imitation of his Lord (St. Matt. ix. 25.). He desired to be without distractions, to be alone with God, that he might wrestle with Him in prayer for victory in a work so great. Then

THE ACTS, X.

† said, Tabitha, arise. And she opened her eyes: A. D. 39.
and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, r Mark 5. 41,
42.
John 11. 43.
and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; ^s and ^s John 11. 45.
& 12. 11.
many believed in the Lord.

43 And it came to pass, that he tarried many ^t
days in Joppa with one ^t Simon a tanner. ch. 10. 6.

CHAPTER X.

¹ Cornelius, a devout man, ⁵ being commanded by an angel, sendeth for Peter: ¹¹ who by a vision ^{15, 20} is taught not to despise the Gentiles.
³⁴ As he preacheth Christ to Cornelius and his company, ⁴⁴ the Holy Ghost falleth on them, ⁴⁸ and they are baptized.

THERE was a certain man in Cæsarea called A. D. 41.
Cornelius, a centurion of the band called the Italian *band*,

having prayed, he turned at length to the body, full of confidence and faith, and spoke the word of resurrection.

42. "The Lord." That is, as before, Jesus.

43. The effect of the miracle in causing many to believe, made it needful for the Apostle to stay a long time there, and this led the way to "a yet more significant use of the keys of the heavenly kingdom," which we shall consider in the next chapter.

On Jan. 24, A. D. 41, the Emperor Caligula was slain, and was succeeded by Claudius.

CHAPTER X.

1—9. The Vision to Cornelius.

1. The admission of the Gentiles into the Church had already been mooted, but it seems to have been thought that they must become Jewish proselytes first. The Gospel is now extending itself universally, when God vouchsafes a fresh revelation, proving not only that Gentiles are "fellow-heirs" but also "of the same body" (Eph. iii. 6.), that there were not to be two Churches, Jewish and Gentile, but *One*. Therefore the revelation is made to Peter, the Apostle of the circumcision, and the two portions receive admission from the same hand. *After* this is done, the Gentiles become the special care of the Apostle to whom they were committed (ix. 15.).

"Cæsarea" was the usual residence of the Roman governors of Palestine. The Romans regarded it as the capital of the country (See on viii. 40.).

"Cornelius" was a familiar Roman name, and belonged to a distinguished family.

"The Italian band" was a band composed of Romans, but resident in Palestine, and thus distinguished from the native troops, just as in speaking of our Indian armies we should distinguish English troops from Sepoys. The fact is noted here apparently to show that the man was a *thorough Gentile*, a Roman gentleman.

THE ACTS, X.

A. D. 41.

^a ver. 22.
ch. 8. 2.
& 22. 12.
^b ver. 35.
^c ver. 30.
ch. 11. 13.

2 ^a a devout man, and one that ^b feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 ^c He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter :

^d ch. 9. 43.

^e ch. 11. 14.

6 he lodgeth with one ^d Simon a tanner, whose house is by the sea side: ^e he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ;

8 and when he had declared all *these* things unto them, he sent them to Joppa.

2. "Devout." Pious and reverent; he feared God, that is, the true God; he had given up his false gods, and by his teaching and example had taught all his house to do likewise. His piety, too, was not barren of fruit, but showed itself in deeds of mercy, and yet more in his prayers. For prayer is the Christian's very life. It is the act of faith, the means by which we reach out our hands to find God. The light which he had received quickened his desire after God, and therefore he prayed continually.

3. At first he took the visitor for a man, but soon recognized by his aspect that he was an angel.

4. "Thy prayers and thine alms are come up." Like the incense which ascended up to Heaven as a symbol of the people's prayers (Ps. cxli. 2.).

"For a memorial," to remind God, as it were, of the offerer's existence and necessities. The prayers and alms had been the evidence of the faith of Cornelius, and this faith placed him in the way of salvation (See Heb. xi. 4.).

8. "All these things"—the Vision, the command, the promise of a greater revelation.

2. "Alms." This word is derived from the original word here used, and it may be well to mention that it signifies deeds of mercy and charity, not poor and grudging gifts which are never missed. Almsgiving is placed by Christ (St. Matt. vi.) amongst the highest Christian virtues; how sad therefore to see it altogether neglected

in these days by many who call themselves Christians.

3. "Evidently." Clearly, not dimly. "The ninth hour." Three in the afternoon.

4. "Lord." Here simply answers to our "Sir."

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, ^f Peter went up upon the housetop to pray about the sixth hour: A. D. 41. ch. 11. 5, &c.

10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 and ^g saw heaven opened, and a certain vessel ^g descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: g ch. 7. 56. Rev. 19. 11.

12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; ^h for I have never eaten any thing that is common or unclean. h Lev. 11. 4. & 20. 25. Deut. 14. 3, 7. Ezek. 4. 14. i ver. 28. Matt. 15. 11. Rom. 14. 14, 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

15 And the voice *spake* unto him again the second time, ⁱ What God hath cleansed, *that* call not thou common.

9—21. The Vision to Peter.

9. Every one who has the opportunity should read the beautiful verses in the *Christian Year*, for Monday in Easter-week. They speak of the *two* prayers, that of *Cornelius*, and that of *St. Peter*, each unknown to the other, but which combined into one heavenly stream to bless the world.

“The housetop.” The flat roof, where he would be in retirement. He must have beheld the waters of the Mediterranean spread out before him. He now receives the first intimation that the glad tidings are to be carried over these waters to the isles of the West, that the sound is to go into all lands, and the words to the end of the world.

10. “A trance.” A preternatural state, in which there was a loss of the consciousness of outward things, and so the mind was prepared to receive spiritual things.

11. The vision represents the Catholic Church which has its origin in heaven, and receives men from East and West and North and South, while it is suspended upon the tenderness and love of God.

14. The descent of the Holy Spirit had taught St. Peter more fully than ever, how high the privileges and calling of his nation were. His objection therefore to transgress the law of his fathers is a most natural one. He is now to learn how reverence for the ancient law might be reconciled with his liberty in Christ, because Christ was not only the Fulfiller of the law, but the Friend and Deliverer of men.

15. “What God” &c. Signifying that God having made of one

11. “Knit at the four corners.” Should probably be translated “tied by four rope-ends.”

THE ACTS, X.

A. D. 41. 16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 and called, and asked whether Simon, which was surnamed Peter, were lodged there.

^k ch. 11. 12. 19 While Peter thought on the vision, ^k the Spirit said unto him, Behold, three men seek thee.

^l ch. 15. 7. 20 ^l Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 ¶ Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

^m ver. 1, 2, &c. 22 And they said, ^m Cornelius the centurion, a just man, and one that feareth God, and ⁿ of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

^o ver. 45. ^{ch.} 11. 12. 23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, ^o and certain brethren from Joppa accompanied him.

blood all nations of the earth, had now taken away the bar which for a while had stood between the two races (See Gal. iii. 19.), and ceremonial distinctions of meats were for ever abrogated.

16. "Received up again into Heaven." The final resting-place and home of the Church.

17. The vision was gone,—the Apostle now receives the interpretation.

19. "The Spirit," that is, the Holy Ghost. Under His guidance the Vision and the enquiries of the Gentiles are brought into contact.

21—48. Peter visits Cornelius, preaches to him, and baptizes him.

22. They seem to fear that a Gentile sending for him may be thought presuming, they tell therefore of his good deeds, and also of the Angel's direction.

23. "Certain brethren," six in number (See xi. 12.).

19. "Thought." Literally "was turning it over in his mind."

THE ACTS, X.

24 And the morrow after they entered into A. D. 41.
 Cæsarea. And Cornelius waited for them, and had
 called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met
 him, and fell down at his feet, and worshipped
him.

26 But Peter took him up, saying, ^p Stand up; ^p I myself also am a man.

27 And as he talked with him, he went in, and
 found many that were come together.

28 And he said unto them, Ye know how ^a that
 it is an unlawful thing for a man that is a Jew
 to keep company, or come unto one of another
 nation; but ^r God hath shewed me that I should
 not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying,
 as soon as I was sent for: I ask therefore for
 what intent ye have sent for me?

30 And Cornelius said, Four days ago I was
 fasting until this hour; and at the ninth hour

24. Cæsarea was about thirty miles from Joppa.

“Near.” That is, intimate. This implies that a work of grace
 had been going on among many of these Gentiles, not in Cornelius
 only.

25. Having been promised divine communications from Peter, he
 regarded him as something more than human. He had probably knelt
 thus before his Emperor, and now does so as to one who is to bring him
 to God.

26. The Apostle in refusing such worship is fulfilling his Master’s
 charge (St. Matt. xxiii. 9, 10.). It should be noticed that Christ Himself
 never disclaimed such honour.

28. He addresses himself at once to the fact that he is departing from
 his former practice, and states his reason for doing so. “I have been
 “taught of God”, he says, “never again to call any man common or
 “unclean.” The word “man” is, in the original, very emphatic. Being
 a *man*, he is a fellow creature, a brother in God’s sight.

29. The meaning of the vision had been revealed to him indistinctly,
 he is still waiting for more light upon it from God.

28. “Unlawful.” The original word
 signifies not so much contrary to enact-
 ment, as contrary to custom and prescrip-
 tion, and this agrees with the fact that
 intercourse with Gentiles was forbidden,
 not by the letter of the law, but by later
 traditions of the elders.

29. “Gainsaying.” That is, contradic-
 tion, refusal.

30. “This hour.” The hour at which
 he is now speaking to Peter, probably
 the sixth, which was the hour of the
 midday meal. This meal was the only
 one eaten by Jews on solemn fast-days.

THE ACTS, X.

A. D. 41. I prayed in my house, and, behold, ^s a man stood before me ^t in bright clothing,

^s ch. 1. 10.

^t Matt. 28. 3.

Mark 16. 5.

Luke 24. 4.

^u ver. 4. &c.

Dan. 10. 12.

^x Heb. 6. 10.

31 and said, Cornelius, ^u thy prayer is heard, ^x and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

^y Deut. 10. 17.

2 Chr. 19. 7.

Job 34. 19.

Rom. 2. 11.

Gal. 2. 6.

Eph. 6. 9.

Col. 3. 25.

1 Pet. 1. 17.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

^z ch. 15. 9.

Rom. 2. 13,

27.

& 3. 22, 27.

& 10. 12, 13.

1 Cor. 12. 13.

Gal. 3. 28.

Eph. 2. 13,

18. & 3. 6.

34 ¶ Then Peter opened *his* mouth, and said, ^y Of a truth I perceive that God is no respecter of persons:

35 but ^z in every nation he that feareth him, and worketh righteousness, is accepted with him;

31. "Thy prayer." The singular seems to refer to some special prayer which he had been making for fuller light and guidance.

33. Observe the mingled courtesy and reverence which mark Cornelius. "Now therefore." Seeing that thou and I have both received a Divine revelation in this matter.

34. "Peter opened his mouth." An expression used only of any specially solemn occasion.

"No respecter of persons." That is, does not prefer one party to another on any other grounds but those of right and justice. But the love of God towards the Gentiles had in past ages been partially hidden. God for His wise purposes had hitherto suffered a cloud to rest before His love.

35. This is a very important verse, and we should therefore take heed that we rightly understand it. It does *not* mean that so long as a man does what he feels to be right it matters not what he believes. If it meant that, there would be no reason why St. Peter should have preached Christ to Cornelius. But it does declare that they who humbly seek after knowledge, though at present they have little, yet if they are faithful to what they have, will be brought by God to *fuller* knowledge. This heathen man was faithful to the light which he had, and therefore God brought him to know Christ, who is the fulness of light. We see to this day that there are privileges of one race, or creed, or position over another, but the Judge of all the earth will do right. And he will bless every honest seeker after Himself, and all who fear Him and work righteousness are acceptable to Him. When Christ is offered to them, that fear of God and love of righteousness will enable them to accept Him.

34. "Perceive." Should be rather "comprehend." He had learnt it imperfectly before, now he entirely seizes and grasps it.

THE ACTS, X.

- 36 the word which *God* sent unto the children of Israel, ^a preaching peace by Jesus Christ: (^b He is Lord of all:)
- 37 that word, *I say*, ye know, which was published throughout all Judæa, and ^c began from Galilee, after the baptism which John preached;
- 38 how ^d God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; ^e for God was with Him.
- 39 And ^f we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; ^g Whom they slew and hanged on a tree:
- 40 Him ^h God raised up the third day, and shewed Him openly;
- 41 ⁱ not to all the people, but unto witnesses chosen before of God, *even* to us, ^k who did eat and drink with Him after He rose from the dead.
- 42 And ^l He commanded us to preach unto the people, and to testify ^m that it is He which was ordained of God *to be* the Judge ⁿ of quick and dead.

A. D. 41.
^a Is. 57. 19.
^b Eph. 2. 14,
 16, 17.
 Col. 1. 20.
^c Matt. 28. 18.
 Rom. 10. 12.
 1 Cor. 15. 27.
 Eph. 1. 20,
 22.
^d 1 Pet. 3. 22.
 Rev. 17. 14.
 & 19. 16.
^e Luke 4. 14.
^d Luke 4. 18.
 ch. 2. 22.
 & 4. 27.
 Heb. 1. 9.
^e John 3. 2.
^f ch. 2. 32.
^g ch. 5. 30.
^h ch. 2. 24.
ⁱ John 14. 17,
 22.
 ch. 13. 31.
^k Luke 24. 30,
 43.
 John 21. 13.
^l Matt. 28. 19,
 20.
 ch. 1. 8.
^m John 5. 22,
 27.
 ch. 17. 31.
ⁿ Rom. 14. 9,
 10.
 2 Cor. 5. 10.
 2 Tim. 4. 1. 1 Pet. 4. 5.

36. The last words certainly ought not to be in a parenthesis. The Apostle is declaring that his eyes are open to the word, or the truth that Jesus Christ, who came to bring peace to Israel, was not for Israel only, but is Lord of all, Israelites and Gentiles alike (See Note below).

37. "Ye know." As Cæsarea was the residence of the Roman governor, probably Cornelius had attended him during his visits to Jerusalem, and if so, must have known the history of our Lord. At the same time it must be remembered that this address is spoken not only to the Roman, but to the Jews who were present; it is a preaching of the Gospel to the Gentiles and a justification to the Jews for doing so.

38. "God anointed," and so made Him the *Messiah*, as was forthwith testified by His works of power and goodness.

36. This and the following verse are not easy to translate. Our translators have put the latter part of verse 36 in a parenthesis, and inserted "I say" in the next, these words *not* being found in the Greek. There are reasons against this which require a knowledge of Greek to be intelligible. We must therefore not take the words "He is Lord of all" as parenthetic, but as stating an important doctrine which the Apostle is learning more and more to comprehend. The following translation will perhaps make

the passage easier to the reader.

"Of a truth I comprehend that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable with Him; I comprehend the word which He sent to the sons of Israel, preaching peace by Jesus Christ; He is Lord of all. Ye know the thing which came to pass," &c.

39. "They slew." The Jews. When he addressed the Jews he said, "Ye slew" (ch. iv. 10.).

THE ACTS, X.

A. D. 41. 43 ° To Him give all the prophets witness, that through His Name ^p whosoever believeth in Him shall receive remission of sins.

o Is. 53. 11.
Jer. 31. 34.
Dan. 9. 24.
Mic. 7. 18.
Zech. 13. 1.
Mal. 4. 2.
ch. 26. 22.
p ch. 15. 9.
& 26. 18.
Rom. 10. 11.

44 ¶ While Peter yet spake these words, ^q the Holy Ghost fell on all them which heard the word.

q ch. 4. 31.
& 8. 15, 16,
17.
& 11. 15.
r ver. 23.
s ch. 11. 18.
Gal. 3. 14.

45 ^r And they of the circumcision which believed were astonished, as many as came with Peter, ^s because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost ^t as well as we?

t ch. 11. 17.
& 15. 8, 9.
Rom. 10. 12.
u 1 Cor. 1. 17.
x ch. 2. 38.
& 8. 16.

48 ^u And he commanded them to be baptized ^x in the Name of the Lord. Then prayed they him to tarry certain days.

43. This first sermon of the Apostle to the Gentiles, though short, embraces all the points of the Christian faith. Beginning with the righteousness of God and the impartiality of His Love, it proceeds to declare the nature of the Gospel of that love; the preparation for it by the preaching of John; the Incarnation of the Messiah, to become the Lord of all; the evidence borne to Him by miracle and prophecy; His death and resurrection; the Witness to the whole world of salvation through Him; His judgment of the quick and the dead.

44. We may imagine that the Apostle was going on to invite them to Baptism. But the same Spirit who had inspired his speech now takes the matter out of his hands. The question which might afterwards have been raised whether Peter had any right so to invite them is put aside by an interruption, even the descent of the Spirit Himself, accompanied by the sign of Pentecost, the speaking with tongues and magnifying God.

47. "Does not this," the Apostle asks, "decide the question whether they are to be admitted into the Church? God has decided the question for us."

48. The outward sign, commanded by Christ, must not, however, be omitted, seeing they are to remain members of the visible Church.

In this case, and as far as we are told, in this only, the grace preceded the appointed means. It proves that the grace of God does not reside *in*, nor proceed *from*, the means, though we are bound to them by the law of obedience. St. Peter himself did not baptize them. One reason for this is suggested by 1 Cor. i. 17, namely the desire not to form *sects*, one convert boasting the baptism of Peter, another of Paul, and so on. Moreover, it was desirable that men should understand that Baptism by inferior ministers was as effectual as that by those who could work miracles, and who had been with Christ in the flesh.

"In the Name of the Lord." That is, of Jesus. Several of the oldest copies indeed add "Jesus Christ."

¹ Peter, being accused for going in to the Gentiles, ⁵ maketh his defence, ¹⁸ which is accepted. ¹⁹ The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. ²⁶ The disciples there are first called Christians. ²⁷ They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

² And when Peter was come up to Jerusalem, ^a they that were of the circumcision contended with him,

³ saying, ^b Thou wentest in to men uncircumcised, ^c and didst eat with them.

⁴ But Peter rehearsed *the matter* from the beginning, and expounded *it* ^d by order unto them, saying,

⁵ ^e I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

⁶ Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

CHAPTER XI.

1—18. Objection is made to the Admission of Gentiles. Peter's defence.

¹. News soon reached Jerusalem of St. Peter's work at Cæsarea. We are not told how the Apostles received it, but we may be sure that they waited in full trust for the explanation which St. Peter would be able to give.

^{2, 3}. But there were others who displayed jealousy, "they of the **circumcision.**" We have here the first sign of an evil which subsequently produced bitter fruit in the Church, the rise of *the Judaizing party*, afterwards the fiercest enemy of St. Paul. The persons here mentioned probably included both Jews, and Gentiles who had become Jewish proselytes by circumcision. They broke out into jealousy at St. Peter's recognizing uncircumcised persons as being as good as themselves. There is no mention of the Baptism, the very fact that he ate with them was an offence.

^{4—15}. St. Peter defends himself by simply showing how from the beginning it was God who had guided his doings, that he had not followed his own imaginings at all, nay further, that he had felt as great a repugnance to ceremonial defilement as his accusers had, until God had shown him his error. Moreover, the six Jewish brethren had been witnesses of the message of Cornelius.

THE ACTS, XI.

A. D. 41. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

^f John 16. 13. 12 And ^fthe spirit bade me go with them, nothing doubting. Moreover ^gthese six brethren accompanied me, and we entered into the man's house:

^h ch. 10. 30. 13 ^hand he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 who shall tell thee words, whereby thou and all thy house shall be saved.

ⁱ ch. 2. 4. 15 And as I began to speak, the Holy Ghost fell on them, ⁱas on us at the beginning.

^k Matt. 3. 11. 16 Then remembered I the word of the Lord, how that He said, ^kJohn indeed baptized with water; but ^lye shall be baptized with the Holy Ghost.

^l Is. 44. 3. 17 ^mForasmuch then as God gave them the like gift as *He did* unto us, who believed on the Lord Jesus Christ; ⁿwhat was I, that I could withstand ⁿGod?

^o Rom. 10. 12, 13. 18 When they heard these things, they held their peace, and glorified God, saying, ^oThen hath God also to the Gentiles granted repentance unto life.

16. He does not rest his case merely upon his own testimony. "When I saw the Holy Ghost fall upon them," he says, "the conclusion was obvious. I remembered that the Lord had promised us the Baptism of the Holy Ghost as the great gift to His Church. Seeing then that the same gift was given to the Gentiles, it was evident that they too were taken by Him as members of the same Church."

18. "Held their peace." That is, acquiesced, saw that it was not to be gainsayed.

17. "Who believed." The "who" here appears from the Greek to refer both to "them" and to "us." Thus the sense is, "gave to them the same gift which He did to us, as believers in the Lord Jesus." "That I should withstand." The original expression is stronger than this. "I, who was I, to be able to hinder God?"

THE ACTS, XI.

19 ¶^p Now they which were scattered abroad A. D. 41.
upon the persecution that arose about Stephen p ch. 8. 1.
travelled as far as Phenice, and Cyprus, and
Antioch, preaching the word to none but unto
the Jews only.

20 And some of them were men of Cyprus and
Cyrene, which, when they were come to Antioch,
spake unto ^athe Grecians, preaching the Lord q ch. 6. 1.
& 9. 29.
Jesus.

21 And ^rthe hand of the Lord was with them: r Luke 1. 66.
ch. 2. 47.
and a great number believed, and ^sturned unto s ch. 9. 35.
the Lord.

22 Then tidings of these things came unto the A. D. 42.
ears of the church which was in Jerusalem: and
they sent forth ^tBarnabas, that he should go as t ch. 9. 27.
far as Antioch.

19—30. Great extension of the Church. The Disciples first called Christians.

19. St. Luke, having told how the admission of the Gentiles was recognized by the whole Church, returns to the persecution which arose out of the death of Stephen, and shows how the evangelization of the Gentiles was being wrought by God by other means also.

“Phenice” was a narrow strip of sea-coast, north of Palestine. The towns of Tyre and Sidon were situated within it. It was famous in the ancient world for its vast sea commerce.

“Cyprus” is a large island in the north-east corner of the Mediterranean, off the coast of Asia Minor.

The “Antioch” here spoken of was a great city in Syria, celebrated in Ancient History. The Gospel had reached as far as these places, thus does God turn the fierceness of man to His praise (Ps. lxxvi. 10.). Persecution extended the Church.

20. If for “Grecians” we read “Greeks” here (see below), we must understand that in the Providence of God the Gospel was preached to the Gentiles, independently of St. Peter, under the guidance of the same Spirit. Now Cornelius, the Roman, had been admitted into the Church; but then, he had been a believer in the true God, and a special Vision had shown Peter that he was to be accepted. But a wholesale admission of the uncircumcised, and that not under the guidance of Apostles, was a case for enquiry. It might need to be checked. The Church therefore sent Barnabas thither. He had no narrow Jewish prejudices, and his kindness of heart would ensure just consideration from him (See Note iv. 36.).

20. “Grecians.” It has already been stated (See on vi. 1.), that by this word is meant Jews who spoke Greek. But some of the oldest copies have “Greeks” here, and it is the opinion of most critics that this is the right word. (See above).

THE ACTS, XI.

A. D. 42. 23 Who, when he came, and had seen the grace of God, was glad, and ^uexhorted them all, that with purpose of heart they would cleave unto the Lord.

^xch. 6. 5. 24 For he was a good man, and ^xfull of the Holy Ghost and of faith: ^yand much people was added unto the Lord.

A. D. 43. 25 Then departed Barnabas to ^zTarsus, for to seek Saul:

26 and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ²with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came ^aprophets from Jerusalem unto Antioch.

23. The fruit assured him that the tree was good.
 "He was glad," and, true to his name, *exhorted* them to steadfastness of heart.

24. "Good." That is, kind, benevolent.

"Full" &c. Therefore able to form a *right judgment*, which was so important here.

25—26. (See ch. ix. 30.). The departure of Barnabas to seek Saul implies not only intimate acquaintance with him, but also a conviction of his great powers, and of the purpose for which God had called him.

The stay at Tarsus must have been a good preparation for this work, but now he has in addition a whole year of missionary labour in the mixed population, before going forth on his great journeys.

The words which follow are most important words in the history of the Church.

There was a powerful colony of Jews in Antioch, the city had been closely connected with their history during and since the time of the Maccabees. Its main population was Gentile, rich, luxurious, and corrupt. In the midst of it now grew up a *Church*, a mixed community of Jews and uncircumcised Gentiles. The heathens saw that such a society could not be *Jewish*, seeing how exclusive the Jews were. The one bond which held it together was that all alike believed in a Messiah, a Christ. Therefore the unbelievers (who were celebrated here for their fertility in nicknames) called them *Christians*. Without doubt the name was given in ridicule. The form of the word indicates that it was given by Romans. The name did not spread widely at first; it is only twice used in Scripture, and each time as a word of reproach (Acts xxvi. 28; 1 St. Pet. iv. 16.). But it was a definite testimony to the disciples and to the whole world, that God's Anointed One was *the Lord of Man*, and not of the Jews only; a King whom *all Nations* from this time forward were called upon to acknowledge.

27. Another most important verse. The gift of prophecy which had ended in the Jewish Church with Malachi is now revived in the

THE ACTS, XII.

28 And there stood up one of them named ^{A. D. 43.}
^b Agabus, and signified by the spirit that there ^{b ch. 21. 10.}
should be great dearth throughout all the world :
which came to pass in the days of Claudius
Cæsar.

29 Then the disciples, every man according to
his ability, determined to send ^c relief unto the bre- ^{c Rom. 15. 26.}
thren which dwelt in Judæa : ^{1 Cor. 16. 1.}
^{2 Cor. 9. 1.}

30 ^d which also they did, and sent it to the ^{d ch. 12. 25.}
elders by the hands of Barnabas and Saul.

CHAPTER XII.

¹ King Herod persecuteth the Christians, killeth James, and imprisoneth
Peter; whom an angel delivereth upon the prayers of the church. ²⁰ In
his pride taking to himself the honour due to God, he is stricken by
an angel, and dieth miserably. ²⁴ After his death, the word of God
prospereth.

NOW about that time Herod the king ² stretched ^{A. D. 44.}
forth *his* hands to vex certain of the church. ^{2 Or, began.}

Christian Church, and we read much of the Christian prophets after-
wards in the New Testament (See xiii. 1 ; xv. 32 ; Rom. xii. 6 ;
1 Cor. xii. 28 ; Eph. ii. 20 ; iii. 5 ; iv. 11 ; 1 Thess. v. 20 ; 2 St. Pet.
1. 19.). Often their work was that of earnest and eloquent preachers
of righteousness, "forthtellers rather than foretellers" of God's will.
But the predictive element was by no means absent, but it shewed itself
less as a startling *sign*, than as indicating danger and needs which were
coming (See xx. 23 ; xxi. 10 ; 1 Tim. iv. 1.).

In the present case the object of the prediction is partly to encourage
the Christians under the coming trial by shewing them that God sees
their affliction, partly also to lead them to make timely provision for
their poor brethren.

30. "The elders." The Greek word is "presbyters", meaning ex-
actly the same as elders, and the original of our word *priests*, the altera-
tion coming through the French. Milton writes truly, "New presbyter
"is but old priest writ large." The Greek word used for the priests
of the Old Testament is a different one, it means 'sacrificer', and is
applied to our Lord in the Epistle to the Hebrews, but never to the
Christian ministry.

CHAPTER XII.

1—19. King Herod Agrippa I. begins to persecute.
Martyrdom of St. James, but deliverance of St. Peter.

Whilst the church of Antioch is rising, a new persecution begins in
Jerusalem, the more formidable because it is now undertaken by the
king. The house of Herod was a house of blood. The founder of the
dynasty was the murderer of the Innocents (St. Matt. iii.), his son
Herod Antipas of the Baptist ; we have now his grandson, Herod
Agrippa I., the first royal persecutor of the Church. This monarch,
like the rest of his family, was very timeserving and deceitful. He

THE ACTS, XII

A. D. 44. 2 And he killed James ^a the brother of John with the sword.

^a Matt. 4. 21.
& 20, 23.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were ^b the days of unleavened bread.)

^b Ex. 12. 14, 15.
& 23, 15.

^c John 21. 18.

4 And ^c when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

had been educated at Rome, and won the favour of the Emperor Caligula, who gave him the tetrarchies of Philip and Herod Antipas. On the fall of Caligula he still kept on good terms with his successor, Claudius, and received from him all the territory which had belonged to his grandfather. He was, meanwhile, not neglectful of popularity in Judæa, being liberal and ostentatious in his gifts, gentle in manner, and observant of the ceremonies of religion. Perhaps his hatred to the Church arose from fearing that as the believers acknowledged Jesus as their King, they would not acknowledge *him*. He would therefore be all the more ready to gratify the hatred of the priests, and he took the opportunity of doing so at the Feast of the Passover, when not only the Apostles, but vast numbers of disciples would be gathered together at Jerusalem.

2. "James," son of Zebedec. Probably the "son of thunder" had vindicated his title by his zeal in preaching the Gospel. By his death our Lord's prophecy respecting him was fulfilled (St. Matt. xx. 23.). He was baptized with Christ's baptism, even with death, to rise again with Him in His eternal and glorious kingdom. We should notice here that while at the death of the first martyr, the victory over death is set forth in striking words, in this record of the death of one of the three specially favoured Apostles (St. Matt. xvii. 1; xxvi. 37; St. Mark v. 37.), we have nothing whatever except the fact of his death. Not a word of his preaching, his work, his last farewell. The silence is a lesson of comfort and joy to us all. The victory of Christ, His lordship over our souls, rested upon His perfect self-renunciation. His own glory was hidden, even so is that which He has bestowed upon his servants. God calls us to different labours in the vineyard, some to become famous, some to be forgotten. But He has prepared for both a common joy. St. James now drank his Master's cup of self-renunciation, of which he had formerly no idea (St. Matt. xx. 23.). He is the first of the Apostles to drink that cup, the deep silence of earth falls upon him, as he enters into the heavenly festival.

St. James is the only Apostle whose death is recorded in the New Testament.

3. "It pleased the Jews." They were filling up the measure of their crimes, rushing on to their destruction. Probably the admission of Gentiles to the Church, without qualification, embittered their hatred.

4. Herod evidently intended to give Peter's trial a great show of

4. Each *quaternion* consisted of four soldiers; one quaternion was, according to Roman custom, on guard at each successive watch of the night. Two sol-

diers kept the doors, the prisoner was chained to the other two.

Not "after Easter," which is a Christian festival, but 'after the Passover.'

THE ACTS, XII.

5 Peter therefore was kept in prison: but ² prayer was made without ceasing of the church unto God for him. A. D. 44.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, ^d the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. Or, instant and earnest prayer was made, 2 Cor. 1. 11. Eph. 6. 18. 1 Thess. 5. 17.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and ^e wist not that it was true which was done by the angel; but thought ^f he saw a vision. ch. 5. 19. e Ps. 126. 1. f ch. 10. 3, 17. & 11. 5.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth

solemnity and reverence for law, and so to mask the persecution with a semblance of righteousness. To this end he waits till after the Passover, in order to show his zeal for Jewish tradition.

5. Whilst Peter was being watched, the Church was praying. Doubtless prayer had been made in the case of James also, and his death had taught the disciples that they were not to look for freedom from evil and danger, but on the contrary were to see in these a part of their vocation (St. Matt. v. 10—12.). And yet one may suppose that the loss of St. James may have quickened them to prayer yet more earnest. They knew that James had died, not because of Herod's might, but because of God's will, and that the same Divine will could deliver from a fate which seemed inevitable. St. Luke implies that it was the increased earnestness of their prayer which prevailed with God. The secret might of the Church's prayer was greater than the might of the king.

6. The Apostle was calmly sleeping. He had given up all expectation of life, so that when the Angel awoke him, "he thought he saw a vision" (ver. 9.).

7. "His chains" &c. In a moment all the power of Herod vanishes before the Omnipotence of God.

8. Perfect security and repose. He is not hurried out, but is commanded to deliberately attire himself first.

10. The wards were the two guards, one at the door of the cell, the other at the gate of the prison.

5. "Without ceasing." Better as in the margin.

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A. D. 44. unto the city; ^g which opened to them of his own
g ch. 16. 26. accord: and they went out, and passed on through
 one street; and forthwith the angel departed
 from him.

h Ps. 34. 7.
 Dan. 3. 28.
 & 6. 22.
 Heb. 1. 14.
 i Job 5. 19.
 Ps. 33. 18, 19.
 & 34. 22.
 & 41. 2.
 & 97. 10.
 2 Cor. 1. 10.
 2 Pet. 2. 9.
 k ch. 4. 23.
 l ch. 15. 37.
 m ver. 5. 11 And when Peter was come to himself, he said,
 Now I know of a surety, that ^h the Lord hath sent
 His angel, and ⁱ hath delivered me out of the hand
 of Herod, and *from* all the expectation of the
 people of the Jews.

2 Or, to ask
 who was
 there. 12 And when he had considered *the thing*, ^k he
 came to the house of Mary the mother of ^l John,
 whose surname was Mark; where many were
 gathered together ^m praying.

13 And as Peter knocked at the door of the
 gate, a damsel came ² to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened
 not the gate for gladness, but ran in, and told how
 Peter stood before the gate.

n Gen. 48. 16.
 Matt. 18. 10. 15 And they said unto her, Thou art mad. But
 she constantly affirmed that it was even so. Then
 said they, ⁿ It is his angel.

16 But Peter continued knocking: and when
 they had opened *the door*, and saw him, they were
 astonished.

o ch. 13. 16.
 & 19. 33.
 & 21. 40. 17 But he, ^o beckoning unto them with the hand
 to hold their peace, declared unto them how the
 Lord had brought him out of the prison. And he

11. "The Lord hath sent His angel." Thus we have one function
 of angels (See Ps. xxxiv. 7.). The chapter ends with another, sad
 and awful (ver. 23.).

12. We can hardly doubt that this John Mark is the same as the
 Evangelist (See Introduction to St. Mark's Gospel.).

15. "His angel." What meaning we are to attach to this expression
 here is uncertain. Most commentators in ancient times interpreted it
 as 'his guardian angel' (See on St. Matt. xviii. 10.). But it seems
 hardly likely that this was the meaning of the present speakers. It is
 more likely that in their astonishment they imagined it to be a preter-
 natural apparition, perhaps a fereteller of his death (Compare St. Matt.
 xiv. 26.).

17. The Apostle has no time for congratulations. He briefly tells
 of his deliverance, then leaves a message—a very important one—and
 departs. There is probably deep significance in this. His work at

13. "To hearken." The translation in
 the margin is better.

"Rhoda" is the same name as our 'Rose.'

It was a common practice for both Jews
 and Greeks to give their daughters the
 names of trees and flowers.

said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod ² was highly displeased with them of Tyre and Sidon: but they came with one

² Or, *bare an hostile mind, intending war.*

Jerusalem was done. Since he had preached on the day of Pentecost with such mighty effect, a change had come over Jerusalem; priests, people, king, were become fiercely hostile to the faith. But the Church had taken root far and wide. For the future there were other vineyards of his Lord for him to work in. His message then seems to imply, "Tell the Apostles that I am gone, my work here is over,—tell James also to undertake the superintendence of the believers in "the city." This James is called elsewhere "the Lord's brother" (St. Matt. xiii. 55; Gal. ii. 9.). He is mentioned, evidently as Bishop of the Church of Jerusalem, in xv. 43. and xxi. 18.

This message seems also to be the signal for the departure of the rest of the Apostles. The Church of Jerusalem henceforward almost fades out of our sight.

19. "Cæsarea," as we have before noticed, was the seat of the Roman government.

20—25. Awful death of Herod Agrippa.

Having seen the hatred of the world against the Church, we are now shown the source of this hatred. As the Church is the kingdom of Christ, so the kingdom of Satan is the worship of self, the sacrifice of righteousness for the sake of self. Satan is verily "the prince of "this world." So considered, the execution of the soldiers by Herod is not without meaning. When God delivered his servants, the three children and Daniel, the kings Nebuchadnezzar and Darius "gave "glory to God" (Dan. iii. vi.). But the defeat of his evil purpose only kindled resentment in Herod, and he sacrificed the innocent to gratify it.

What has been implied all along appears now visibly, the awful end of the ungodliness against which the Church was raised up to contend. With the death of the wicked Herod the first great division of the Acts comes to an end.

20. Phœnicia though of great commercial activity (See on xi. 19.), depended for its food on its neighbours, especially on Palestine (See I Kings v. 11; Ezra iii. 7; Ezek. xxvii. 17.). We are not told the cause of Herod's displeasure, probably it was some trifle. Mean and despicable as he is, the world cringes before him.

THE ACTS, XII.

A. D. 44. accord to him, and, having made Blastus ² the king's chamberlain their friend, desired peace; because ^p their country was nourished by the king's country.

² Gr. *that was over the king's bed-chamber.*
^p 1 Kin. 5. 9,
11.
Ezek. 27. 17.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

^q 1 Sam. 25. 38.
^r 2 Sam. 24. 17.
^r Ps. 115. 1.

23 And immediately the angel of the Lord ^a smote him, because ^r he gave not God the glory: and he was eaten of worms, and gave up the ghost.

^s Isai. 55. 11.
ch. 6. 7.
& 19. 20.
Col. 1. 6.

24 ¶ But ^s the word of God grew and multiplied.

³ Or, *charge,*
ch. 11. 29, 30.
^t ch. 13. 5, 13.
& 15. 37.
^u ver. 12.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ³ ministry, and took with them ^u John, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

21. Josephus has given us a detailed account of his death. It was in the midst of some public games and shows which he was giving in honour of the emperor Claudius, that Herod mounted his throne to make his oration to the people of Tyre and Sidon, arrayed in a robe of silver tissue. It was early morning and the rays of the sun resplendent on the silver, gave forth a wonderful lustre.

22. When the people gave their impious flattery Josephus adds, "but the king did not rebuke them, nor was he displeased." And this is implied in the sacred narrative.

23. A similar death is recorded of Antiochus Epiphanes, of Herod the Great, and of Galerius, the most cruel persecutor of the Christians among the Roman emperors.

24. The deliverance of St. Peter and the death of Herod were both likely to advance the prosperity of the Church. Cuspius Fadus, who became Roman procurator after Herod's death, was by no means the man to court favour with the Jews by persecuting the Christians.

25. "Fulfilled their ministry." That is, distributed the contributions for the poor (ch. xi. 29, 30.).

Mark was a relative of Barnabas (Col. iv. 10.).

CHAPTER XIII.

1—3. Paul and Barnabas are sent as Missionaries.

In the preceding Chapters we have seen the first great movement of the Church from Jerusalem to Antioch. In the second, which begins with this Chapter, the field of operations is the Gentile world, beginning with Antioch. Antioch becomes the mother-church of the Asiatic

THE ACTS, XIII.

NOW there were ^ain the church that was at A. D. 45.
 Antioch certain prophets and teachers; as ^a
^bBarnabas, and Simeon that was called Niger, and
^cLucius of Cyrene, and Manaen, ² which had been
 brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, ^dSeparate Me Barnabas and Saul for the work ^ewhereunto I have called them.

3 And ^fwhen they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost,

Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Heb. 5. 4. ^f ch. 6. 6.

Gentiles as Jerusalem had been of the Jewish. Hitherto the history has had to do with several preachers, henceforward it confines itself to the doings of one, namely Saul or Paul.

“**Prophets.**” See on ch. xi. 27. Simeon, a very common Hebrew name; this one is distinguished by a Roman surname, **Niger**. It is implied that he and the others were well known in the Church at the time the book was written. **Lucius**, also mentioned in Rom. xvi. 21. **Manaen**, a Greek form of the Hebrew Menahem (2 Kings xv. 14.). “Herod’s foster-brother” (Margin.). Josephus mentions a Manaen, an Essene, who was a great favourite of Herod the Great. It may have been this man. **Saul** is last, no doubt seeking this place in his humility, till God raised him to the highest place.

2. “**Ministered.**” Joined in public worship. The original word is that from which our word *liturgy* is derived.

Probably the Holy Ghost spake by the mouth of one of the Prophets here mentioned. Notice the distinct personality and the Godhead of the Holy Ghost.

“**Separate.**” Mark off as with a boundary-line, from the rest of the body. Though all are believers, all are not Apostles; “no man taketh this honour unto himself” (Heb. v. 4.). There must not only be the inner call, but the outward. It would seem also that we are to notice here a contrast to the method by which the Apostles filled up their ranks (Acts i. 21.). There the qualification was that the newly-elected should have known Christ after the flesh. It is not so now, for the Comforter having come, the Church is led by the Spirit.

3. “**Fasted and prayed.**” This is the authority on which the Church appoints the *Ember* days, with special prayers for those who are about to be ordained. See the Table in the Prayer-Book. If all who love the Lord Jesus would remember to use these prayers heartily at the due time, what infinite blessings might we hope would descend on the Church; they would hasten God’s kingdom, the Church would grow purer, stronger, more zealous, until all the families of the earth shall fear Him. More of the spirit of Prayer is the most pressing need of the Church in our days.

4—13. First Missionary Journey begins. From Antioch, through Cyprus, to Asia Minor.

4. “**Seleucia**” was the seaport of Antioch, fifteen miles from it;

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- A. D. 45. departed unto Seleucia; and from thence they sailed
g ch. 4. 36. to ^g Cyprus.
h ver. 46. 5 And when they were at Salamis, ^h they preached
the word of God in the synagogues of the Jews:
i ch. 12. 25.
& 15. 37. and they had also ⁱ John to *their* minister.
6 And when they had gone through the isle unto
k ch. 8. 9. Paphos, they found ^k a certain sorcerer, a false pro-
phet, a Jew, whose name *was* Bar-jesus:
7 which was with the deputy of the country,
Sergius Paulus, a prudent man; who called for
Barnabas and Saul, and desired to hear the word
of God.
l Ex. 7. 11.
2 Tim. 3. 8. 8 But ^l Elymas the sorcerer (for so is his name
by interpretation) withstood them, seeking to turn
away the deputy from the faith.
m ch. 4. 8. 9 Then Saul, (who also *is called* Paul,) ^m filled
with the Holy Ghost, set his eyes on him,

and Cyprus only a few hours distant. It was visible from Seleucia on a clear day. Probably they chose Cyprus because Barnabas was a native, and therefore they hoped that his mission would be acceptable to his Jewish countrymen, who abounded in the island.

5. "Salamis." The eastern port of the island. We are not told how long they stayed. Probably it was St. Mark's work to baptize those who believed.

6—7. "Paphos" was on the other (western) end of the island, and was now the seat of the Roman government.

The character of Sergius Paulus is described by a heathen writer (Galen) almost in the same words as those we have here. He was of an enquiring and a candid mind, anxious after truth. And this very circumstance accounts for the presence of the impostor. Sergius Paulus saw that the worship of dumb idols was vain, the religion of his heathen fathers had nothing satisfying to offer him, he was therefore ready to listen to any who professed to bring to men any tidings of the unseen and spirit world. Truth was *somewhere* to be found; it might, he thought, be possibly in this Jew. For we must remember also that the East was only recently opened to the Romans, a land to them of wonders and mysteries, the cradle of the earliest religions; and the traditions of the God of Abraham had probably reached the Roman.

8. "Elymas" is an Arabic word, from two roots signifying "hidden knowledge." The same word is now used in Turkey to describe the Mahometan doctors (Ulema.). He withstood them, that is, by open falsehoods, or by underhand influence with the governor. He was like the Egyptian magicians opposing Moses.

9. From this time Saul takes the lead, Barnabas falling into the background. From this time also his name is changed to Paul. It was very common at that period for Jews to possess a Gentile as well as a Jewish name, and in all probability we have such a case here. Saul

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10 and said, O full of all subtilty and all mis- chief, ⁿ *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? A. D. 45.
ⁿ Matt. 13. 33.
John 8. 44.
¹ John 3. 8.

11 And now, behold, ^o the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. ^o Ex. 9. 3.
¹ Sam. 5. 6.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and ^p John departing from them returned to Jerusalem. ^p ch. 15. 33.

was a common Jewish, Paul a common Roman name. It would seem that the Apostle took up his Gentile name from this hour, in grateful commemoration of his first great success with a Gentile. In his Epistles he always calls himself Paul.

10. St. Paul's denunciation of Elymas reminds us of St. Peter's rebuke of Simon Magus (ch. viii. 20.). **Subtilty** describes his inward character, and **mischief** his outward acts. **Child (or son) of the devil.** St. Paul seems to be alluding to his name Bar-Jesus, "not son of the Saviour, but son of him whose name is Slanderer, False-accuser." **The ways of the Lord,** that is, His purposes of mercy and salvation.

11. The mode of expression apparently implies that the Apostle made a solemn and awful pause after his question. "And now for your punishment—your hour is come, your wickedness is brought to nought. The "hand of the Lord is upon thee." This is an exercise of the supernatural powers of which St. Paul not unfrequently speaks, of punishment of the bodies of offenders to the end their souls may be saved (1 Tim. i. 20; 1 Cor. v. 5.). It is noticeable that St. Paul's first miracle is to inflict that loss which he for a time suffered at his conversion.

The day of such warnings has passed away, and it has well been said the warning which God sends to us is that of *impunity*. "The very "absence of punishment is the most formidable of all terrors. We ought "to fear lest it be a sign that we are let alone, reserved for the judgment of the great day" (*Dr. Vaughan.*).

12. The punishment had its effect, at least on Sergius Paulus. A tradition, certainly as old as the second century, asserts that it also had its desired effect upon Elymas, that he truly repented, and became a Christian.

13. "Pamphylia" was a province of Asia Minor, adjoining St. Paul's native province of Cilicia on the west. Perga was its capital, and was about seven miles from the coast.

Nothing is said as to the reason that St. Mark left them, but it has been conjectured (by Wordsworth and others) that he was not prepared

10. The insertion of "Thou" twice by our translators rather weakens than strengthens the terrible force of the denunciation.

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- A. D. 45. 14 ¶ But when they departed from Perga, they
came to Antioch in Pisidia, and ²went into the syna-
gogue on the sabbath day, and sat down.
¶ ch. 16. 13. & 17. 2. & 18. 4.
¶ ver. 27. Luke 4. 16. 15 And ¹after the reading of the law and the
prophets the rulers of the synagogue sent unto
them, saying, *Ye men and brethren*, if ye have
s Heb. 13. 22. ³any word of exhortation for the people, say on.
¶ ch. 12. 17. 16 Then Paul stood up, and ¹beckoning with *his*
u ver. 26, 42, ⁴³hand said, Men of Israel, and ²ye that fear God,
ch. 10. 35. give audience.

for the preaching of the Gospel in a Gentile country. See hereafter on xv. 37. He was in all probability a convert of St. Peter, and may have thought that his master would not approve of such preaching. But the desertion was afterwards atoned for by faithfulness, for in St. Paul's last Epistle he speaks of him with praise (2 Tim. iv. 11.).

St. Paul's first Missionary Journey continued. Antioch in Pisidia.

14—52. The Apostle's first Sermon and its results.

14. It was a wild and inhospitable country through which they were now passing, both physically and morally. The roads are rugged and mountainous, and the mountain streams after rain dash wildly through previously dry channels, and often carry banks and bridges away. And the fierce and lawless habits of the people were a byword in ancient times. The "perils of waters" and "perils of robbers" of which St. Paul afterwards speaks may well refer to this journey (2 Cor. xi. 26.). Antioch is nearly a hundred miles from Perga. Its situation was lost to modern knowledge till 1833, when Mr. Arundel rediscovered it. Here too the Jews had made their way, as indeed they had done through nearly all the civilized world, for purposes of trade.

The two Apostles on the Sabbath day joined the synagogue worship, and as usual, a set passage was read from the law, and another from the prophets, as in the Church Service one lesson is read from the Old Testament and one from the New. Now in St. Paul's speech which follows there are allusions to Deut. i. & Isai. i., and in the original Greek there are also peculiar words which only occur in those two chapters. It is also a fact that these two chapters are still read on the same day in the synagogue worship. We may therefore conclude that these were the lessons on that day, and that St. Paul founded his address upon them. It was the custom after reading for the reader or some other member of the congregation to comment on what had been read. When strangers were present they were often invited to undertake this work.

16. No one who studies St. Paul's first reported sermon can help noticing how similar it is to that of Stephen. Another indication of the effect of that great speech of the protomartyr.

"Men of Israel, and ye that fear God." Israelites by birth, and Gentile proselytes (ch. x. 2.).

THE ACTS, XIII.

17 The God of this people of Israel ^x chose our fathers, and exalted the people ^y when they dwelt as strangers in the land of Egypt, ^z and with an high arm brought He them out of it.

A. D. 45.
x Deut. 7. 6, 7.
 y Ex. 1. 1.
 Ps. 105. 23, 24.
 ch. 7. 17.
 z Ex. 6. 6.
 & 13. 14, 16.

18 And ^a about the time of forty years ² suffered He their manners in the wilderness.

a Ex. 16. 35.
 Num. 14. 33, 34.
 Ps. 95. 9, 10.
 ch. 7. 36.

19 And when ^b He had destroyed seven nations in the land of Chanaan, ^c He divided their land to them by lot.

2 Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child,
 Deut. 1. 31.
 according to the LXX.
 and so Chrysostom.

20 And after that ^d He gave unto them judges about the space of four hundred and fifty years, ^e until Samuel the prophet.

b Deut. 7. 1.
 c Josh. 14. 1, 2.
 Ps. 78. 55.
 d Judg. 2. 16.
 e 1 Sam. 3. 20.
 f 1 Sam. 8. 5.
 & 10. 1.

21 ^f And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And ^g when He had removed him, ^h He raised up unto them David to be their king; to whom also he gave testimony, and said, ⁱ I have found David the son of Jesse, ^k a man after Mine own heart, which shall fulfil all My will.

g 1 Sam. 15. 23, 26, 28. & 16. 1. Hos. 13. 11. h 1 Sam. 16. 13. 2 Sam. 2. 4. & 5. 3. i Ps. 89. 20. k 1 Sam. 13. 14. ch. 7. 46.

He rests his arguments upon the truths which were already dear to them, the love and care of God towards their nation. "Hold fast," he says, "to that, and see now to what it will lead you. God chose your fathers, elected them to be His own people. I will tell you why" (Compare Rom. ix. 4, 5. with this verse.).

20. If the reading of the ancient copies which is given below be correct, we must take the four hundred and fifty years as including the whole period spoken of by St. Paul, namely between their first call and the settlement in Canaan. This corresponds with the Old Testament chronology, viz., from the Birth of Isaac, B. C. 1958, to B. C. 1511, the date of occupation of Canaan,—four hundred and forty-seven years.

"**Samuel the prophet.**" The last of the judges, the founder of the School of the Prophets, and of the kingly government.

22. "**I have found**" &c. Two quotations are woven together here, (1 Sam. xiii. 14; Ps. lxxxix. 20.), a strong proof that we have a verbatim report of the Apostle's discourse.

"**Which shall fulfil**" &c. David in his public acts as king, was uniformly obedient to God's will, and therefore unlike Saul, who resisted it.

18. "*Suffered he their manners*" &c. The marginal version is the correct one.
 20. Some of the most ancient copies read, "And having destroyed seven nations in the land of Canaan, He divided their land to them by lot for about 450 years, and afterwards gave them judges" &c.

THE ACTS, XIII.

- A. D. 45. 23 ¹Of this man's seed hath God according ^m to his promise raised unto Israel ⁿ a Saviour, Jesus :
- ¹ Isai. 11. 1. 24 ^owhen John had first preached before His
 Luke 1. 32, 61. coming the baptism of repentance to all the people
 ch. 2. 30. of Israel.
 Rom. 1. 3. ^m 2 Sam. 7. 12.
 Ps. 132. 11. 25 And as John fulfilled his course, he said,
^v Matt. 1. 21. ^p Whom think ye that I am? I am not *he*. But,
 Rom. 11. 26. behold, there cometh one after me, whose shoes of
^o Matt. 3. 1. *his* feet I am not worthy to loose.
 Luke 3. 3. 26 Men *and* brethren, children of the stock of
^p Matt. 3. 11. Abraham, and whosoever among you feareth God,
 Mark 1. 7. ^q to you is the word of this salvation sent.
 Luke 3. 16. 27 For they that dwell at Jerusalem, and their
 John 1. 20, 27. rulers, ^r because they knew Him not, nor yet the
^q ver. 46. voices of the prophets ^s which are read every sabbath
 Matt. 10. 6. day, ^t they have fulfilled *them* in condemning *Him*.
 Luke 24. 47. 28 ^u And though they found no cause of death *in*
 ch. 3. 26. *Him*, ^x yet desired they Pilate that He should be
^r Luke 23. 34. slain.
 ch. 3. 17. 29 ^y And when they had fulfilled all that was
 1 Cor. 2. 8. written of Him, ^z they took *Him* down from the
^s ver. 14, 15. tree, and laid *Him* in a sepulchre.
 ch. 15. 21. ^x ch. 3. 13, 14. ^y Luke 18. 31. & 24. 44. John 19. 28, 30, 36, 37. ^z Matt. 27. 53. Mark 15. 46.
^t Luke 24. 20, 44. Luke 23. 53. John 19. 38.

23. God's purpose in raising up David has at length been fulfilled, namely, that his seed should be a Saviour to Israel. The promise probably refers to 2 Sam. vii. 12.

24. The Apostle seems to assume that his hearers had heard of our Lord, though not of His Resurrection. And he also assumes their knowledge of John the Baptist.

“His coming” &c. That is, His public manifestation as the Saviour.

25. “Fulfilled his course.” Drew towards the end of his ministry (See St. Luke iii. 15; St. John i. 21.). The Apostle refers to this, as saying, “You know how our countrymen revered the Baptist, and you know how he pointed to the Messiah close at hand. He, as well as the Sacred Scriptures, bears witness to what I am about to proclaim.”

26. Having brought them to this point, he raises his strain, and directly declares that the promise of long ages is at last fulfilled, that Christ has come.

27. “Reject Him not now that He has come. The rulers of the mother city have done so. He came to them and they received Him not, for their eyes were blinded, and they knew not the Scriptures. And yet they were fulfilling those very Scriptures by condemning Him.”

28. “They desired.” Besought as a favour, what they could not compass by law.

29. “When they had unwittingly declared Him the Redeemer, by putting Him to death, as the Prophets had foretold, they took him down,” &c.

THE ACTS, XIII.

30 ^a But God raised Him from the dead : A. D. 45.

31 and ^b He was seen many days of them which a Matt. 28. 6.
 came up with Him ^c from Galilee to Jerusalem, ch. 2. 24.
^d who are His witnesses unto the people. & 3. 13, 15,
26, & 5. 30.

32 And we declare unto you glad tidings, how b Matt. 28. 16.
 that ^e the promise which was made unto the fathers, ch. 1. 3.
1 Cor. 15. 5,

33 God hath fulfilled the same unto us their chil- c ch. 1. 11.
 dren, in that He hath raised up Jesus again ; as d ch. 1. 8.
 it is also written in the second psalm, ^f **Thou art** & 2. 32.
my Son, this day have I begotten Thee. & 3. 15.
& 5. 32.

34 And as concerning that He raised Him up e Gen. 3. 15.
 from the dead, *now* no more to return to corrup- & 12. 3.
 tion, He said on this wise, **I will give you the** & 22. 18.
sure ²mercies of David. ch. 26. 6.
Rom. 4. 13.
Gal. 3. 16.

holy, or, just things : which word the LXX. both in the place of Is 55. 3. and in many others, use for that which is in the Hebrew, *mercies*.

30. Notice the sublime brevity of this verse.. The Apostle does not dwell upon the death, but hastens on to the great fact which is the ground of the Christian's faith, the centre-truth of the Gospel.

31. "The proofs of this great fact are incontestible. He *often* appeared, and to *many* persons, and those were persons who had known Him intimately. There is no possibility of mistake. If the witnesses are not true witnesses, they are actually throwing their lives away in defence of a wild and purposeless imposture."

32. "*They* are witnesses to the people of Judea, *we* have come to you."

33. The promise was fulfilled in the *Resurrection* of Christ. Therein He was "begotten" from the dead, born as Man immortal. He was "declared to be the Son of God with power", says St. Paul elsewhere, "by the Resurrection from the dead" (Rom. i. 4.). For this reason the second Psalm is chosen as a proper Psalm for Easter Day. All men are born into the world as children of the flesh, but when they are baptized into the death and resurrection of Christ, they are "begotten unto a lively hope", new creatures (See Col. i. 18; Rev. i. 5; 1 St. Pet. i. 3.).

34. "To return to corruption." That is, to a state of corruption, which all death is. The Apostle does not mean that Christ's body ever underwent any portion of the process of dissolution, for we know it did not. But he means, "He lay in the grave once, in the abode of corruption. But it could not hold Him: He came forth and will no more return thither." The verse exactly answers to Rom. vi. 9.

The verse which he here quotes (see note below) signifies, "I will give you the mercies, the holy gifts, which I promised to David, and which are sure and unending." The holy gift especially referred to is the *Kingdom*, which, therefore, God promises that He will establish for ever. The Jews always held that this was a promise of Messiah, and St. Paul draws from it the unquestionable inference that Christ has been raised from the dead to be an undying, everlasting King.

34. "I will give you [literally] the holy things of David which are faithful." This is the Septuagint translation of Is. lv. 3.

THE ACTS, XIII.

A. D. 45. 35 Wherefore he saith also in another *psalm*,
g ch. 2. 31. **Thou shalt not suffer thine Holy One to see corruption.** Ps. 16. 10.

² Or, *after he had in his own age served the will of God,* 36 For David, ² after he had served his own generation by the will of God, ^h fell on sleep, and was laid unto his fathers, and saw corruption :

^h 1 Kin. 2. 10. 37 but He, whom God raised again, saw no corruption.

ⁱ Jer. 31. 34. 38 Be it known unto you therefore, men *and* brethren, that ⁱ through this man is preached unto you the forgiveness of sins :

^k Is. 53. 11. 39 and ^k by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Is. 29. 14. Hab. 1. 5.

35. Another prophecy of the same truth. *He*, that is, the Holy Spirit. This text has also been used by St. Peter, with the same application (See ch. ii. 29.).

36. "After he had" &c. refers to verse 22. "After he had fulfilled God's will as far as his own generation was concerned," leaving his seed Christ to fulfil the Divine will completely.

38, 39. The first note of the great work which St. Paul was afterwards to bring forth, namely the proclamation of justification through faith in Christ. "Sin, the most terrible fact in the world, the leprosy which 'clings to you, which 'enters into your bowels like water, and like oil 'into your bones,' which has become, as it seems, part of your very 'self,—it is from this that Jesus was raised from the dead to deliver you. 'The law of Moses, as experience has taught you, could not deliver 'you from all this, it still hangs upon you, a horrible curse. But by 'Him all that believe will find deliverance, God will send away their 'sins'" (Compare Rom. i. 16 ; iii. 22.).

40. Considering therefore the tremendous question at stake,—either death in unforgiven sin, or deliverance from it, the Apostle proceeds solemnly to warn his hearers not to cast God's forgiveness from them. The example of the rulers of Judea was sufficient to show that such rejection was possible. As their fathers resisted the Law, so might they the Gospel.

41. This prophecy of Habakkuk was spoken not long before the fall of the first Temple, and might therefore serve as a pointed warning now.

38. The words "Through this man" are connected not with "preached" but with "the forgiveness of sins." The sense will appear more clearly if the order of the words be changed, "forgiveness of sins "through this man is preached unto "you." "Forgiveness," literally "dismissal."

THE ACTS, XIII.

42 And when the Jews were gone out of the A. D. 45.
synagogue, the Gentiles besought that these words
might be preached to them ²the next sabbath.

43 Now when the congregation was broken up,
many of the Jews and religious proselytes followed
Paul and Barnabas: who, speaking to them,
¹persuaded them to continue in ^mthe grace of
God.

44 And the next sabbath day came almost the
whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they
were filled with envy, and ⁿspake against those
things which were spoken by Paul, contradicting
and blaspheming.

46 Then Paul and Barnabas waxed bold, and said,
^oIt was necessary that the word of God should first
have been spoken to you: but ^pseeing ye put it
from you, and judge yourselves unworthy of ever-
lasting life, lo, ^qwe turn to the Gentiles.

² Gr. in the week between, or. in the sabbath between.

¹ ch. 11. 23. & 14. 22.
^m Tit. 2. 11.
ⁿ Heb. 12. 15.
¹ Pet. 5. 12.

ⁿ ch. 18. 6.
¹ Pet. 4. 4.
Jude 10.
^o ver. 26.
Matt. 10. 6.
ch. 3. 26.
Rom. 1. 16.
^p Ex. 32. 10.
Deut. 32. 21.
Is. 55. 5.
Matt. 21. 43.
Rom. 10. 19.
^q ch. 18. 6. & 28. 28.

42. The unauthorized additions (see note below) have greatly marred the sense. There were no signs of opposition from any one yet. Some were *curious* without any deep-feeling, but others were *eager*, the Jews and religious proselytes mentioned in the next verse.

43. It should always be remembered that "grace" means *favour*; "to continue in the grace of God" means therefore, to rest in the favour of God, which had now been shown to them, to hold fast to it, and not suffer themselves to be drawn away from it.

44. The Apostles had, no doubt, been working for the Gospel during the week, and now the Gentiles flock to the synagogue. It was the presence of these which kindled the jealousy of the Jews. They already had a great influence over the Gentiles, which they were afraid that the new teachers would take from them.

46. The opposition only served to hasten a free and outspoken declaration of the purpose and commission which they had already hinted at (See verse 39.).

"It was necessary" because Christ had so ordained it (See ch. i. 8; iii. 26; Rom. i. 16.).

"Ye put it from you, not seeing your own need of deliverance from sin." The word "lo!" introduces something surprising. "Little as you think it, startling as it must seem, we turn to the Gentiles." To address himself first to Jews then to Gentiles was everywhere St. Paul's practice (See ch. xviii. 6; xix. 9; xxviii. 28.).

42. Some words have been added to the original here, which, as the oldest copies shew, were not written by St. Luke. The passage should simply run thus, "And as they went out of the synagogue, they besought that these words" &c.

45. "Spake against — contradicting." These words are one and the same in the Greek. "They spake against those things which were spoken by Paul, they spake against them and blasphemed."

THE ACTS, XIII.

A. D. 45. 47 For so hath the Lord commanded us, *saying*,
L 2 Luke 2. 32. 'I have set thee to be a light of the Gentiles,
that thou shouldest be for salvation unto the
ends of the earth. Is. 42. 6; 49. 6.

ch. 2. 47. 48 And when the Gentiles heard this, they were
glad, and glorified the word of the Lord: "and as
many as were ordained to eternal life believed.

49 And the word of the Lord was published
throughout all the region.

2 Tim. 3. 11. 50 But the Jews stirred up the devout and
honourable women, and the chief men of the city,
and 'raised persecution against Paul and Barnabas,
and expelled them out of their coasts.

47. "I have set thee" &c. These words are addressed by God to Christ. The Apostle therefore interprets them thus; "We are but fulfilling the Scripture. It is told us there that Christ is the light of the Gentiles, and we are but obeying His commands when we proclaim Him as such."

48. They were glad as seeing that the Scriptures, which they had already learned to love, were not only fulfilled in Christ, but clearly admitted them into covenant with Him, and to all the blessings promised to Abraham.

"Ordained," does *not* mean pre-ordained by an irreversible decree of God. There is no authority for taking it as *pre-ordained*; the Greek word means "set in order for," or "disposed to." A careful consideration of the whole passage, and a desire not to bring our own notions into the way of God's truth, will help us to the right meaning. And first St. Luke is not thinking of doctrines but of facts. The Apostle has told the Jews that "they counted themselves unworthy of eternal life." Therefore he turns to the Gentiles, and it is only natural to expect to find some of these of like disposition with the Jews, and others "who counted themselves worthy," not by conceit that they wanted nothing, but by desire after truth, after order, after the righteousness of God. All who love justice, purity, truth, kindness of heart, are so far *in order* for the higher knowledge. These things are not eternal life, but are preparations for its reception. Gentiles who were faithful by obedience and humility of heart, were prepared and set in order for the revelation of the Gospel. The message found in them an answering fitness which God's grace had given, and would have given to the rest had they not resisted it. *All* good thoughts, *all* preparation for the higher life, are from God. They are given to all, the light lighteneth every man that cometh into the world. But because God has also given us a free will, we can resist. They who do not resist, they who answer His call, are preparing for eternal life, even as the faithful Gentiles of Antioch did.

50. The Jews' unbelief led to hatred and persecution, as it had done in the case of the rulers of Jerusalem.

"Devout." Recent proselytes to Judaism. Honourable in social rank.

50. "Coasts," that is, "boundaries of the country."

THE ACTS, XIV.

51 ^u But they shook off the dust of their feet against them, and came unto Iconium. A. D. 45.

52 And the disciples ^x were filled with joy, and with the Holy Ghost. ^u Matt. 10. 14.
Mark 6. 11.
Luke 9. 5.
ch. 18. 6.
^x Matt. 5. 12.
John 16. 22.
ch. 2. 46.

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake; that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, ^a which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. ^a Mark 16. 20.
Heb. 2. 4.

4 But the multitude of the city was divided: and part held with the Jews, and part with the ^b apostles. A. D. 46.
^b ch. 13. 3.

5 And when there was an assault made both of

51. See on St. Matt. x. 14. Iconium was about ninety miles south-east of Antioch, now called Konia.

52. "The disciples." That is, apparently the new converts. They were filled with joy through the Holy Ghost, the Comforter.

CHAPTER XIV.

1—7. First Missionary Journey continued.—

Iconium and Lystra.

1. "Greeks." Probably proselytes of the gate.

2. Here, as before, persecution followed success. The Jews were still the bitterest enemies of the Gospel.

3. "The word of His grace." That is, the proclamation of His mercy and love.

4. "The same fire," says Lord Bacon, "which softens the wax, hardens the clay." Those who were humble of heart rejoiced to receive the Gospel, but the proud and obstinate raged the more fiercely against it.

5. At length opposition became active, and the ill-disposed, headed

3. "Boldly." The original word signifies both "boldly" and 'freely,' without timidity and without reserve or obscurity.

THE ACTS, XIV.

A. D. 46. the Gentiles and also of the Jews with their rulers,
^c 2 Tim. 3. 11. ^c to use *them* despitefully, and to stone them,
^d Matt. 16. 23. 6 they were ware of *it*, and ^d fled unto Lystra
and Derbe, cities of Lycaonia, and unto the region
that lieth round about:

7 and there they preached the gospel.

^e ch. 3. 2. 8 ¶ ^e And there sat a certain man at Lystra,
impotent in his feet, being a cripple from his
mother's womb, who never had walked:

^f Matt. 8. 10. & 9. 28, 29. 9 the same heard Paul speak: who stedfastly
beholding him, and ^f perceiving that he had faith
to be healed,

^g Isai. 35. 6. 10 said with a loud voice, ^g Stand upright on
thy feet. And he leaped and walked.

^h ch. 8. 10. & 28. 6. 11 And when the people saw what Paul had done,
they lifted up their voices, saying in the speech of
Lycaonia, ^h The gods are come down to us in the
likeness of men.

by the magistrates (to their own disgrace) sought to stone the Apostles, evidently as blasphemers of the law.

6. "Lycaonia" was a small inland province of Asia Minor.

7. At the two small towns at which they now arrived, there appears to have been no Jewish synagogue. The Apostles were therefore in the midst of a more entirely heathen population than they had ever been in before. There were however some Jews, as in almost every place in the world; for Timothy, the son of a Jewish mother, appears to have been a native of Lystra (See ch. xvi. 1.).

8—18. An Apostolic Miracle at Lystra leads to the first conflict with Idolatry.

9. The "discerning of spirits" was a special gift of the Lord to His faithful Apostles, and through this gift, St. Paul gazing into the lame man's countenance, saw that he was accepting the free salvation offered in Christ. His faith was the instrument by which he received it. He therefore called upon him to exercise his faith as regards bodily health also. The "loud voice" was probably because this took place in the open air, the hearer being at some distance from the preacher.

11. The effect of the miracle is unlike anything which we have had before. The people of Lycaonia were believers in the gods of Greece. It is true that in Greece itself, and amongst the great cities at this time, unbelief in the mythologies had spread widely, but it was not so in the remote villages. It had been always a popular belief that the gods sometimes visited the earth in the form of men. The people thought such a case had occurred now, and that this was a Divine manifestation. There are legends of visits paid by Jupiter and Mercury to this and the next province recorded by the heathen poet Ovid.

"The speech of Lycaonia." This is evidently intended to be dis-

12 And they called Barnabas, Jupiter; and Paul, A. D. 46.
Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before
their city, brought oxen and garlands unto the gates,
ⁱ and would have done sacrifice with the people. ^{i Dan. 2. 46.}

14 *Which* when the apostles, Barnabas and Paul,
heard of, ^k they rent their clothes, and ran in ^{k Matt. 26. 65.}
among the people, crying out,

15 and saying, ^l Sirs, why do ye these things? ^{l ch. 10. 26.}
^m We also are men of like passions with you, and ^{m Jam. 5. 17.}
ⁿ ^{n Rev. 19. 10.}

tinguished from the Greek which the Apostles spoke, and which was understood by the people, as English is now in Wales, though the people are in the habit of talking in their own tongue. This sudden falling back upon their mother-tongue, when strongly excited, is wonderfully true to nature and experience.

12. "Jupiter" is the Roman name of the Greek *Zeus*, who was called "the father of gods and men."

"Mercurius" (more usually written with an English termination, *Mercury*, like *Timothy* for *Timotheus*) was the Roman name of *Hermes*, who was supposed to be the interpreter and spokesman of the gods, and the attendant of *Zeus* in his visits to the earth.

13. The city believed itself to be under the special protection of Jupiter, and his temple stood, as was usual, in front of the chief gate of the city. It was the priest of this temple who now prepared to do sacrifice.

"Oxen," as being the most costly victims, were offered to the chief of the gods, as is often stated in the heathen poets.

"Garlands" were abundantly used in heathen sacrifices to adorn both the victims and the altars.

"The gates" here are the gates or doors of the house where the Apostles were staying, and to which they had by this time retired, perhaps not having caught from the strange Lycaonian tongue, the precise meaning of the cries of the crowd.

14. The sound of the dreadful revelry at length reached the Apostles, and they rushed forth in horror and grief. Christianity is brought into battle with Idolatry for the first time, and we have St. Paul's first sermon against it. There is no mention of the name of Jesus. It would have been out of place and unintelligible. His arguments are drawn entirely from natural religion. And the same Book of Nature lies open before us. It cannot supply all the needs of our soul, but it is one means of leading us to higher things, one step in the ladder of truth. The words of the poet are often misapplied, but there is useful truth in them, "leading from Nature up to Nature's God." Men who are ready to disbelieve everything may with advantage turn to the study which is too much decried in our day, the study of the works of God, as an evidence of His power and wisdom (See Rom. i. 20.).

15. "Like passions." This word does not signify here 'affections' or 'desires,' but 'liability to suffering.' The sense therefore is, 'We are mortal, liable to the same infirmities as you, and therefore no more entitled to divine honours than yourselves.'

THE ACTS, XIV.

A. D. 46. preach unto you that ye should turn from ⁿthese vanities ^ounto the living God, ^pwhich made heaven, and earth, and the sea, and all things that are therein :

ⁿ1 Sam. 12. 21.
¹ Kin. 16. 13.
 Jer. 14. 22.
 Amos 2. 4.
¹ Cor. 8. 4.
^o 1 Thess. 1. 9. 16 ^q who in times past suffered all nations to walk in their own ways.

^p Gen. 1. 1.
 Ps. 33. 6.
 & 146. 6.
 Rev. 14. 7. 17 ^r Nevertheless He left not Himself without witness, in that He did good, and ^sgave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

^q Ps. 81. 12.
 ch. 17. 30.
¹ Pet. 4. 3.
^r ch. 17. 27.
 Rom. 1. 20. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

^s Lev. 26. 4.
 Deut. 11. 14.
 & 28. 12.
 Job 5. 10.
 Ps. 65. 10.
 & 68. 9.
 & 147. 8.
 Jer. 14. 22.
 Matt. 5. 45.
^t ch. 13. 45. 19 ¶ ^t And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, ^uand, having stoned Paul, drew *him* out of the city, supposing he had been dead.

^u 2 Cor. 11. 25.
² Tim. 3. 11. 20 Howbeit, as the disciples stood round about

“Preach unto you.” These words do not express the force of the original,—‘We preach *glad tidings* to you, in order that you should ‘turn’ &c.

“The living God.” Not a god of stone, nor a mortal like us, and like the gods which you believe in, but the God who is immortal, eternal, self-existent, life-giving, the Universal Creator.

16, 17. God “suffered.” That is, permitted, though He did not approve, the evil ways of men. He did not interpose by any visible judgment, or by any revelation to the whole world, to stop human error and wickedness. “Nevertheless” He had not discarded them from His presence. He left them witnesses, if they would take heed to them, of His lordship over them, of His tender love and care.

18. “Scarce.” That is, hardly. The word implies that they *did* succeed, but with difficulty.

19, 20. The Jews again instigators of persecution.

19. As it was with the Lord, so was it with His Apostles. “Hosanna” to-day, “Crucify Him” to-morrow. So it has been to this day, because man is frail, changeable, shortsighted, and yet headstrong and self-sufficient. But if one looks with pity upon these poor fickle changeable ignorant multitudes, what must we think of the Jews who now came to them? They stand before us the types of those servants of the devil in every age, who take advantage of ignorance to rouse it to acts of unreasoning violence and fury. They came on purpose to counteract and malign the Gospel; in their bigotry they made agitation their profession, and spent their precious time in quest of violence. The fickle and excitable multitude were ready instruments of their will.

20. We are not told whether the recovery of the Apostle was

him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. A. D. 46.

21 ¶ And when they had preached the gospel to that city, ^x and ² had taught many, they returned ^x Matt. 28. 19. again to Lystra, and to Iconium, and Antioch, ² Gr. had made many disciples.

22 confirming the souls of the disciples, and ^y exhorting them to continue in the faith, and that ^z we must through much tribulation enter into the kingdom of God. ^y ch. 11. 23. & 13. 43. ^z Matt. 10. 38. & 16. 24. Luke 22. 28, 29. Rom. 8. 17. 2 Tim. 2. 11, 12. & 3. 12. Titus 1. 5.

23 And when they had ^a ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 and thence sailed to Antioch, ^b from whence ^b ch. 13. 1, 3.

miraculous or not, but it seems probable that it was. This is the event referred to by him (2 Cor. xi. 25.), "once was I stoned."

That God gave him fruit of his labour in Lystra appears from verses 21, 22, and also incidentally thus:—When St. Paul came there the second time (ch. xvi. 1.), he found Timothy a Christian. But elsewhere he calls him "my own son in the faith," implying that he had converted him. It *must* therefore have been on the present occasion.

21—28. Return from the first Missionary journey.— Organization and consolidation of the Church.

23. "Elders" are mentioned ch. xi. 30.; the present is the first passage which speaks of their ordination. The Apostles had proclaimed the glad tidings, had exhorted and encouraged with words which might by God's grace be remembered in years to come. But their preaching might have but a passing effect unless provision was made for a continuous care and shepherding of the flock. Therefore they ordained elders to fulfil this duty. It is the illustration of St. Paul's words, "*He gave some Evangelists* (preachers of the Gospel), *and some pastors and teachers.*"

"Prayed with fasting." See on ch. xiii. 3.

"They commended them to the Lord" (Jesus.). They did all that man could, but they knew that success depended upon Him alone. "Except the Lord keep the city, the watchman waketh but in vain."

25. "Attalia." The seaport of Perga.

26. "From whence" &c. They returned at length to the city where their work had been committed to them, or, as St. Luke puts it, 'from whence they had been recommended (or committed) to the grace of God.' Before they set out they had been so committed with the fasting and prayer of the Church (ch. xiii. 2, 3.). Their mission, so far, was fulfilled, and they returned to their starting point.

THE ACTS, XV.

A. D. 46. they had been ^c recommended to the grace of God
^c ch. 15. 40. for the work which they fulfilled.

27 And when they were come, and had gathered
^d ch. 15. 4, 12. the church together, ^d they rehearsed all that God
^d & 21. 19. had done with them, and how He had ^e opened the
^e 1 Cor. 16. 9. door of faith unto the Gentiles.
^e 2 Cor. 2. 12.
^e Col. 4. 3.
^e Rev. 3. 8.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

A. D. 49.

^a Gal. 2. 12.

^b ver. 5.

John 7. 22.

Gal. 5. 2.

Phil. 3. 2.

Col. 2. 8, 11,

16.

^c Gen. 17. 10.

Lev. 12. 3.

AND ^a certain men which came down from Judæa
 taught the brethren, *and said,* ^b Except ye be
 circumcised, ^c after the manner of Moses, ye cannot
 be saved.

27. "All that God had done with them." That is, in conjunction with them. Observe here how graciously the Holy Spirit speaks of the work of the Apostles,—they were "*labourers together with God*" (See St. Mark xvi. 20 ; 2 Cor. vi. 1.).

"The door of faith." This is a favourite expression of St. Paul (See 1 Cor. xvi. 9 ; 2 Cor. ii. 12 ; Col. iv. 3.).

CHAPTER XV.

1—5. Dissension arises within the Church.

We come now to a subject of the deepest importance, namely the first great danger which assaulted the Church from within, dissension on a question of doctrine. The Church of Antioch, as we have already seen, consisted chiefly of Gentiles, and had not been founded by Apostles, though they had been filled with joy at hearing of its prosperity. But discord was introduced by some Jewish Christians, who though they had been unwillingly compelled to agree that Gentiles might be admitted to the Gospel, yet clung to their ancient pride and exclusiveness. Instead of submitting to the power of the Lord in guiding His Church, they were restless and angry to find that the exclusive work of their nation was coming to an end, that its glory was fulfilled and its outward ordinances losing their hold. They had thought that the Gentiles would at any rate have to submit to Jewish rules, and were now ready to break up the Church rather than not have them enforced. We must remember throughout that no one interfered with themselves for keeping the law, they did so as rigidly as ever, without objection. But they made it their business to come down on their errand from Judæa at the very moment when the infant Church was rejoicing in its prosperity. Their mention of Moses shews that they relied upon his authority against that of new preachers. The law of Moses had insisted that all strangers should be circumcised before they could eat the passover (Ex. xii. 45, 48.).

2 When therefore Paul and Barnabas had no small dissension and disputation with them; they determined that ^dPaul and Barnabas, and certain ^dGal. 2. 1. other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And ^ebeing brought on their way by the church, they passed through Phenice and Samaria, ^eRom. 15. 24. ¹Cor. 16. 6, ¹¹ declaring the conversion of the Gentiles: and they ^fch. 14. 27. caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and ^gthey declared all things that God ^gver. 12. ^{ch. 14. 27.} had done with them. ^{& 21. 19.}

5 But there ²rose up certain of the sect of the Pharisees which believed, saying, ^hThat it was needful to circumcise them, and to command *them* ^hver. 1. to keep the law of Moses. ²Or, *rose up,* ^hsaid they, ^h*certain.*

6 ¶ And the apostles and elders came together for to consider of this matter.

2. The Church of Antioch refused to bear this new yoke, and determined to lay the question before the mother-Church. That the question was a very serious one to them is plain from what we read in Gal. ii. 11—13. Peter and Barnabas were both shaken by the violence of the controversy. The Church sent up the two Apostles who had taken the most prominent part in missionary work, and some also of their own body as representatives.

3. They came up by land, and thus found many opportunities of relating their recent missionary experiences among the Gentiles, and so preparing the Jews for reception of the vital truth which they felt was about to be proclaimed.

5. No sooner had the question been mooted in Jerusalem than certain Pharisees who believed immediately rose up, and echoed the words of the Jewish teachers of Antioch. This shews how widely the error extended, and how seriously it menaced the peace of the Church. And this is even more fearfully shewn hereafter, first in the deadly errors which St. Paul has so continually to denounce in his Epistles, and secondly in the heresies which sprung up from Jewish sources, denying the Divinity of Christ and even His Personality. See Notes on the Epistles to the Galatians and Timothy, &c.

6—30. The first Church council.

6. The two churches, Gentile and Jewish, thus meet together, and the Apostles called by the Lord in the flesh meet that one called by Him from Heaven. The body of believers were there also, (see verses 12, 22.), the Apostles and elders no doubt taking the lead. And thus the Church appeared in a form never seen before or since. On the day of Pentecost she appeared newly-created, the work of God the Holy

A. D. 50. 7 And when there had been much disputing, Peter rose up, and said unto them, ⁱMen *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

^k 1 Chr. 28. 9. ^l ch. 1. 24. ^m Rom. 10. 11. ⁿ ch. 10. 15, 23, 43. ^o 1 Cor. 1. 2. ^p 1 Pet. 1. 22. ^q Mat. 23. 4. ^r Gal. 5. 1. 8 And God, ^k which knoweth the hearts, bare them witness, ^l giving them the Holy Ghost, even as *He did* unto us;

9 ^m and put no difference between us and them, ⁿ purifying their hearts by faith.

10 Now therefore why tempt ye God, ^o to put a

Ghost alone, like an infant lying in its mother's arms; she is now using her strength, feeling her inherent power, learning by experience her own wants and providing for them by the Divine Spirit which has been given to her. The Apostles had already admitted the Gentile Cornelius into the Church without requiring him to submit to the law of Moses, it may therefore seem strange to us that they should now assemble to consider this question. But we must bear in mind that they were continually waiting upon Christ for His guidance, and at present there was much to make them anxious. In the first place the truth was dawning upon them more clearly than before that their nation was becoming further removed from God. They had begun with the hope that the Kingdom was to be restored to Israel, they begin to see now that Israel is cutting itself off from His covenant, that the Church will become in the end a Gentile body, and that the customs so dear to them will vanish away. The Pharisees on the other hand would declare this to be contrary to the will of God, who had made a covenant with Abraham and his seed *for ever*. The Apostles, feeling the solemn importance of the crisis, sought counsel of God.

7. The Apostles for a while kept silent, and left the discussion free and unrestrained. They knew that they were under the guidance of the Divine Lord of the Church, and waited patiently on Him. After the case had been argued on both sides, Peter addressed them, apparently having received fresh light from the Holy Spirit as the discussion went on.

"Ye know." "Ye" is emphatic. "A good while ago." That is, long enough for the fact to have become perfectly well known and recognized by the whole body of believers. The Apostle does not refer to the vision vouchsafed to *himself*, but to facts seen by every one. He would have them judge not under his authority, but from their own experience.

8. Though the Gentiles had not received the outward sign of the covenant, their hearts had been inwardly purified by faith, and therefore they were accepted in the sight of Him who knoweth the hearts. (There seems a reference to 1 Sam. xvi. 7.)

10. All this, he contends, is conclusive to prove that it is not doubtful, nor yet a mere matter of expediency, but the declared will of God, that the Gentiles are equal with the Jews. The words, "Why tempt ye God," as explained by such passages as Ex. xvii. 7, imply "Why do

THE ACTS, XV.

yoke upon the neck of the disciples, which neither A. D. 50.
our fathers nor we were able to bear?

11 But ^p we believe that through the grace of ^p Rom. 3. 24.
the Lord Jesus Christ we shall be saved, even as ^{Eph. 2. 8.}
they. ^{Titus 2. 11.}
& 3. 4, 5.

12 Then all the multitude kept silence, and gave
audience to Barnabas and Paul, declaring what
miracles and wonders God had ^q wrought among ^q ch. 14. 27.
the Gentiles by them.

13 And after they had held their peace, ^r James ^r ch. 12. 17.
answered, saying, Men *and* brethren, hearken unto
me :

“you judge the God of Israel to be uncertain and fickle? If He has
“shewn plainly, why do you expect to make it otherwise?”

“Which neither we” &c. “If you are circumcised you become
“debtors to the whole law, and you know that all of us have fallen short
“of its commands” (Compare St. Matt. xxiii. 23; Rom. ii. 25; Gal. v. 3.).

11. In this verse also St. Peter's teaching is in striking harmony with
that of St. Paul, the insisting on salvation through Christ alone.

12. This speech had evidently a great effect on the multitude. He
had appealed first to outward facts, secondly to their inward experience.
Thrice he had emphatically named the Name of God. “It is God's
“work,” he said, “and therefore cannot be gainsaid by the Church of
“God.” The narrative of Barnabas and Paul carried his argument on.
The case of Cornelius had pointed onwards to what the experience of
the two Apostles had realized. St. Peter had laid down the principle,
their narrative proved its truth beyond possibility of contradiction. This
is the last mention of Peter in the Acts of the Apostles.

13—18. St. James (concerning whom see on xii. 17.), then stood up
to express the judgment of the assembly. The Church of Antioch
had at a former time ministered to the bodily needs of the Christians
of Jerusalem (xi. 30.). Now in their spiritual need they had sent to
Jerusalem for help. Who fitter to give it than the Bishop of Jeru-
salem?

He begins by going back to the speech of St. Peter, since Barnabas
and Saul have only mentioned facts to prove Peter's argument sound.
He evidently aims at ending the discussion by appealing to Scripture
as confirmatory of Peter's words. His reference is to Amos ix. 11, 12.
The variation from the Old Testament text arises from his following
the Septuagint version. His application of the prophecy may be ex-
pressed as follows. God declared by His prophet that His covenant
with David, and the worship of Himself which was carried on in
the temple, should not come to an end with the captivity. Though
it seemed in the eyes of the desolate people to have fallen away He
would restore it, not for the purpose of excluding the Gentiles from
the knowledge of Himself, but as the instrument of calling them to that
knowledge. By what means He would so call them He did not reveal

13. “Simeon” is the Hebrew form of the more common name Simon.

THE ACTS, XV.

A. D. 50. words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

^e ch. 13. 50. & 14. 19. 26 ^e men that have hazarded their lives for the name of our Lord Jesus Christ.

¹ Cor. 15. 30. ² Cor. 11. 23, 26. ² Gr. word. 27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by ² mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

^f ver. 20. ^g ch. 21. 25. ^{Rev.} 2. 14, 20. ^h Lev. 17. 14. 29 ^f that ye abstain from meats offered to idols, and ^g from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 ¶ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

³ Or, exhortation. 31 *which* when they had read, they rejoiced for the ³ consolation.

^h ch. 14. 22. & 18. 23. 32 And Judas and Silas, being prophets also themselves, ^h exhorted the brethren with many words, and confirmed *them*.

ⁱ 1 Cor. 16. 11. ^{Heb.} 11. 31. 33 And after they had tarried *there* a space, they were let ⁱ go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

“Subverting.” “Turning upside down, and confounding.”

26. This praise of Barnabas and Saul was no doubt intended to assure the Gentile believers that there was no difference between their teaching and that of the twelve, as the Judaizers had asserted.

28. “And to us,” as the means by which the Holy Ghost has vouchsafed to speak (Compare Ex. xiv. 31; Judges vii. 18; 1 Sam. xii. 18.).

29. “Do well” is the ordinary Greek form in writing, signifying, “Ye shall do right, act in accordance with God’s will.”

30—35. The decree of the Council is sent to the Churches, and peace is restored.

32. See on xiii. 1. The authoritative letter was supplemented by oral teaching of the Christian prophets, to impress the substance of it on the Church.

35 ^k Paul also and Barnabas continued in Anti- A. D. 50.
och, teaching and preaching the word of the Lord, ^k ch. 13. 1.
with many others also.

36 ¶ And some days after Paul said unto Bar- A. D. 51.
nabas, Let us go again and visit our brethren ^l in ch. 13. 4, 13;
every city where we have preached the word of the 14, 51.
Lord, *and see how they do.* & 14. 1, 6,
24, 25.

37 And Barnabas determined to take with them
^m John, whose surname was Mark.

38 But Paul thought not good to take him with
them, ⁿ who departed from them from Pamphylia,
and went not with them to the work. m ch. 12. 12,
25. & 13. 5.
Col. 4. 10.
2 Tim. 4. 11.
Philem. 24.
n ch. 13. 13.

39 And the contention was so sharp between
them, that they departed asunder one from the

35. "Teaching and preaching," in private and public.

"Many others also." Antioch had become a centre both of radi-
ation and attraction. Preachers went forth in various directions and
inquiring Gentiles came.

36—41. Second Missionary Journey proposed. Contention and separation of Paul and Barnabas.

36. The freedom of the Gentiles having been thus happily pro-
claimed, Paul and Barnabas remain a short time to fix it upon
a firm foundation at Antioch. Then St. Paul yearns to carry the
work on among the Gentiles far off. For this very cause God had
raised him up, and recent events had no doubt pressed this call upon
his soul. But we notice with this his deep calmness and prudence.
In proposing a missionary journey, his first care is for the Churches
already founded. He speaks of his project modestly, as if not expecting
to do great things. "Let us see how they do,"—that is all. For he
knows that their true Guardian and Protector was He to whom he
had commended them (xiv. 23.). "*Thorough*" might have been St.
Paul's motto; and it is this care and patience, along with his spiritual
gifts, which has made him the greatest Missionary that ever lived.

37. John was a relative of Barnabas (Col. iv. 10.). If the conjecture
which has been put forward on ch. xiii. 13. be correct, we have here
in all probability some portion of the disagreement referred to by
St. Paul in Gal. ii. 13, and Barnabas was wavering as to the whole-
sale admission of Gentiles. At all events it seems probable that St.
Paul was right in refusing Mark. He was seeing more and more
clearly every day that his mission called him to go far and wide, and
that it would require earnest courage, and possible renunciation of all
the ties of life. Mark himself afterwards learned this, and was restored
to fellowship. See References.

39. As there was no alternative but to part, Barnabas with his
relative sailed to his native Cyprus. Hitherto there had been no

37. "*Determined*" is a stronger word than the original conveys. *Intended* more
exactly expresses it.

THE ACTS, XVI.

- A. D. 51. other : and so Barnabas took Mark, and sailed unto Cyprus ;
° ch. 14. 26. 40 and Paul chose Silas, and departed, ° being recommended by the brethren unto the grace of God.
P ch. 16. 5. 41 And he went through Syria and Cilicia, P confirming the churches.

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailor is converted, 37 and they are delivered.

- A. D. 52. **T**HEN came he to ^aDerbe and Lystra: and,
ⁿ ch. 14. 6. behold, a certain disciple was there, ^bnamed
^b ch. 19. 22. Timotheus, ^cthe son of^c a certain woman, which
Rom. 16. 21. was a Jewess, and believed; but his father *was*
1 Cor. 4. 17. a Greek :
Phil. 2. 19. 2 which ^dwas well reported of by the brethren
1 Thess. 3. 2. that were at Lystra and Iconium.
1 Tim. 1. 2.
2 Tim. 1. 2.
c 2 Tim. 1. 5.
d ch. 6. 3.

success there except the conversion of the Roman Consul. What success he had now, we are not told, for this is the last mention of Barnabas in the Acts. But we may see from St. Paul's epistles, that the separation was overruled by God to the furtherance of His Church (1 Cor. ix. 6 ; Col. iv. 10 ; 2 Tim. iv. 11 ; Philem. 24.).

40. "Chose Silas," who had come from Jerusalem to Antioch, and had been induced to stay there by what he saw of the beginning of Gentile life.

41. "Syria and Cilicia." Ver. 23 shews us that the Judaizing error had appeared in these Churches, which no doubt influenced St. Paul in going first through these, before passing on to his converts in Asia Minor.

CHAPTER XVI.

1—8. St. Paul's second Missionary journey begins. To Troas.

1. In the first visit these two towns are placed in reverse order. Then the Apostle came by sea, and would reach Lystra first. Now it is the opposite. There, probably at Lystra (See on xiv. 7.). There was no Jewish synagogue at Lystra (xiv. 19.), Timotheus must therefore have grown up in a totally heathen neighbourhood. His father was evidently a heathen, but the son had been taught the Scriptures by his Jewish mother (See 2 Tim. i. 9.). Holy Scripture gives more than one proof that such an education was well fitted for those who were to be the first missionaries to the heathens.

2. As the Jewish Church (ch. vi. 3.) so now the Gentile, was able to form a judgment of the characters of individual believers.

THE ACTS, XVI.

3 Him would Paul have to go forth with him; ^{A. D. 52.}
 and ^e took and circumcised him because of the ^e 1 Cor. 9. 20.
Gal. 2. 3.
See Gal. 5. 2.
 Jews which were in those quarters: for they knew
 all that his father was a Greek.

4 And as they went through the cities, they deli-
 vered them the decrees for to keep, ^f that were ^f ch. 15. 28, 29.
 ordained of the apostles and elders which were at
 Jerusalem.

5 And ^g so were the churches established in the ^g ch. 15. 41.
 faith, and increased in number daily.

6 Now when they had gone throughout Phrygia
 and the region of Galatia, and were forbidden of
 the Holy Ghost to preach the word in Asia,

3. St. Paul was evidently guided by the idea that his work lay further off (See on xv. 36.). He now discerned that the providence of God had thrown this helper in his way, and experience confirmed it, for Timothy was not only an earnest helper, but the most attached of all his associates (Acts xvii. 14, 15; xviii. 5; xix. 22; xx. 4; 1 Cor. xvi. 10, 11; Phil. ii. 19—23; iv. 17, &c. &c.). He is to be noted as *the first Gentile missionary*. St. Paul's choice of him is a proof of his growing feeling of independence.

The Jews of this part would have been prejudiced against St. Paul's gospel, had Timothy remained uncircumcised; they would have thought him an apostate. Inasmuch, therefore, as circumcision was in itself a thing indifferent (1 Cor. vii. 19.), St. Paul thought it well to disarm their prejudices. In another case, where the Judaizers insisted that salvation could not be without the Law, St. Paul made a stand, and refused to circumcise a convert (Gal. ii. 3.).

4. "The decrees" That is, of the Council of Jerusalem. We have already seen that they were required here (ch. xv. 23.).

5. The original in this verse implies that the Apostle *found* the Churches flourishing and growing in strength. And here the account of these Churches ends. They continued to flourish during the early ages of the Church.

6. The Apostle now enters new ground. He is making his way westward. St. Luke tells us no particulars whatever of his preaching in these great provinces, because he is hastening to describe the evangelization of Europe, the progress of the Church under the guidance of its ascended King. It is for this reason, indeed, that he leaves the other Apostles, to speak of St. Paul alone.

But we gather some particulars of St. Paul's preaching in Galatia from the Epistle to that Church (Gal. iii. 5; iv. 13—17.).

By "Asia" is meant the provinces lying on the sea-coast, Mysia, Caria, and Lydia.

"Forbidden" &c. The Holy Ghost was guiding them towards Europe. They learn by His inward teaching that their work lies yet further on, so they pass on towards Bithynia, supposing that it was hither that the Spirit is leading them. This also being forbidden, they come to Troas, on the coast of the Ægean Sea.

THE ACTS, XVI.

A. D. 52. 7 after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

^b 2 Cor. 2. 12. 8 And they passing by Mysia ^h came down to Troas.

ⁱ ch. 10. 30. 9 ¶ And a vision appeared to Paul in the night, There stood a ⁱ man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

^k 2 Cor. 2. 13. 10 And after he had seen the vision, immediately we endeavoured to go ^k into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

^l Phil. 1. 1. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

² Or, *the first.* 12 and from thence to ¹ Philippi, which is ² the

8. "Troas" was a large sea-port, near the site of ancient Troy. It was a place much frequented by invalids. From it St. Paul could see the islands of Greece, "the isles of the sea," and as he thus gazed, the outward sight was a preparation of his mind for the spiritual vision which he saw in the night (Compare on ch. x. 9.).

9—12. St. Paul's Second Missionary Journey continued.

He is called into Europe and obeys.

9. "Macedonia" was that part of Greece which lay opposite to Troas. It had been distinct from Greece, but was now united with it. The Romans had conquered the whole country, and had named Macedonia "Northern Greece." The man of Macedonia therefore represented the nations of the West. By his appeal he declared for the Gentiles that in spite of their learning and high cultivation, they found themselves in darkness. Their mythology, with all its beautiful fancies, had proved only vanity; they had given up their belief in it, and yet knew not where to look for anything better. And Israel on its part had now come to the end of its covenant, and was waiting for further guidance from God. This vision therefore is the revelation that the future work of faithful Israel is to bring the Gentiles to God.

10. St. Paul immediately recognizes to what the restraints of the Spirit had been guiding him.

"We." The use of this word shows that here St. Luke joined St. Paul. His calling as a physician may possibly account for his living at Troas, an invalid resort. On his history, see Introduction to St. Luke's Gospel.

11. "Neapolis" was not in Macedonia, but in Thrace, about twelve miles from Philippi.

7. "The Spirit." All the best ancient copies have "the Spirit of Jesus," which is a Scriptural confirmation of the doctrine that the Holy Ghost proceedeth from the Father and the Son.

chief city of that part of Macedonia, *and* a colony : A. D. 52.
and we were in that city abiding certain days.

13 ¶ And on the ²sabbath we went out of the ²Gr. sabbath day.
city by a river side, where prayer was wont to be
made; and we sat down, and spake unto the women
which resorted *thither*.

14 And a certain woman named Lydia, a seller
of purple, of the city of Thyatira, which worshipped
God, heard *us*: whose ^mheart the Lord opened, ^mLuke 24. 45.
that she attended unto the things which were
spoken of Paul.

15 And when she was baptized, and her house-
hold, she besought *us*, saying, If ye have judged

12. "The chief city" (See Note below), means the first Macedonian city which St. Paul entered. Philippi had in the year 42, B.C. been the scene of a great battle in which Augustus Cæsar had overthrown the Roman republic, and set up the empire. On the same spot the warfare of Christ with that ungodly empire begins.

"A colony" means a city inhabited by Roman citizens. Augustus had established a colony of disbanded soldiers here, after the battle.

13—40. The conversion of Europe begins. Foundation of the Church of Philippi.

13. Though the Apostle knew that he was now in a new field of labour, he still adhered to his earlier practice of preaching to the Jews first. It was indeed the will of God that he should do so. But, as it appears, the Jews were not numerous enough to require a regular synagogue, and so resorted to the river side, where they could practise the ceremonies commanded in their law. Probably the place of prayer was an enclosed building.

As with our blessed Lord's own preaching, so now with His Apostles, it is with pious women that the work of conversion shows such great and blessed results at the outset (Compare xvii. 4, 12.). It was the Gospel which first raised woman to her rightful place in social life.

14. "Thyatira" was famous in ancient times for the manufacture of purple, in fact it is still carried on there.

15. This is the first time that Baptism is mentioned in St. Paul's missionary work. Of course this Sacrament must have been administered in Asia also, but it seems to be mentioned here because the convert is made on Gentile ground, and is moreover a woman.

"Her household." It does not expressly say that there were children among them, but not a word is said about the exclusion of any, and the natural inference is that there were children amongst them.

12. "The chief city" should have been translated "the first city." The chief city of that part was Amphipolis.

THE ACTS, XVI.

A. D. 52. me to be faithful to the Lord, come into my house, and abide *there*. And ⁿ she constrained us.

ⁿ Gen. 19. 3. & 33. 11.
^o Judg. 19. 21. Luke 24. 29. Heb. 13. 2.
^o 1 Sam. 23. 7.
² Or. of *Python*.
^p ch. 19. 24.

16 ¶ And it came to pass, as we went to prayer, a certain damsel ^o possessed with a spirit ² of divination met us, which brought her masters ^p much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, ^q being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. ^r And he came out the same hour.

^q See Mark 1. 25, 34.
^r Mark 16. 17.

19 And ^s when her masters saw that the hope of their gains was gone, ^t they caught Paul and Silas, and ^u drew *them* into the ³ marketplace unto the rulers,

^s ch. 19. 25, 26.
^t 2 Cor. 6. 5.
^u Matt. 10. 18.
³ Or, *court*.

To suppose otherwise, is to assume that the children of believers were suffered to remain strangers to the kingdom of Christ.

The faith of Lydia was manifested by her acts of love and self-denial. The Philippian throughout St. Paul's work were noted for their deeds of liberality towards the Gospel (Phil. iv. 14--16.).

16—24. Second Missionary journey continued. The first Gentile persecution.

16. This was some little time after, St. Paul having made several converts meanwhile. He is here brought for the first time into conflict with the superstitions of the West. The masters of this damsel (for valuable slaves were often the joint property of several masters) believed her to be possessed with the power of divining the future. However we interpret her power, whether the real teaching of an evil spirit or the delusions of insanity, it is plain that all secrets belong to God, and that it is blasphemy to lay claim to knowledge which He has not sanctioned. It was this which "*grieved*" St. Paul.

19. This is the first Gentile persecution; all previous ones, even in Gentile districts, had been stirred up by Jews. The Gentiles had everywhere shown favour to the Gospel. Here as in previous cases the source of persecution is the same, namely *selfishness*, but amongst the Jews it had taken a religious form, here it takes a political. Stephen was charged with speaking against Moses and the Temple, Paul with disturbance of the peace and speaking against the Roman government. "*Being Jews,*" they put in maliciously, in order to excite

16. "*Divination,*" in the original "Py-|*Apollo*, the god who was supposed to pre-
 "thon." Python was another name for |side over oracles which revealed secrets.

THE ACTS, XVI.

20 and brought them to the magistrates, saying, A. D. 52.
 These men, being Jews, ²do exceedingly trouble * 1 Kin. 18. 17.
 our city, ch. 17. 6.

21 and teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, ⁷and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

prejudice against them, the Jews having lately caused disturbances at Rome. The eagerness with which the charge was accepted by the Roman magistrates betrays their secret feeling that the Gospel was the enemy of their evil passions. And in the cruel deeds which followed we have a fitting prelude to the cruel and bloody persecutions which for three hundred years the Roman Empire inflicted on the Church of Christ.

23. St. Paul did not claim his privilege as a Roman citizen, perhaps because the violence of the tumult prevented, but more probably because he would set an example to his less-privileged brethren of patience in suffering.

25—34. The persecution is overruled by God for good.

25. There seemed enough to depress even them to despair, not only their sufferings and the expectation of further severities, but also their apparent ill success. The hostility of the Jews seemed repeating itself in the Gentiles, opposition was everywhere. But it is this very injustice and opposition which shows forth the power of the Spirit so gloriously. The Apostles, rejoicing in afflictions (See St. Matt. v. 11, 12; Rom. v. 3, &c.), see in all this the approval of Christ, who has counted them worthy to suffer shame for His sake. And thus, as the Roman treatment of them was a foretaste of the coming afflictions of the Church, even so these midnight hymns were the beginning of that superhuman power which should in the end put opposition down, and go on to the victory.

“And the prisoners heard them.” (Literally, “*were listening*.”) Here too is a type of what should come after,—those who were judged

22. “*To beat them*.” Literally, “to beat them with rods.” This punishment, as inflicted by the Romans, was so severe as sometimes to cause death. The Jewish law restricted to forty stripes, not so the Roman.

THE ACTS, XVI.

A. D. 52. 26 ^z And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately ^a all the doors were opened, and every one's bands were loosed.

^z ch. 4. 31.

^a ch. 5. 19.
& 12. 7, 10.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

^b Luke 3. 10.
ch. 2. 37.
& 9. 6.

30 and brought them out, and said, ^b Sirs, what must I do to be saved ?

^c John 3. 16,
36. & 6. 47.
1 John 5. 10.

31 And they said, ^c Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

to be lost to all hope of good, degraded and brutalized, listen to the voice of the all-conquering love of God in Jesus Christ.

26. Then comes an outward, visible proof, that the power of Rome was only what God chose it to be, that it was subject to His will (Compare St. John xix. 11.).

27. Suicide was held by the Romans, not only as lawful, but as praiseworthy under certain circumstances. In this very city of Philippi the republicans, Brutus and Cassius, had slain themselves after the battle, and there seems something providential in the rescue of a self-murderer in the place which, as it were, was consecrated to suicide. The jailor was no doubt a Roman soldier, subject to Roman discipline, and liable also in men's eyes to the disgrace of having forfeited his trust, and slept upon his post.

29. St. Paul's voice has freed him from his deadly purpose, but now another fear has opened upon him, the terror of his conscience. He becomes aware of the miracle and feels ' Verily these men *are* servants ' of the Most High God, and it is against Him that I have sinned in 'doing the magistrates' will' (See on St. Luke v. 8.).

30. His question implies that he knew that the Apostles had been preaching "the way of salvation" (See ver. 17.). This is the first enquiry of a Gentile after personal salvation, liberty from the upbraidings of conscience and the wrath of God (Compare Acts ii. 37, of Jews.).

31. Faith in the Lord Jesus will bring him to salvation, because it will give him power to become holy, obedient, and furnished with all good works (2 Tim. iii. 17 ; St. James ii. 22.).

"And thy house." Perhaps they were with the jailor, and displaying the same anxiety as himself. St. Paul makes the offer to them all through him. Here as before we cannot be sure that he had children among the members of his household, but it is plain that St. Paul makes no exceptions against them, he invites *all* into the kingdom of Christ. This is repeated three times in three successive verses.

THE ACTS, XVI.

32 And they spake unto him the word of the Lord, and to all that were in his house. A. D. 52.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, ^d he set meat before them, and rejoiced, ^{d Luke 5. 29. & 19. 6.} believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, ^e being Romans, and have ^{e ch. 22. 25.} cast us into prison; and now do they thrust us

33. "He washed . . . and was baptized." "A beautiful interchange "of offices of love." (*Bengel.*) Time and place both lead to the conclusion that this was a baptism by *sprinkling*.

34. Another act of Philippian hospitality. (See on ver. 15.) We are not told the name of the jailor, no doubt he and his household formed part of those whom St. Paul in the fulness of his joy afterwards addresses as his "dearly beloved and longed for", his "joy and "crown" (Phil. iv. 1.).

35—40. The Church victorious in the eyes of the world.

35. Either the magistrates had heard of the miracle, or the night's reflections had taught them that they had yielded to a blind and unreasonable clamour.

36. St. Paul proved himself a witness of the true King of men by asserting the sanctity of civil order. He maintained his dignity and position as a Roman citizen on whose person the law had been shamefully broken. It was against Roman law to beat *any* man without trial, but in the case of a Roman citizen it was high treason, punishable with death and confiscation of property. In a celebrated speech of the Roman orator, Cicero, he brought as one of the heaviest charges against the man he was prosecuting, that he had acted exactly as these magistrates did. By being "a Roman" he does not of course mean that he was born in Rome (see ch. xxii. 2.), but that he had the rights of a Roman citizen. These rights first belonged to natives of the city; they were afterwards extended to natives of Italy. Afterwards they were extended to natives of provinces, who had done some great service to the state, or, in some cases, who were able to buy the citizenship (ch. xxii. 28.). St. Paul held his from some ancestor (ib. 29.), but it is not told how the ancestor acquired it. Silas was evidently a citizen also.

35. "Serjeants." Literally "rod-bearers", lictors. Every Roman colony represented Rome. 37. "Beaten." Literally "flayed."

THE ACTS, XVII.

A. D. 52. out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and ^f Matt. 8. 34. brought *them* out, and ^f desired *them* to depart out of the city.

^g ver. 14. 40 And they went out of the prison, ^g and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

¹ Paul preacheth at Thessalonica, ⁴ where some beliere, and others persecute him. ¹⁰ He is sent to Berea, and preacheth there. ¹³ Being persecuted at Thessalonica, ¹⁵ he cometh to Athens, and disputeth, and preacheth the living God to them unknown, ³⁴ whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

39. By doing this the magistrates publicly acknowledged that St. Paul's conduct was in accordance with law, a very important matter for the furtherance of the Gospel.

40. St. Paul further justifies his conduct by going deliberately from the prison to the house where the Church had been first formed. By doing so he avoided all appearance of fear or haste, provided against maltreatment of the new disciples, and parted from them in an edifying and suitable manner.

CHAPTER XVII.

1—9. St. Paul's Second Missionary Journey continued. At Thessalonica.

1. When Paul and Silas went on through Macedonia, they left Luke and probably Timothy at Philippi. The historian drops the "we," and does not resume it until ch. xx. 5. in St. Paul's second visit to Macedonia. That Timothy was valued by the Philippians appears from St. Paul's promising eleven years later to send him thither again (Phil. ii. 19—25.). He appears to have joined Paul and Silas at Berea, and in all probability was the bearer of the "bounty" to which St. Paul so gratefully and affectionately refers in Phil. iv. 16.

"Amphipolis" was twenty-eight miles from Philippi, and Apollonia twenty-five miles further on. But the Apostles evidently made little halt, probably not more than a night in each town. Under the guidance of the Holy Spirit they were learning more and more the vast extent of their work. It was therefore their plan to plant Churches in great centres from which the truth might spread out to the places around.

"Thessalonica" was the capital of Macedonia, the residence of the

1. "A synagogue." Literally "the synagogue", that is, of the whole district. There was none at Philippi.

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2 and Paul, as his manner was, ^a went in unto them, and three sabbath days reasoned with them out of the scriptures, A. D. 52.

3 opening and alleging, ^b that Christ must needs have suffered, and risen again from the dead; and that this Jesus, ² whom I preach unto you, is Christ. ^a Luke 4. 16.
ch. 9. 20.
& 13. 5, 14.
& 14. 1.
& 16; 13.
& 19. 8.
^b Luke 24. 26,
46.
ch. 18. 23.
Gal. 3. 1.

4 ^c And some of them believed, and consorted with Paul and ^d Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ² Or, *whom*,
said he, I
preach.
^c ch. 28. 24.
^d ch. 15. 22,
27, 32, 40.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of ^e Jason, and sought to bring them out to the people. ^e Rom. 16. 21.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, ^f These that have turned the world upside down are come hither also; ^f ch. 16. 20.

Roman governor. It has at the present time seventy thousand inhabitants, a large number of whom are Jews.

3. First, he argued from the Scriptures that *Christ*, the promised Messiah of the Old Testament, was to suffer, according to the appointment of God,—to die and to rise from the dead (See on St. Luke xxiv. 25—27.). Secondly, that these requirements had been fulfilled in the Man *Jesus*, consequently that He was the Messiah.

This was his argument to the Jews. To the Gentiles he would, of course, take other ground. That he converted many idolaters appears from 1 Thess. i. 9. Other interesting particulars of this visit are mentioned in the same epistle.

4. “Devout Greeks.” That is, Gentiles who attended Jewish worship.

“Chief women,” probably attracted to the Gospel, because of its high morality. The city was noted in ancient times for its profligacy.

5. “Envy,” at the success of the Gospel among the Gentiles (See 1 Thess. ii. 14—16.).

“Lewd fellows.” Literally “frequenter of the market-place.” Those idle loungers who are the pest of every place, who will not work, and are ready for any mischief that unprincipled people like these Jews set them to do. These were formed into a **company**, or mob, to assault the house of Jason, where the disciples were lodging.

“The people.” Thessalonica had been made a free city by the Roman Emperor, the people debated their own laws in the public assembly, under the superintendence of the Roman governor.

6. “Rulers.” Native magistrates under the Roman governor. The form of the Jews’ accusation shews their mingled craft and malice. They pretended that the Apostles had offended just on those two points on which the magistrates were most sensitive, first that they had dis-

THE ACTS, XVII.

A. D. 52.

7 whom Jason hath received: and these all do contrary to the decrees of Cæsar, ^g saying that there is another king, *one* Jesus.

^f Luke 23. 2.
John 19. 12.
¹ Pet. 2. 13.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

^h ver. 14.
ch. 9. 25.

10 ¶ And ^h the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

ⁱ Isai. 34. 16.
Luke 16. 29.
John 5. 39.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ⁱ searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

turbed the public peace, and secondly that they were opposed to the Roman Emperor. Both charges were true, though not in the sense which the malicious Jews pretended. They *were* turning the world upside down, making war against all its evil and misery, and were preaching a new Kingdom, but not of this world.

8. The magistrates probably knew that the charge grew out of malice, but were afraid of the Jews, so tried to take a middle course, and made Jason and the rest give bail that the city should not be disturbed.

10—14. The Second Missionary Journey continued. At Berea.

10. The brethren, no doubt, saw that there was no hope at present of St. Paul preaching unmolested, and sent him away privately.

11. "**Noble,**" generous, straightforward, free from prejudice. They did not reject the Gospel because it contradicted their previous opinions, nor did they receive it from blind credulity or the love of novelty. They tried it well, and examined it by the light of their Scriptures.

12. "**Therefore,**" says the Evangelist, *many of them believed*. Faithful search was followed by its proper reward. "Seek, and ye shall find" (St. Matt. vi. 3.).

13. But again malice prevailed, and the devil for a while had his way. The after history of the Church of Berea is unknown. This is the only Church founded by St. Paul in Greece to which he has addressed no Epistle.

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14 ^k And then immediately the brethren sent ^{A. D. 52.} away Paul to go as it were to the sea: but Silas ^k ^{Matt. 10. 23.} and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and ^l receiving a commandment unto ^l ^{ch. 18. 5.} Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, ^m his spirit was stirred in him, when he saw the ^m ² ^{Pet. 2. 8.} city ² wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

14. "Sent away" &c. According to the best reading these words should run "The brethren escorted Paul as far as to the sea." This would be in order to preserve him from injury. St. Paul evidently went to Athens by sea. It was a three days voyage.

15—34. St. Paul arrives at Athens and encounters the Greek philosophers.

16. He was left alone in Athens, apparently for some time (See 1 Thess. iii. 1—5.). Added to his anxiety to hear of the infant Churches which he had just founded, was his grief at what he saw around him. Athens was at this time the chief seat of Greek culture, which had been the mother of all the civilization of Europe. Roman art, science, and literature had all been derived from Greece; and indeed our own literature and language come to us in a great measure through Rome, from Greece. The Athenian orators, poets, and philosophers had been the teachers of the world, though the city itself was at this time subject to the Romans. But it was **wholly given to idolatry**. The people prided themselves on their devotions; altars, statues, temples abounded on every side. High above all stood the statue of Minerva, the work of the great sculptor Phidias, and the master-piece of Greek art. For a thousand years that night of heathendom had lasted, and the Apostle's soul was profoundly moved within him, as for the first time he found himself in the midst of it. These objects of majesty and beauty were to his eyes obstacles between man and his Creator, objects of grief and not of joy.

It is very remarkable that whereas in other places where large and flourishing churches were founded, little or no account is often given of the Apostle's preaching, here where the immediate result was almost nothing, his Sermon is given in full. For the Holy Spirit of God guided the writer to record words, which though their immediate result was small, were of the utmost importance to the ages to come. This speech of St. Paul is *the* passage which shews the relation of the Gospel to the learning and civilization of the whole heathen world. Future ages were to look back to it, and see how it bore upon the teaching of the philosophers. To this day the speech has not lost one jot of its significance and power.

THE ACTS, XVII.

A. D. 52.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this ² babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

² Or, base fellow.

19 And they took him, and brought him unto ³ Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

³ Or, Mars' hill. It was the highest court in Athens.

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

18. The Epicureans were practical Atheists, denying God's government of the world, and the immortality of the soul. "Let us eat and drink; for to-morrow we die" was the corollary of their creed.

"The Stoicks" were Pantheists, that is, they believed that the world contained the Deity. Their practical theory was exactly the opposite of that of the Epicureans. They held that the highest virtue was *not to feel*, to wrap oneself up in stern endurance. This was unquestionably the better creed of the two, and some of the noblest characters of ancient history were guided by it. But it erred, first in thinking that God had no care, no pity, for men, and then in teaching pride to be a virtue, and refusing all tenderness of feeling.

To both of these creeds St. Paul found himself in opposition; to the one because he believed in *duty* and the *sacrifice of self*, to the other because he exercised that duty in shewing love and pity; he knew the *weakness* of human nature, and believed in God as the Father of men. But he met the two creeds by taking hold of such fragments of truth as each held, tracing these as far as they were right, and shewing where they wandered into error.

"What will this babbler say" was probably the question of the Epicureans, the other remark that of the Stoicks, who took things more seriously. The word translated "babblers" is one of unmeasured contempt,—“a picker-up and retailer of nothings.”

"Strange gods," or "foreign divinities." Athens already contained altars to multitudes of gods, and still they were ready for more. They thought that St. Paul was bringing them more. St. Luke's words which follow mean either that they thought he was preaching Jesus as a new god, whose divinity was proved by His resurrection; or, which on the whole is more likely, that he was preaching *two* new gods, *Jesus* and *Resurrection*. They had already altars to abstract qualities, Mercy, Virtue, and the like, and thought this was a proposal of a new goddess, *Anastasis*, "Resurrection." No doubt the two words would be oftenest on the Apostle's lips, hence their blunder. The charge of "setting forth strange gods" is expressed in exactly the same words as the charge which had been brought against Socrates, and on which he had been condemned to death.

19. "Areopagus" (which is Greek for "hill of Mars") was the great religious court of Athens. They brought him hither, not apparently on formal trial, but by way of preliminary enquiry. They were

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21 (For all the Athenians and strangers which A. D. 52.
were there spent their time in nothing else, but
either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ²Mars' ²Or, *the court of the Arcopagites.*
hill, and said, Ye men of Athens, I perceive that
in all things ye are too superstitious.

23 For as I passed by, and beheld your ³devo- ³Or, *gods that ye worship,*
tions, I found an altar with this inscription, TO ²Thess. 2. 4.
THE UNKNOWN GOD. Whom therefore ye
ignorantly worship, Him declare I unto you.

24 ⁿGod that made the world and all things ⁿch. 14. 15.
therein, seeing that He is ^oLord of heaven and ^oMatt. 11. 25.
earth, ^pdwelleth not in temples made with hands; ^pch. 7. 48.
^qPs. 50. 8.

25 neither is worshipped with men's hands, ^qas
though He needed any thing, seeing ^rHe giveth ^rGen. 2. 7.
to all life, and breath, and all things; ^{Num. 16. 22.}
^{Job 12. 10.}
^{& 27. 3.}
^{& 33. 4.}
^{Isai. 42. 5.}
^{& 57. 16.}
^{Zech. 12. 1.}

not seriously affected enough to be excited. Their question is put in the courteous form which the Athenians commonly used.

20. "Strange things." The resurrection of the dead had not been heard of before amongst any heathen people.

21. They were frivolous, wanting in earnestness, looking on everything as a subject for intellectual amusement. There are some such in every congregation, men who chatter about opinions, instead of seeking after obedience and the love of God.

22—31. St. Paul's speech to the Philosophers.

22. An important point occurs at the outset of St. Paul's speech. The Greek word rendered "too superstitious" has not necessarily an unfavourable meaning. The same word is used in ch. xxv. 19, where see *Note*. "Earnestly reverential" is a more correct rendering. St. Paul would start from agreement with them as far as he could, and here there *was* a point of agreement. They recognized Powers above their own, and confessed their dependence upon them. Better this than Atheism and selfwill. Therefore St. Paul begins with a word of praise, "I perceive in all things your deep religious feeling."

23. He carries this thought onwards. There were idols of wood and stone, some of them to deities of lust and folly. But something better had met his eye, an altar to an **unknown God**. He makes no enquiry apparently concerning this deity, he simply takes the wise and skillful ground, "This inscription is a proof that your spirits have not found rest in worshipping these many deities, you have done what lay in you to find out the true worship. Therefore you have built this altar as a confession of your ignorance. I will supply a Name for your anonymous altar, of One who can give rest to your souls."

24. He strikes at once, as the very beginning of the Bible does, against Pantheism,—God is above all things, the Supreme Creator, Ruler, Preserver. All the heathen philosophers had found themselves in thick darkness when they began to speculate on the origin of the world.

25. He puts *worship* on the right footing. It is not because God

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- A. D. 52. 26 and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and ^s the bounds of their habitation ;
- ^e Deut. 32. 8. and ^s the bounds of their habitation ;
- ^t Rom. 1. 20. 27 ^t that they should seek the Lord, if haply they might feel after Him, and find Him, ^u though he be not far from every one of us :
- ^x Col. 1. 17. 28 for ^x in Him we live, and move, and have our being ; ^y as certain also of your own poets have said, "For we are also His offspring."
- ^y Tit. 1. 12. 29 Forasmuch then as we are the offspring of God, ^z we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- ^a ch. 14. 16. 30 And ^a the times of this ignorance God winked at ; but ^b now commandeth all men every where to repent :
- ^{rom} 3. 25. ^b Luke 24. 47. ^{tit} 2. 11, 12. ^{1 pet} 1. 14. [&] 4. 3.

cannot do without it, nor because He can be bribed. We worship not because God wants us, but because we want Him. But he does not dwell on this long, since his subject at present is the Supremacy and Majesty of God, which their multitude of altars had hidden from them.

26. Their intercourse with the world and the rise of historical writers among them had brought them into contact with nations at the farthest ends of the earth. Accordingly the Apostle declares, "All these, so widely differing, not only in manners but in appearance, are yet the work of the same Almighty Creator. They are not aliens from you, inferior in nature, you are all brethren."

Not only so, but each nation and each man is under His care. He has determined and before appointed the *times* of each, the times of birth and death, and the *places* where they dwell. There is no blind chance.

27, 28. He created them and appointed their bounds that they might seek after Him and trust and love Him. They had sought in vain, for blindness had fallen upon them; the fault was in them, for He was close to them, and changed not. This was a truth confessed by heathen philosophers. The words "For we are His offspring" had been written by two Greek poets, Aratus and Cleanthes.

29. He began by asserting the Eternal Majesty of God. He is now asserting the dignity of man, and thereby showing the unworthiness and falsehood of the Epicurean philosophy. "If we" he says, "are the very offspring of God, *we ought not*,—it is against reason—to suppose that God Himself can be like gold and silver." Where he spoke the magnificent statue of Minerva was standing right in front of him, probably he pointed at it.

30. "A new era has now dawned, God has commanded all men to

29. "Graven by art" &c. The original words express high admiration, and shew that St. Paul appreciated the beauty of the statues while he sternly rebuked them.

THE ACTS, XVIII.

31 because He hath appointed a day, in the ^{A. D. 52.} which ^c he will judge the world in righteousness ^c ^{ch. 10. 42.} by *that* man whom He hath ordained; *whereof* He ^{ch. 10. 42.} hath ² given assurance unto all *men*, in that ^d He ² ^{Or, offered} hath raised him from the dead. ^{faith.} ^d ^{ch. 2. 24.}

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

³ Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. ⁹ The Lord encourageth him in a vision. ¹² He is accused before Gallio the deputy, but is dismissed. ¹⁸ Afterwards passing from city to city he strengtheneth the disciples. ²⁴ Apollos, being more perfectly instructed by Aquila and Priscilla, ²⁸ preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

“repent of their idolatries and to worship Him. For a day of account
“is appointed, in which He will judge the whole world in righteous-
“ness. And this judgment will be carried on by a Man, the proof
“of whose authority is that God hath raised Him from the dead.”

32—34. “To the Greeks foolishness.”

32. Not long after this he wrote of the Gospel which he preached, that to the Greeks it was foolishness (1 Cor. i. 23.). He has a proof of it here. When he justified what he had said before (v. 18.), and they understood his drift, they deliberately refused to accept it. He therefore departed from among them, and apparently never came thither again. A solemn warning to all who ask questions concerning solemn things, without a desire to live by the truth which is given them.

34. A few nobler spirits however believed. Dionysius was one of the judges of the Areopagus. He is said to have been the first Bishop of Athens. Of Damaris nothing more is known. One of the first works in defence of Christianity was written by an Athenian Bishop.

CHAPTER XVIII.

1—11. St. Paul's Second Missionary Journey. Arrival at Corinth and long stay there.

1. Corinth was now the capital of the province of Achaia. See the Introduction to the Epistles to the Corinthians.

THE ACTS, XVIII.

A. D. 52. 2 and found a certain Jew named ^a Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

^a Rom. 16. 3.
¹ Cor. 16. 19.
² Tim. 4. 19.
^b ch. 20. 34.
¹ Cor. 4. 12.
¹ Thess. 2. 9.
² Thess. 3. 8.

^c ch. 17. 2.
^d ch. 17. 14, 15.

^e ver. 28.
 Job 32. 18.
 ch. 17. 3.

² Or, is the Christ.

^f ch. 13. 45.
¹ Pet. 4. 4.

^g Neh. 5. 13.
 Matt. 10. 14.
 ch. 13. 51.

^h Lev. 20. 9, 11, 12.

² Sam. 1. 16.
 Ezek. 18. 13.
 & 33. 4.

ⁱ Ezek. 3. 18, 19. & 33. 9.
 ch. 20. 26.

^k ch. 13. 46. & 28. 28.

3 And because he was of the same craft, he abode with them, ^b and wrought: for by their occupation they were tentmakers.

4 ^c And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And ^d when Silas and Timotheus were come from Macedonia, Paul was ^e pressed in the spirit, and testified to the Jews *that* Jesus ² was Christ.

6 And ^f when they opposed themselves, and blasphemed, ^g he shook *his* raiment, and said unto them,

^h Your blood *be* upon your own heads; ⁱ I *am* clean: ^k from henceforth I will go unto the Gentiles.

2. "Claudius," fourth of the twelve Cæsars (See on xxv. 8.). Why he had issued this edict is not quite certain, but there is reason to suppose that the Gospel had reached Rome, and that the Jews had raised a tumult against it there, whereupon Claudius, without troubling himself to enquire into the merits of the case, banished them all, both Jews and Christians. A happy exile for Aquila and his wife; banished from the city of the earthly Emperor, they were permitted to bear a part in founding the Kingdom of heaven.

3. St. Paul, as appears from the first Epistle to the Thessalonians, was still anxious for news from Thessalonica (Comp. 2 Cor. ii. 1.). He was cheered by gaining these new friends.

"Tentmaking" was the preparation of goats' hair tents, for the use of travellers in the East. Cilicia, St. Paul's native place, was famous for it. The context leaves it doubtful whether Aquila was already a Christian or not, but it seems almost certain that he was not. First, St. Luke calls him "a certain Jew," secondly he accounts for his being brought into friendship with St. Paul, not by his being a fellow-believer, but a fellow-craftsman. We must suppose then that St. Paul converted him now. He appears to be mentioned here on account of the great comfort that he was to the Apostle in his loneliness and depression. The Jews in their synagogues had resisted his appeals to their Scriptures, the Athenians those to their poets and philosophy; but he found a resting place of affection in two Jewish fugitives.

5. See the most touching description of his anxiety all this time in 1 Thess. iii. 6—8. The return of Silas and Timothy was like life from the dead to him, he says.

"Pressed." Encouraged to new exertion by the good news they brought him.

"Testified" &c. His previous discourses had been introductory, apparently; now he comes to the essence of his teaching.

6. This conduct of theirs left no middle course possible. See References.

THE ACTS, XVIII.

7 And he departed thence, and entered into a A. D. 52. certain *man's* house, named Justus, *one* that worshipped God; whose house joined hard to the synagogue.

8 ¹ And Crispus, the chief ruler of the synagogue, ¹¹ *Cor.* 1. 14. believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then ^m spake the Lord to Paul in the night ^m *ch.* 23. 11. by a vision, Be not afraid, but speak, and hold not thy peace:

10 ⁿ for I am with thee, and no man shall set ⁿ *Jer.* 1. 18, 19. *Matt.* 28. 20. on thee to hurt thee: for I have much people in this city.

11 And he ² continued *there* a year and six ² *Gr. sat* *there.* months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, A. D. 54. the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

By "your blood," is here meant "murder," "destruction." "Your unbelief is your destruction, and it is your own act and deed. I am innocent of it."

"Justus," evidently a Gentile proselyte.

8. "Crispus" was one of the few who were baptized with St. Paul's own hands (1 Cor. i. 14.).

"Many," chiefly of the middle and lower class (1 Cor. i. 16.).

9. This vision and the conversion of Crispus, the chief elder of the synagogue, shewed St. Paul that his work lay here for some time.

10. "I have" &c. Compare St. John x. 14.

11. Corinth, being between the two seas, and therefore connected with every part of the world by its trade, was an excellent centre for missionary purposes. Here St. Paul wrote the two earliest of his Epistles, those to the Thessalonians. The first was written soon after the return of Silas and Timotheus, the second a few months later. During this time he visited other places also in the neighbourhood and founded churches in them (See 2 Thess. i. 4.).

12—17. The Jews, attempting fresh persecution, are treated with contempt by the Roman Governor.

12. St. Paul appears to have troubled himself no more with the Jews, but as every convert from heathenism put their unbelief to shame, their hatred grew into this insurrection. Their success on previous occasions seems to have made them confident of it now.

"Gallio" was brother of the Roman philosopher Seneca, and a man of great abilities as well as amiability of character.

"Deputy." That is, pro-consul under the emperor Claudius.

THE ACTS, XVIII.

A. D. 54. 13 saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, °If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you :

° ch. 23. 29.
& 25. 11, 19.

15 but if it be a question of words and names, and *of* your law, look *ye to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

¶ 1 Cor. 1. 1. 17 Then all the Greeks took ^PSosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and

14. Gallio saw exactly how the case stood without even calling on St. Paul for his defence.

“Wrong,” offence against property, lewdness, against morality. Gallio’s declaration amounts to a protection of St. Paul, for it implies that if the Jews attempt wrong, he will repress them.

15. “Names” probably refers to the preaching Jesus.

17. “All the Greeks.” The Gentiles hated the Jews, and rejoicing now to see the rebuff which Gallio had given them, took it as a token that he shared in their feelings of dislike. Crispus appears to have been dismissed by the Jews for embracing the gospel, and Sosthenes to have taken his place, and thereby to have incurred the hatred of the Greeks. If he is the same that is mentioned in 1 Cor. i. 1, he also became a Christian afterwards. But they are probably different persons.

“Gallio cared” &c. He seems to have been disgusted with the malice and fanaticism of the Jews, and to have silently acquiesced in this punishment of it. It was not uncommon for Roman governors to wink at summary law of this kind, when the public safety was not endangered.

18—22. Second Missionary Journey concluded. Return from Corinth, by Ephesus, Cæsarea, and Jerusalem to Antioch.

18. St. Paul had done a great work here. For the first time in history the word of God had reached the “Isles of the Sea”, and light, never to be put out, had pierced the dark night of heathenism. A bright streak of light marked the whole path from Jerusalem hither, but the residence at Corinth in the West, like that at Antioch in the

THE ACTS, XVIII.

Aquila; having ^qshorn *his* head in ^rCenchrea: for A. D. 54.
 he had a vow.

19 And he came to Ephesus, and left them there: ^q Num. 6. 18.
ch. 21. 24.
^r Rom. 16. 1.
 but he himself entered into the synagogue, and
 reasoned with the Jews.

20 When they desired *him* to tarry longer time
 with them, he consented not;

21 but bade them farewell, saying, ^sI must by ^s ch. 19. 21.
& 20. 16.
 all means keep this feast that cometh in Jerusalem:

East, was as the setting up of a lighthouse, whose brilliant radiance should throw the glory of Heaven over land and sea. The Apostle's peaceful departure is a very important feature in the history. He is not driven away as heretofore. His work had been visibly accepted and blessed by God, and the Gospel is firmly planted in that land. And in this belief he now departs into other fields of labour.

“**Having shorn**” &c. Some interpreters suppose this to refer to Aquila, but our version seems right. What then was the nature of this Vow? We cannot be certain, but the following explanation seems the most probable.

The Law of Moses gives us the law of the Nazarites. We are told that Samson was one, so was John the Baptist. The two chief features in the Nazarite vow were to abstain from intoxicating drink, and to let the hair grow. The first plainly represented self-denial, the second is apparently explained by St. Paul himself in his Epistle to these very Corinthians. A woman's long hair, he says, is a token of her submission and need of protection, as a man's short hair of his liberty and independence. The Nazarite's long hair therefore represented his being under a yoke, in a state of humility and self-abasement. Now if St. Paul's was a purely Nazarite vow, it was not open to him to shave his head when the time of the vow was expired, except in the Temple. But just as the Church at Antioch had adopted fasting at other times than those required by the Law, and religious service without a Levitical Priesthood (Acts xiii. 2, 3.), so it is extremely probable that St. Paul, from a sense of his dependence upon God, and his dedication to a mighty work at Corinth, adopted the outward sign which represented this, an imitation of the Nazarite vow. We know how out of his weakness Christ brought forth strength, and a flourishing Church was born. What more natural then, than to put off the outward signs of his vow publicly, as a token that his work was ended there for the time, and that God had blessed his vow?

19. “**Ephesus,**” where the ship would necessarily call on its way to Syria.

“**Left them there.**” That is, Aquila and Priscilla. They were to remain there, he stayed only long enough for one conference in the synagogue. Ephesus, the capital of Ionia, was one of the most beautiful cities in the world. This was apparently the Apostle's first visit.

20. The Jews therefore, it seems, listened to his preaching with interest; he was unable to stay, but made this promise.

21. “**This feast.**” Probably Pentecost.

A. D. 54. but I will return again unto you, ^t if God will.

[†] 1 Cor. 4. 19. And he sailed from Ephesus.

Heb. 6. 3.

Jam. 4. 15.

A. D. 54.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 ¶ And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, ^x strengthening all the disciples.

^u Gal. 1. 2.

& 4. 14.

^x ch. 14. 22.

& 15. 32, 41.

^y 1 Cor. 1. 12.

& 3. 5, 6.

& 4. 6.

Titus 3. 13.

24 ^y And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being ^z fervent in the spirit, he spake

^z Rom. 12. 11.

^a ch. 19. 3.

and taught diligently the things of the Lord, ^a knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

22. "Gone up." That is, to Jerusalem.

"To Antioch," in Syria, chap. xi. 26. This is his last visit to that city.

23—28. Beginning of St. Paul's third Missionary Journey. Conversion and Ministry of Apollos.

23. This verse, of course, covers a time extending over some months. As before, the inspired writer hurries over the intermediate events, in order to bring the Apostle to the scene of his special labours.

24—26. Alexandria was not only a great and rich city, but also celebrated for its learning. Vast numbers of Jews lived there, and there for the first time the Old Testament had been translated out of its original Hebrew into Greek, the language of literature at that time. That Greek translation proved of vast use in the spread of the Gospel: and no city, under God's blessing, did so much to this end as Alexandria. Some of the greatest Christian writers during the first three centuries lived there. There was however a dangerous principle observable among many Alexandrian Jews, which afterwards shewed itself also in some Christian writers, namely the taking the Old Testament narratives in a figurative, not natural sense. The father of this system was Philo the Jew, a contemporary of our Saviour, and it is probable that Apollos had been a disciple of his. He had heard of our Lord,—apparently through some disciples of John the Baptist,—believed in His miracles and Messiahship, but probably had not heard of His Resurrection, nor of the events which had followed it in Jerusalem. But he was full of pure zeal, and therefore fit for the greater knowledge which God brought to him through these two persons.

THE ACTS, XIX.

27 And when he was disposed to pass into Achaia, A. D. 55.
the brethren wrote, exhorting the disciples to receive
him : who, when he was come, ^b helped them much b 1 Cor. 3. 6.
which had believed through grace :

28 for he mightily convinced the Jews, *and that*
publickly, ^c shewing by the scriptures that Jesus c ver. 5.
ch. 9. 22.
& 17. 3.
² was Christ. 2 Or, is the
Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the townclerk.

AND it came to pass, that, while ^a Apollos was a 1 Cor. 1. 12.
& 3. 5, 6.
at Corinth, Paul having passed through the
upper coasts came to Ephesus : and finding certain
disciples,

27. Perhaps they thought that his eloquence might have better success with the Jews than St. Paul's had had.

28. "Convinced," rather *confuted*, the Jews, that is, the opposers and gainsayers.

Thus Christ presses all gifts into His service. The gifts of St. Paul and of Apollos differ widely, but Christ has need of them all.

It will be seen in the First Epistle to the Corinthians (ch. i.), that there were those afterwards who set up one preacher against the other ; but the two had no such thoughts, Apollos was as free from presumption as St. Paul was from envy.

CHAPTER XIX.

1—10. Third Missionary Journey. Preaching at Ephesus for two Years.

1. "Came to Ephesus." It has been acutely suggested that the Apostle began this lengthened stay here with a view to the preservation of the unity of the Church. The Gentile Church at Corinth was flourishing, as was that of Jerusalem. Ephesus occupied a middle ground between the two, it combined within itself Eastern thoughts and habits, and Western civilization. Here afterwards were begotten subtle heresies, attempts to corrupt the simplicity of the Gospel by mixing Oriental fancies with it. St. Paul may have dreaded this, and sought to prevent it.

"Certain disciples." A community, apparently dwelling by themselves, believing that Jesus was Christ, but only imperfectly instructed in the knowledge of the Gospel. Some suppose that they were disciples of Apollos, but this is hardly likely, as they would have shared in his wider knowledge of the truth given him by St. Paul. Whether they were Gentiles or Jews is not stated, but the former seems most likely. The Jewish disciples of the Baptist had been led to expect the Holy Ghost, but to Gentiles the personal existence of the Holy Spirit was altogether unknown.

THE ACTS, XIX.

- A. D. 55. 2 he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, ^bWe have not so much as heard whether there be any Holy Ghost.
- ^c3 And he said unto them, Unto what then were ye baptized? And they said, ^eUnto John's baptism.
- ^d4 Then said Paul, ^dJohn verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
- ^e5 When they heard *this*, they were baptized ^ein the name of the Lord Jesus.
- ^f6 And when Paul had ^flaid *his* hands upon them, the Holy Ghost came on them; and ^gthey spake with tongues, and prophesied.
- 7 And all the men were about twelve.
- ^h8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things ⁱconcerning the kingdom of God.
- ^k9 But ^kwhen divers were hardened, and believed not, but spake evil ^lof that way before the mul-
- ^b See 1 Sam. 3. 7.
ch. 8. 16.
- ^c ch. 18. 25.
- ^d Mat. 3. 11.
John 1. 15, 27, 30.
ch. 1. 5.
& 11. 16.
& 13. 24, 25.
- ^e ch. 8. 16.
- ^f ch. 6. 6.
& 8. 17.
^g ch. 2. 4.
& 10. 46.
^h ch. 17. 2.
& 18. 4.
- ⁱ ch. 1. 3.
& 28. 23.
- A. D. 55.
^k 2 Tim. 1. 15.
^l 2 Pet. 2. 2.
Jude 10.
^l ver. 23.
See ch. 9. 2.
& 22. 4.
& 24. 14.

What led to this question of the Apostle we are not told. Evidently he was surprised to see something in their language or practice denoting imperfect Christian knowledge. The question is wrongly translated in our Version, for it should run, *Did ye receive the Holy Ghost when ye became believers?* And their answer is, *No, indeed, we never even heard a Holy Ghost mentioned.*

3. Their position would seem to have been little better than that of modern Unitarians; they had confessed their sinfulness, but had not confessed the Divinity of our Lord by being baptized into His Name.

4. St. Paul convinced them by shewing that John's baptism was only a preliminary step towards truth.

5. See on ch. ii. 38.

6. The outward signs are like those recorded in ch. viii. 16. They are a proof, first of the necessity of Apostolic order, secondly of the fulness of St. Paul's Apostolic powers. It was necessary to prove this, or there would have been danger of schism in the Gentile Churches.

7. These twelve Gentiles, filled with a new life, have well been called a new Israel (Comp. St. Matt. iii. 9.). The fleshly children of Abraham had shewn themselves rebellious against his faith. They had rejected the Baptism of John. These twelve therefore represent a new Creation.

8. "**Boldly.**" They had invited him before this (ch. xviii. 20.), and his success with the disciples of John would also encourage him.

9. Again disappointment. The expression "*That way*" seems to refer to the new way of faith and obedience which the believing Jews

titude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. A. D. 55.

10 And ^mthis continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. ^m See ch. 20. 31.

11 And ⁿGod wrought special miracles by the hands of Paul: A. D. 56.
ⁿ Mark 16. 20.
ch. 14. 3.

12 ^oso that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ^o See 2 Kings 4. 29.
ch. 5. 15.

13 ^pThen certain of the vagabond Jews, exorcists, ^ptook upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. ^p Matt. 12. 27.
^q See Mark 9. 38.
Luke 9. 49.

and Gentiles had entered upon, as opposed to those who would not be moved, but would remain in their unbelief.

“The school.” That is, lecture-room, in which philosophical subjects were discussed. Such places were common in Greek cities. Tyrannus was evidently a Gentile. This then was a more marked renunciation of the Jewish synagogue than any which had preceded.

10. During this important period the Churches of Laodicea, Hierapolis, and Colosse were founded, either by St. Paul or by his disciples (See Col. i. 7; iv. 13, 15, 16.). Ephesus long continued the metropolis of these Churches. It is the first that is mentioned in the Epistles to the seven Churches (Rev. ii. iii.).

“Asia.” (See on ch. xvi. 6.) During this time the Epistles to the Corinthians and Galatians were written.

11—22. St. Paul's third Missionary Journey continued. Great success at Ephesus.

11. Miracles had been wrought at Corinth (See 2 Cor. xii. 12.). But it is plain that those at Ephesus were unusually striking. And the reason seems to be that Ephesus was preeminently a city of magic and false miracles, and therefore God chose to prove His power by shewing true ones. So it was with Moses and Aaron before the magicians of Egypt (See on ch. v. 15.).

Notice here the faith on the part of the receivers, the bringing of the handkerchiefs to the sick from St. Paul.

13. “Vagabond Jews.” Men who travelled from place to place pretending to have magical powers invented by king Solomon, and of course making money of their tricks. It is needless to say that these tricks are denounced in the Old Testament and were thoroughly heathen in character. Thus whilst the twelve Gentiles (ver. 7.) left darkness for light, these seven Jews threw away their ancient glory and entered darkness.

THE ACTS, XIX.

A. D. 56. 14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and ^r fear fell on them all, and the name of the Lord Jesus was magnified.

^r Luke 1. 65. & 7. 16. ch. 2. 43. & 5. 5, 11.
^s Matt. 3. 6. 18 And many that believed came, and ^s confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

14. "Chief of the priests." That is, of one of the twenty-four courses (See on Luke i. 5.).

These men, having seen what St. Paul had wrought, tried the experiment of using that Holy Name which in his case had been so powerful. Such experiments were not only the height of profanity, they were a playing with edge-tools, which speedily brought punishment.

15. "Who are ye?" The question of the evil spirit proves that spiritual power rests not in the repetition of any form, good or bad, but on Him who ordained the form and can give it efficacy.

17. The punishment of the sorcerers was a proof that Jesus was not a new deity to be added to the many, nor a powerful name which could be used as a charm, but a Holy and Righteous living Person.

18, 19. A most important consequence follows. The consciences of many believers were smitten, and they could find no rest until they had made confession. Probably they also had been secretly practising unlawful arts. And not only these, but persons who, as it seems, had not yet accepted the faith, were terrified into abjuring magic.

"Curious arts." Charms, love-potions, astrology, fortune-telling: all these things were so common at Ephesus, that certain words used by the professors of them were known as "Ephesian Scriptures."

A more complete sign of the power of the Gospel is impossible. First, there is the public avowal of sin; secondly, the renunciation of it, and purification from it, by casting the means into the flames. And all this demanded great self-denial. Manuscripts were scarce, and often the only copies in existence; hence their value in this case, two thousand pounds of our money. To have done short of this,—to have sold their books for example,—would have been no good, it would only have been handing on temptation to other persons. "Is there any thing in our hearts or "in our lives, however secret, which we should blush for man to know "and which we cannot but be aware that God does know? Young men

20 'So mightily grew the word of God and prevailed. A. D. 56.
† ch. 6. 7.
& 12. 24.

21 ¶ "After these things were ended, Paul ^x proposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, ^y I must also see Rome. u Rom. 15. 25.
Gal. 2. 1.
x ch. 20. 22.
y ch. 18. 21.
& 23. 11.

22 So he sent into Macedonia two of ^z them that ministered unto him, Timotheus and ^a Erastus; but he himself stayed in Asia for a season. Rom. 15. 24,
-23.
z ch. 13. 5.
a Rom. 16. 23.
2 Tim. 4. 20.

23 ¶ And ^b the same time there arose no small stir about ^c that way. b 2 Cor. 1. 8.
A. D. 57.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought ^d no small gain unto the craftsmen; c See ch. 9. 2.
d ch. 16. 16, 19.

"have you (literally) burnt your bad books? Have you nothing concealed or locked up, which can only minister to evil feeling? Count not the cost, go and burn your books; part for ever with the bad habit or the unlawful gain." (*Dr. Vaughan*).

It has been well noticed that, as if in recompense for this destruction of bad books, Ephesus received a rich present of good ones. It received an Epistle from St. Paul, a Gospel and Book of Revelation from St. John, "*Holy Scriptures*" instead of "*Ephesian Scriptures*." St. Ignatius the Martyr also wrote an Epistle to the Ephesians.

20. "Grew," extended: "prevailed," had inward power.

21. "In the spirit." That is, apparently, he received a Divine intimation of what his future work was to be.

22. He sent them chiefly to make a collection for the poor of Jerusalem (1 Cor. xvi. 1-6.).

"Erastus" was a citizen of Corinth.

"For a season," until Pentecost (1 Cor. xvi. 8.). Apollos had now returned from Corinth. St. Paul appears to have remained to make final arrangements for the Church's needs, when a storm suddenly broke upon it.

23-41. St. Paul's third Missionary Journey continued.
Ephesus. A violent storm suddenly burst upon the Church.

24. There was a temple at Ephesus to the goddess Artemis or Diana, which was one of the "seven wonders of the world." Its hundred and twenty seven columns were each the gift of a King, and the Ephesians were so proud of it that they would not allow even Alexander the Great, for any thing he could offer, to write his name upon it. Inside this temple, veiled by a curtain, was a wooden image, hideously ugly, of the goddess. It was known to have been in the temple which stood on the spot before the present one, and they supposed it to have fallen from heaven. Models of this idol, and of the temple, were objects of sale, and there was a large business in them with the thousands who came there to trade.

THE ACTS, XIX.

A. D. 57. 25 whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that ^ethey be no gods, which are made with hands:

^e Ps. 115. 4.
Is. 44. 10,
—20.
Jer. 10. 3.

27 so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught ^fGaius and ^gAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

^f Rom. 16. 23.
^g 1 Cor. 1. 14.
^e ch. 20. 4.
& 27. 2.
Col. 4. 10.
Philem. 24.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

25—27. Demetrius had not much trouble to win the craftsmen to his side, self-interest is the most powerful of Satan's arguments. We have seen how nobly it had been set aside by many (verse 19.), but the case is different here. The Jews who had been resident there so long, had no doubt regarded this idolatry with contempt, but had not interfered with it, and therefore had caused no alarm. Now, however, that a society of men consisting of Jews and Gentiles alike, had expressed their horror, it became evident that idolatry was shaken to its foundations. Demetrius was right in judging that the Church would offer no quarter to the false worship, and would finally overthrow it.

28. The fear of loss of money turned them to madness, and the excitement spread like wildfire through the city.

29. "The theatre" of Ephesus is believed to have been the largest in the world, and would hold thirty thousand persons. Its ruins still exist. It was the gathering place of all public assemblies.

31. "Chief," (or rather *chiefs*) "of Asia," or Asiarchs, were magistrates elected by the surrounding cities to preside over public games and religious festivals. It is remarkable that St. Paul should have gained friends from among these. At Athens he had converted an Areopagite (xvii. 34.), and at Corinth a ruler of the synagogue. Now he makes a favourable impression on some of the Asiarchs, and after-

THE ACTS, XIX.

A. D. 57.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^h Alexander ^h 1 Tim. 1. 20. beckoned with the hand, and would have made ² 2 Tim. 4. 14. his defence unto the people. ⁱ ch. 12. 17.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is ² a worshipper of the great goddess ² Gr. the temple keeper. Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

wards has friends in Caesar's household at Rome (Phil. iv. 22.). A beautiful proof of the power of Love united with Truth.

32. A graphic description of large meetings in general,—men eagerly excited by some noisy leader, without reason or reflection.

33. The Jews wished to put themselves on good terms with the Ephesians by assuring them that they took no part with the new society. So they put forward Alexander, possibly as a Christian whom they wanted to destroy, but more probably as a spokesman on their side. If so, it had no effect, the enraged multitude would not hear a Jew, for it was evident such a one could not believe in their God. It is not unlikely that this was "Alexander the coppersmith" (2 Tim. iv. 14.), who was certainly an Ephesian.

35. "The townclerk" was the chief native magistrate, who kept the records and registers of the city. He by his wisdom restored peace. He began by assuring them, perhaps ironically, that nobody could doubt their zeal and devotion, or the worthiness of their idol to be the object of it. Therefore there was no need to make a disturbance about it. If the preachers had broken the law there were proper means of calling them to account.

37. It is evident from this verse that the Apostles had not directly attacked the special worship, they had only preached the truth, as St. Paul had done at Athens, and left it to make its way.

THE ACTS, XX.

A. D. 57. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ²the law is open, and there are deputies: let them implead one another.

² Or, *the court days are kept.*

39 But if ye enquire any thing concerning other matters, it shall be determined in a ³lawful assembly.

³ Or, *ordinary.*

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

A. D. 58. **A**ND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

^a 1 Cor. 16. 5.
¹ Tim. 1. 3.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

38. "The law is open." See the margin, which is a better translation.

"Deputies." Proconsuls. Of course there was only one at Ephesus. "There are such persons as proconsuls," he means, "let Demetrius make his complaint in a lawful and proper manner. If, on the other hand, it be not a private, but a public grievance, let it be decided before a lawful meeting of magistrates."

40. He closes by appealing to their fears. "Such foolish acts as this will bring down upon you the interference of our Roman masters." The Romans were terribly severe upon public rioting, it was a capital offence. Again, therefore, as at Corinth, Roman law is invoked on the side of the Church.

CHAPTER XX.

1—6. St. Paul's third Missionary Journey continued.
To Greece and back to Troas.

1. "For to go" &c. As had been his intention before (xix. 21, 22.).
2. "Those parts." Probably as far as Illyricum (See on Rom. xv. 19.).

"Greece." That is, Greece Proper, Achaia.

THE ACTS, XX.

- 3 and *there* abode three months. And ^bwhen the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.
- 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, ^cAristarchus and Secundus; and ^dGaius of Derbe, and ^eTimotheus; and of Asia, ^fTychicus and ^gTrophimus.
- 5 These going before tarried for us at Troas.
- 6 And we sailed away from Philippi after ^hthe days of unleavened bread, and came unto them ⁱto Troas in five days; where we abode seven days.
- 7 And upon ^kthe first *day* of the week, when

A. D. 58.

^b ch. 9. 23.
& 23. 12.
& 25. 3.
2 Cor. 11. 26.
^c ch. 19. 23.
& 27. 2.
Col. 4. 10.
Philem. 24.
^d ch. 19. 29.
^e ch. 16. 1.
^f Eph. 6. 21.
Col. 4. 7.
^g 2 Tim. 4. 12.
Titus 3. 12.
^h ch. 21. 29.
2 Tim. 4. 20.
ⁱ Ex. 12. 14,
15.
& 23. 15.
^j ch. 16. 8.
2 Cor. 2. 12.
2 Tim. 4. 13.

^k 1 Cor. 16. 2. Rev. 1. 10.

3. During this stay he wrote the Epistle to the Romans (See on Rom. xv. 30.). Apparently the Apostle intended to sail straight from Greece to Antioch in Syria, as in xviii. 23., but the plot of the Jews led him to change his plans. Evidently here we have a fiercer and darker purpose of hate than any previous one. They had tried before to excite the lawful authorities against him, and had failed. Now they determine by treachery to get him into their own hands.

4. "Sopater." Perhaps the same as Sosipater (Rom. xvi. 21.). The references will give all that is known of these several persons. "Of Derbe" is probably added after Gaius to distinguish him from Gaius of Macedonia (xix. 29.). It is not stated why they accompanied the Apostle, but it has been supposed that he took them to the Church of Jerusalem that they might testify to the great success which God had granted to him in the mission to the Gentiles. These trophies of Divine grace came from every region where the Apostle had laboured. They would be the best practical attestation of the wisdom of the council of Jerusalem (xv), and of the revelation of the mystery of God to the wide world (Eph. iii. 5—12.). The first three are from Greece, the next two from the scenes of St. Paul's earlier labours, the last two from Ephesus.

6. "We." This word shews that St. Luke here joins the Apostle again. It was at Philippi they had parted company (xvi. 40.). We cannot, of course, tell whether St. Luke had been there during the whole interval; it is not unlikely that during this time he wrote his Gospel.

"The days of unleavened bread" had now been changed to the Christian Easter, and as such doubtless the Apostle had kept it at Philippi.

7—12. A Sunday in the Apostolic Church.

7. This is the first notice in the Acts of the observance of the first day of the week, the Lord's day, the day of the Resurrection. But we learn it also from 1 Cor. xvi. 1., which was written before the present event. In both cases this notice relates to Gentile Churches, and therefore we may assume that the Gentiles had from the beginning regarded this day as holy. They held themselves free from the obligation of

THE ACTS, XX.

A. D. 58. the disciples came together ^k to break bread, Paul
ch 2. 42, 46. preached unto them, ready to depart on the mor-
1 Cor. 10. 16. row; and continued his speech until midnight.
2 11. 20, &c.

^l ch. 1. 13. 8 And there were many lights ^l in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

^m 1 Kin. 17. 21. 10 And Paul went down, and ^m fell on him, and
2 Kin. 4. 34. embracing *him* said, ⁿ Trouble not yourselves; for
n Matt. 9. 24. his life is in him.

the law which bound the Jews to the observance of the last day of the week. We have here therefore, first, freedom from legal ordinance, secondly submission to Church order, a *spiritual* observance arising out of the dying *letter*.

“**Came together.**” It is not said *were called* together to hear St. Paul, but *came* to the regular religious service (See on Heb. x. 25. and James ii. 2.).

“**To break bread.**” This is the first mention of the Lord’s supper since ch. ii. 46. In that passage the infant Church is like a family living at Jerusalem. Now in a far-off Gentile city we meet with the same token of the indwelling of the Holy Spirit, uniting all believers everywhere in the mystical body of Christ.

“**Till midnight.**” “The Apostle is so full of joy and heartfelt feeling on account of this flourishing Church, that his tongue overflows with loving, faithful, encouraging words, and the Church is so carried away with the Apostolic wisdom that the hours fly unheeded by.” (*Dr. Vaughan.*)

8. Many reasons have been given to explain why this circumstance is mentioned, but the simplest and therefore best seems to be, that the writer without any special design pictures the whole scene as he vividly remembers it.

9. “Loft,” or “floor”, as we call it.

10. “Went down” into the inner court around which an Eastern house is built.

“**Embracing.**” Folding his arms round him (Comp. 2 Kings iv. 34.).

“**Trouble not**” &c. The Greek word is commonly used of outward disturbance, and probably refers to the noisy and tumultuous expression of grief which was customary at a death in the East.

It will not be without interest to add to this beautiful notice of a Primitive Sunday two other notices which we gather from different sources. The first is written by a heathen, Pliny, governor of Bithynia. Its date is A. D. 110, a very few years therefore after the death of the last of the Apostles. He says that he has found hundreds of “the sect of the Christians”, of every age and rank, in his province; that he has done his best to discover what they do, and has even tortured some to gain their confession, but that all that he has been able to discover is that they meet together *on a certain day*, that they sing hymns to Christ

THE ACTS, XX.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. A. D. 58.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for ^phe hasted, if it were possible for him, ^qto be at Jerusalem ^rthe day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

^p ch. 18. 21.
& 19. 21.
& 21. 4, 12.
^q ch. 24. 17.
^r ch. 2. 1.
1 Cor. 16. 8.

as to God, that they bind one another with an oath not to commit crimes nor to break their word, nor to break their trust; and that they meet again in the evening at a simple and innocent meal. (This "binding themselves" is evidently the Sacrament of Baptism. The very word which he uses for oath is *Sacramentum*.)

The second notice is from St. Justin Martyr, written about twelve years after Pliny's. "On the day called Sunday our common assembly is held, and we read the writings of the Apostles, and the Books of the Prophets." Then they have a *Sermon* he says, and the *Lord's Supper* is celebrated, and there is a collection of Alms for the Poor.

13—16. Journey along the Coast of Asia Minor.

13—15. St. Paul probably needed retirement and solitude, that he might be alone with God. His companions went on by ship, he followed the windings of that jagged shore which nature and classic legend have combined to clothe with loveliness. A twenty miles' walk brought him to Assos.

"Mitylene" was the beautiful capital of the island of Lesbos. Chios and Samos are also beautiful islands.

"Trogyllium" is a headland of Asia minor opposite Samos.

"Miletus," a seaport about thirty miles from Ephesus.

16. St. Paul would naturally desire to revisit a place so interesting to him as Ephesus. But he had spent his last Pentecost there, and desired to spend the coming one at the mother city, where he would meet members of his nation from all parts of the earth, and perhaps be able to do some work for Christ among them. But though he gives up the thought of a visit, he cannot pass so near without a word of exhortation.

THE ACTS, XX.

A. D. 58. 18 And when they were come to him, he said unto them, Ye know, ^s from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me ^t by the lying in wait of the Jews :

^u ver. 27. 20 *and* how ^u I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

^x ch. 18. 5. 21 ^x testifying both to the Jews, and also to the Greeks, ^y repentance toward God, and faith toward our Lord Jesus Christ.

^y Mark 1. 15. Luke 24. 47. ch. 2. 38. ^z ch. 19. 21. 22 And now, behold, ^z I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

18—35. St. Paul's third Missionary Journey continued.

Final Exhortation to the elders of Ephesus.

18. He begins with recounting his work and manner of life among them.

19. "Doing service to the Lord," that is to Christ, was the principle of his life. He did it not arrogantly and with self-satisfied spirit, but as one full of infirmity and full of sin, *with all humility of mind, with many tears* over his own sins, and over souls which would not be saved.

"Temptations," or trials.

"The Jews." The dangers mentioned in the preceding chapter were mostly caused by Gentiles, but there was evidently some deadly attempt against him at Ephesus by the Jews also (see ch. xxi. 17; 1 Cor. xv. 32; 2 Cor. i. 8.).

20, 21. His teaching did not set forth what was palatable only, but what was true, what God had said; and this teaching had been zealous and earnest, in public and in private. His words and writings abundantly shew that his teaching was varied and full, not a dull repetition of a few texts or a few formulas of doctrine; it was full and practical, adapted to all the wants of men. It is well to remember this when we speak of *faith* in Jesus Christ. Faith does not mean merely believing that you are saved, and then troubling yourself no more. The Gospel teaches, *first*, repentance, hatred of sin and the forsaking of it, and turning to God; and, with this, faith in Him who has put sin away and given us to put on His own righteousness. Repentance is toward God, both as our Sovereign and our Father, Faith is toward Christ, as the Mediator between us and the Father. And thus considered, what is the whole Christian life, the whole hard, stern, struggle of life, but repentance toward God and faith in Our Lord Jesus Christ?

22. Now he turns to the future.

"I go bound in the Spirit." Constrained in his mind, but kept in

THE ACTS, XX.

23 save that ^athe Holy Ghost witnesseth in every A. D. 58.
city, saying that bonds and afflictions ²abide me. a ch. 21. 4. 11.

24 But ^bnone of these things move me, neither 1 Thess. 3. 3.
count I my life dear unto myself, ^cso that I might 2 Or, wait
finish my course with joy, ^dand the ministry, for me.
^ewhich I have received of the Lord Jesus, to testify b ch. 21. 13.
the gospel of the grace of God. Rom. 8. 35.
2 Cor. 4. 16.

25 And now, behold, ^fI know that ye all, among
whom I have gone preaching the kingdom of God,
shall see my face no more. c 2 Tim. 4. 7.
d ch. 1. 17.
2 Cor. 4. 1.

26 Wherefore I take you to record this day, that
I am ^gpure from the blood of all men. e Gal. 1. 1.
Titus 1. 3.

27 For ^hI have not shunned to declare unto you
all ⁱthe counsel of God. f ver. 38.
Rom. 15. 23.

28 ^kTake heed therefore unto yourselves, and to
all the flock, over the which the Holy Ghost ^lhath g ch. 18. 6.
2 Cor. 7. 2.
h ver. 20.

ignorance by the Holy Ghost, who had not revealed the future to him clearly.

24. "Neither count I" &c. Rather, "I do not *even* hold my life
"of value, so long as" &c.

"My course," or "race." An allusion, so common with St. Paul,
to the athletic contests with which his hearers were familiar.

"And the ministry," rather, "*even* the ministry." This is the
course which he is running, the Ministry of his Apostleship, valued
more than life, not only for its fruits, but for its Author. From Him,
at his conversion, he received command *to testify the glad tidings of the
love and free favour of God.*

25. The word "behold" suggests something startling and unexpected.
"And now we are to part for ever in the flesh. Our next meeting will
"be before the judgment seat of Christ."

26. "I take you to record." I cite you as witnesses.

"This day" is very strong in the original,—"*this very day.*" This
is plainly to bespeak the most solemn attention,—"*On this, the last
"day that we shall meet upon earth."*

"Pure." Without stain, innocent.

"The blood." The guilt of the destruction.

27. "Shunned." In the Greek the same word as that translated
"kept back" in verse 20.

"The whole counsel" is explained by verse 21.

28. "Therefore." Because henceforward the responsibility would rest
not on St. Paul, but on the elders to whom he is now delivering his
solemn charge. (Let it be noted in passing that he declares in the

23. "*In every city.*" This Version is too strong, the Greek means "city after city." That is, I have *continually* found it so.

28. "*Overseers.*" The Greek word is that from which our word "bishop" is derived, and is everywhere else translated

"bishops." From which it appears that St. Paul addressed the *elders* of Ephesus as *bishops*. Presbyterians and others have argued from this that the two offices are the same. But it is not so. For there was then another office in the Church of a higher character, that of *Apostle*.

THE ACTS, XX.

18 **And he made you witnesses, to have the church of God**
19 **which he hath purchased with His own blood.**
20 **So that I know this, that after my departing**
21 **shall ye have wolves which shall in coming in, not**
22 **sparing the flock.**
23 **Of this I have told you, lest ye shall come to such**
24 **reckoning, as ye have now. Therefore have I taken away from me**
25 **all things, that I might not have any occasion of stumbling among you.**

18 **And he made you witnesses, to have the church of God**
19 **which he hath purchased with His own blood.**
20 **So that I know this, that after my departing**
21 **shall ye have wolves which shall in coming in, not**
22 **sparing the flock.**

23 **Of this I have told you, lest ye shall come to such**
24 **reckoning, as ye have now. Therefore have I taken away from me**
25 **all things, that I might not have any occasion of stumbling among you.**

26 **Therefore watch and remember, that by the**
27 **space of three years I ceased not to warn every**
28 **one night and day with tears.**

29 **Therefore watch and remember, that by the**
30 **space of three years I ceased not to warn every**
31 **one night and day with tears.**

32 **Therefore watch and remember, that by the**
33 **space of three years I ceased not to warn every**
34 **one night and day with tears.**

35 **Therefore watch and remember, that by the**
36 **space of three years I ceased not to warn every**
37 **one night and day with tears.**

It was the Apostles who ordained elders and charged authority over Churches. So that as they lived the same orders were Apostles, Bishops or Elders or Bishops, and Deacons. For when the Twelve Apostles were removed by death, and it became necessary to supply their place, it was judged fitting that the

same Apostles should be reserved for the twelve, and their successors were called Bishops, and thus that name received a special and higher meaning than it had before. Timothy and Titus, for example, were appointed Bishops of Ephesus and Crete, by St. Paul, to take his place after his martyrdom.

32 And now, brethren, I commend you to God, Act. 20: 32
 and to the word of His grace, which is able Act. 20: 32
 to build you up, and to give you an inheritance Act. 20: 32
 among all them which are sanctified. Act. 20: 32

33 I have coveted no man's silver, or gold, or Act. 20: 33
 apparel. Act. 20: 33

34 Yea, ye yourselves know, that these hands Act. 20: 34
 have ministered unto my necessities, and to them Act. 20: 34
 that were with me. Act. 20: 34

35 I have shewed you all things, how that Act. 20: 35
 labouring ye ought to support the weak, and Act. 20: 35
 remember the words of the Lord Jesus, how He Act. 20: 35
 said, "It is more blessed to give than to receive." Act. 20: 35

1 Tim. 6: 17. 1 Tim. 6: 18. 1 Tim. 6: 19.

32. "I can wash over you no more, my ministry with you is ended, but I commend you to a higher and better keeping."

"To the word of His grace." To His promise to protect and bless those who will trust in Him.

"To build you up." To finish the superstructure of which I have laid the foundation.

"To give you an inheritance" &c. To bring you to your perfect consecration and abode in His eternal and ever-lasting Kingdom.

32-35. He made more for the Gospel's sake, besides and greater than his heart's desire has been for their good, not for his own advantage.

The closing words of the Lord Jesus are not given in any of the Gospels. They were among those words which formed part of the traditions of that time, while the Apostles were still living. See St. John xiii. 31. Many of His sayings are lost to us, the Holy Ghost has seen good to preserve this. And it is a most striking one coming in this place. The Apostle's solemn charge is brought to an end by his sending the elders back to a life of responsibility and self-sacrifice with these words of Christ as the farewell advice. What are they but the description of our Lord's own life! It was because He gave us even Himself, because He had aside His eternal glory for our sakes, that He is our Saviour and our Eternal King. And in this beyond all things has He left us an example that we should follow His ways. Aimspring not from good-nature, nor from a desire for popularity, but because we love Christ, and love Him and our brethren for His sake, is the work of virtues.

Few readers, probably, will have read these verses without being touched by their beauty and pathos. St. Paul was most spiritual and therefore most natural. Few men had more sensitive, more tender feelings, and to read his writings instinctively is to see how a man can love whose heart is filled with the Spirit of God. And therefore we see in these years by the sea-wash intense feeling and grief and yet submission to the will of the Lord and the devout hope of the Union of the heavens. A God-bearing mother consigning a beloved son to exile or to the grave might know from all the power of these last verses. Probably no one else would.

THE ACTS, XXI.

- A. D. 58. 36 ¶ And when he had thus spoken, he ^zkneeled down, and prayed with them all.
^z ch. 7. 60. & 21. 5.
^a Gen. 45. 14. & 46. 29.
^b ver. 25. 37 And they all wept sore, and ^afell on Paul's neck, and kissed him,
38 sorrowing most of all for the words ^bwhich he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

¹ Paul will not by any means be dissuaded from going to Jerusalem. ⁹ Philip's daughters prophetesses. ¹⁷ Paul cometh to Jerusalem: ²⁷ where he is apprehended, and in great danger, ³¹ but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

36—38. Farewell for ever.

36. "Kneeled down." See Dan. vi. 10; St. Luke xxii. 41; Acts ix. 40; Eph. iii. 14.

CHAPTER XXI.

1—7. Return to the mother Church. A smooth voyage.

1—3. We are now drawing near the end of the Acts of the Apostles. St. Luke implies as much in this description of the journey to Jerusalem. It is a vivid description of a *rapid voyage*. The original is full of nautical words. The places mentioned are all sea-ports, and the leaving Cyprus on the left hand indicates that the course was perfectly straight across the open sea. St. Paul is returning from the "Isles of the Sea" to the ancient city of God with the proofs in his hand of their conversion to the God of Israel. Another important circumstance is to be noted in the course of this return. St. Paul meets with brethren at Tyre and Ptolemais, both Gentile towns, where he had not himself preached the Gospel. In each place there is complete unity and love between him and the brethren, a proof that his preaching was in no wise contrary to that preached by the other Apostles.

"Tyre" was the chief maritime city in Phœnicia. It had been an evil city to Palestine in old time, for thence had come the worship of Baal; and it is unsparingly denounced in the prophets (Isaiah xxiii.; Ezekiel xxvi.; Zechariah ix.). Yet Isaiah had foretold that the day of peace should come (Isai. xxiii. 18.). Perhaps the account before us (4—7.) may be given as the fulfilment of this prophecy. There seems little reason for its special insertion except for this.

4 And finding disciples, we tarried there seven A. D. 58. days: ^a who said to Paul through the Spirit, that ^a ver. 12. he should not go up to Jerusalem. ch. 20, 23.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we* were out of the city: and ^b we kneeled down on the ch. 20, 36. shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned ^c home again. c John 1. 11.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 ¶ And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip ^d the evangelist, d Eph. 4. 11. ^e 2 Tim. 4. 5. which was *one* of the seven; and abode with him. e ch. 6. 5. & 8. 26, 40.

4. The Tyrians spoke "through the Spirit" a proof that they had become partakers of the Holy Ghost, and were therefore in full communion with Christ. It had been revealed to them that St. Paul would fall into danger of his life, hence their exhortation not to go up to Jerusalem. But a yet higher revelation had been made to himself (See xx. 22—24.), therefore he did not yield, but went on his way.

5. This is the first time that children are directly mentioned as members of a Christian Church. In this heathen city where the relations of family life were corrupted and perverted, we have this slight yet weighty notice of the deep root which the Gospel had taken. *All* the members of the Church, even its children, unite in public prayer on behalf of and with the Apostle (Compare Rom. xv. 30.).

7. This was the end of the sea journey. Ptolemais (in the Old Testament Accho, Judges i. 31.), now Acre, was a town within the limits of the land of Israel, but had never been taken possession of.

8—14. At Cæsarea.

8. "We that were" &c. St. Luke and those mentioned in xx. 4.

"Cæsarea" is between thirty and forty miles from Ptolemais.

"The evangelist." That is, preacher of the Gospel. This name is, without doubt, the name of a distinct order and office in the primitive Church (See Ephes. iv. 11.). The *Apostles* were delegates and representatives of Christ, the *Prophets* spoke under special revelation from the Holy Spirit, the *Evangelists* seem to have been sent by Apostles as missionary preachers, not unlike the preaching friars of the middle ages. Philip had been one of those who had gone everywhere preaching the word (ch. viii. 4, 40.), but he had no pastoral charge, nor the gift of prophecy, though his daughters had. It would seem that Philip, of whom we have not heard since ch. viii. 40, had now settled in Cæsarea, and he would no doubt be a man of mark among the brethren. From him now probably St. Luke gained the knowledge of the Ethiopian eunuch.

A. D. 58. 9 And the same man had four daughters, virgins,
f Joel 2. 28. ^f which did prophesy.
ch. 2. 17.

10 And as we tarried *there* many days, there came
f ch. 11. 28. down from Judæa a certain prophet, named ^g Agabus.

11 And when he was come unto us, he took
b ver. 33. Paul's girdle, and bound his own hands and feet,
ch. 20. 23. and said, Thus saith the Holy Ghost, ^h So shall
the Jews at Jerusalem bind the man that owneth
this girdle, and shall deliver *him* into the hands
of the Gentiles.

12 And when we heard these things, both we,
and they of that place, besought him not to go up
to Jerusalem.

i ch. 20. 24. 13 Then Paul answered, ⁱ What mean ye to weep
and to break mine heart? for I am ready not to be
bound only, but also to die at Jerusalem for the
name of the Lord Jesus.

14 And when he would not be persuaded, we
k Matt. 6. 10. ceased, saying, ^k The will of the Lord be done.
& 26. 42.

Luke 11. 2. 15 ¶ And after those days we took up our car-
& 22. 42. riages, and went up to Jerusalem.

9. Women were not at liberty to use this gift in the public congrega-
tion, but there could be no reason against their doing so in home circles.
They also seem to have intimated the disasters which threatened St. Paul.

10. "Agabus" (See on xi. 27, 28.). He now appears in Cæsarea,
and begins with one of those symbolical actions which the old prop-
hets were accustomed to use (See 1 Kings xi. 29; Jer. xiii. 1-4;
xix. 1.). An instance of symbolism under the new dispensation.

12. Agabus warned St. Paul of the dangers before him, perhaps in
the hope of dissuading him from going on. The Apostle had twice
before withdrawn from danger at the solicitations of his friends (Acts
ix. 24, 25; xix. 30.). But now he sets his face steadfastly, assured by
the voice within that it is his duty to go on. He declares afterwards
that the result proved him right (Phil. i. 12, 13.).

14. "The will of the Lord be done." These words are often the
mere expression of hopelessness. The mourner says it by the bedside
when all hope has fled, the impoverished man when his last chance of
recovery is gone. It is then nought but the confession that we are
weaker than God, that our will is crushed rather than bent. But to
say these words rightly, is to acquiesce of our own free will in what
we see to be right. The brethren here meant, 'We see that you are
right, go up as God commands you' (See *Note* below.).

15-26. Reunion. Endeavours for the peace of the Church.

15. "Those" (See ver. 10.) Carriage means here, as in old English,

14. "We ceased." Rather, 'acquiesced.'

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. A. D. 58.

17 ¶ ¹ And when we were come to Jerusalem, the ¹ brethren received us gladly. ch. 15. 4

18 And the *day* following Paul went in with us unto ^m James; and all the elders were present. m ch. 15. 13.
Gal. 1. 19.
& 2. 9.

19 And when he had saluted them, ⁿ he declared particularly what things God had wrought among the Gentiles ^o by his ministry. n ch. 15. 4, 12.
Rom. 15. 18,
19.
o ch. 1. 17.
& 20. 24.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all ^p zealous of the law: p ch. 22. 3.
Rom. 10. 2.
Gal. 1. 14.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

“that which is carried”, bearing the same relation to the verb *carry* that *luggage* does to *lug*, or *baggage* to *bag*. It is necessary to notice this, because it has been foolishly objected that the road from Cæsarea to Jerusalem is too rough for a carriage to travel upon! “We packed up” is almost a literal version of the Greek.

16. “Mnason” is not mentioned elsewhere. As he is called “an old disciple”, it is not impossible that he may have been a convert of our Lord Himself, his house being in Jerusalem. The meaning of the original is doubtful here, but it seems rather to be ‘bringing us to one Mnason, a Cyprian, with whom we might lodge.’

17—26. Reception by the Church of Jerusalem.

18. “James,” the Bishop of Jerusalem (See xv. 43.).

19. “Declared particularly.” Set forth in minute detail and exactness.

20. His reception was hearty, as is proved by their glorifying God, and their calling St. Paul “brother”, the highest title of official recognition from one Apostle to another.

21. “Informed” is hardly strong enough as a translation of the Greek; ‘they have been carefully told’ is more like it.

20. “How many thousands.” The Greek is much stronger, ‘how many myriads’, that is, tens of thousands. The most ancient copies however, instead of ‘myriads of Jews’, read ‘myriads among the Jews’, and this is important. He does not say that these multitudes of believers were

all Jews, many, perhaps most, of them were Gentiles living among the Jews. But living at Jerusalem they also were zealous for the law.

21. “Ought not.” Rather, ‘are not bound to.’

A. D. 58. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 them take, and purify thyself with them, and be at charges with them, that they may ^ashave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

^a Num. 6. 2,
13, 18.
ch. 13. 18.

^r ch. 15. 20, 20. 25 As touching the Gentiles which believe, ^r we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

22. "What is it therefore?" That is, 'What is best to be done?'

The Church of the circumcision, the Jewish believers, still loved the laws and customs of their fathers, and observed them as religiously as ever. St. Paul taught that these were matters indifferent, that a Jew might be a Jew still, and love all his ancient ordinances without sin, though a Gentile might not become a Jew. Ordinances which to the one were harmless would be a stumblingblock to the other (See 1 Cor. vii. 17—20.). It was this principle which the disciples wished him to declare now, as he had been falsely accused of teaching Jews to forsake Moses. Let him therefore, as a matter of prudence, show publicly that he did not object to a Jew remaining a Jew still.

23. "A vow." That is, a Nazarite's vow. The law of a Nazarite is given in Numbers vi. 1—21. The words "We have" show that these four men were Christians.

24. "Them take." That is, into thy company.

"Purify thyself," or rather *be purified* (that is, by the priests), according to the rules laid down in the law. By this is meant apparently that he should submit to those preliminary rites of purification which preceded any solemn act of ceremonial worship, such as publicly worshipping with these four men at the conclusion of their vow would be.

"Be at charges with them." Literally, 'spend money on them.' That is, pay the expenses of their offerings. It was a common thing for richer persons to do this in the case of poor men who had taken the Nazarite vow.

"That they may shave" &c., as a sign that their vow was now completed (See Num. vi. 18.).

"All may know." According to the best texts, "All *will* know."

25. This is said to prevent the possibility of its being supposed that they had receded from their decision at the Council of Jerusalem, which would have been infinitely worse than any danger to St. Paul.

22. "The multitude." Rather, 'a multitude', a great gathering of Jewish Christians.

26 Then Paul took the men, and the next day A. D. 58. purifying himself with them ^s entered into the tem- ^s ch. 24. 18. ple, ^t to signify the accomplishment of the days of ^t Num. 6. 13. purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, ^u the Jews which were of Asia, when they saw him ^u ch. 24. 18. in the temple, stirred up all the people, and ^x laid ^x ch. 26. 21. hands on him,

28 crying out, Men of Israel, help: This is the man, ^y that teacheth all *men* every where against ^y ch. 24. 5, 6. the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city ^z Trophimus an Ephesian, whom they supposed ^z ch. 20. 4. that Paul had brought into the temple.)

30 And ^a all the city was moved, and the people ^a ch. 26. 21. ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

26. "To signify the accomplishment." That is, to give notice of the day when the vow would expire, so that the priests might make their arrangements for the sacrifices.

27—40. An attempt to kill St. Paul in Jerusalem is stopped by the chief captain.

27. "The seven days" required between the notice to the priests and the consummation of the vow.

"The Jews . . of Asia." That is, of Ephesus and the neighbourhood. It was these no doubt who had spread the evil reports of him (ver. 21.).

"All the people." Literally "the crowd", that is, the miscellaneous assembly which was now at Jerusalem keeping the Pentecost.

St. Paul's missionary work is now brought to an end, and his long imprisonment begins, lasting to the end of this book.

28. They arraign him on the same general charge as that on which Stephen was martyred, but add to it the specific accusation that he has profaned the holy place, that is, the inner court of the Temple, by bringing Gentiles into it. This inner court was accessible to Jews only, and Jews free from any ceremonial defilement. This charge seems from the next verse to have been really a mistake, rather than a malicious fiction.

30. "The doors." That is, the great gates which led from the city

26. "An offering." Rather, 'the offering', that is, that prescribed by the Law of Moses.

THE ACTS, XXI.

A. D. 58. 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

^b ch. 23. 27.
& 24. 7.

32 ^b Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

^c ver. 11.
ch. 20. 23.

33 Then the chief captain came near, and took him, and ^c commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, ^d Away with him.

^d Luke 23. 18.
John 19. 15.
ch. 22. 22.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

This Egyptian
rose
A. D. 55.

^e See ch. 5. 36.

38 ^e Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

into the court of the Temple, which was the place of assemblage of the congregation. The Apostle was dragged out of this court into the street, and the Levites immediately closed the door behind him.

31. "Went about" &c. That is, were making preparation to kill him, probably by stoning.

"The chief captain of the band." That is, the Roman officer who had charge of the city. He resided close by, in the tower of Antonia, here called "the castle" (ver. 34.), which commanded a view of the whole Temple and its courts.

32. The mob, as usual, is hushed into silence before an orderly force.

33. "Two chains." Each hand chained to a soldier.

35. "The stairs" led from the cloisters of the Temple into the fortress.

38. "Art not thou," or, 'Then thou art not,' &c. The chief captain had taken him for an Egyptian outlaw who had recently led a band of assassins (Sicarii) into the wilderness, where most of them had been destroyed. Josephus gives an account of him. He knew no Greek, and therefore the chief captain is startled to find the Apostle speaking it. 'You cannot, then, be the man I have been taking you for', is his meaning.

THE ACTS, XXII.

39 But Paul said, ^f I am a man *which am* a Jew A. D. 58.
of Tarsus, *a city* in Cilicia, a citizen of no mean f ch. 9. 11.
city: and, I beseech thee, suffer me to speak unto & 22. 3.
the people.

40 And when he had given him licence, Paul
stood on the stairs, and ^s beckoned with the hand s ch. 12. 17.
unto the people. And when there was made a
great silence, he spake unto *them* in the Hebrew
tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, ^a brethren, and fathers, hear ye my defence a ch. 7. 2.
which I make now unto you.

39. St. Paul had not pleaded citizenship to ensure his personal safety at Philippi. His great object now was to have the opportunity of addressing his countrymen.

40. Having received license from the civil authority, he enters upon his defence to the Jews, standing on some spot where he could be raised out of the way of violence and at the same time be plainly heard. Let us consider a moment the solemn interest of the moment. The great crisis had arrived. On this spot Jeremiah had delivered his warnings, and Christ Himself had addressed the Jews. Each of them had in turn been rejected, and the veil was still lying on their darkened hearts. Was their case hopeless? Let it be remembered that St. Paul had, not long before, written his thoughts and hopes concerning his nation in the Epistle to the Romans (ch. ix—xi.). And no doubt now he was hoping, even against hope, that this last appeal might reach their hearts. He knew that his nation was deeply corrupted and decayed, that it had apostatized from the true faith of Abraham, but his love was unchanged, and hope sprang immortal in his breast. He was still one of them, and the hope of averting a separation would not be suppressed. He thought of their Divine predestination to life, and how they were wilfully casting it away and defeating God's blessed purpose. Wounded both in body and soul, with a heart yearning towards them, with a love passing the love of women, he turned his wistful eyes upon them, and beckoned with his hand. Oh! that he might yet turn their hearts to justice and faith, before the things of God should be hidden from their eyes! His solemnity of manner, probably the intense prophetic earnestness which must have marked his features, awed the clamorous crowd into silence. It grew yet more hushed as his first words showed that he was addressing them in their own tongue (xxii. 2.).

CHAPTER XXII.

1—21. St. Paul's defence to his countrymen.

1—5. He begins by shewing that he is a Jew by birth, born at a distant city it is true, but educated in the holy city, taught by their

THE ACTS, XXII.

A. D. 58. 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 ^b I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city ^c at the feet of ^d Gamaliel, *and* taught ^e according to the perfect manner of the law of the fathers, and ^f was zealous toward God, ^g as ye all are this day.

4 ^h And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and ⁱ all the estate of the elders: ^k from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And ^l it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice

most celebrated rabbi (see on chapter v. 34.), brought up in the most strict obedience to the law. Would any one object that he might be all this, and yet have secretly taken a dislike to his teacher? Not so, he answers, he was as zealous for the God of his fathers as they who hear him. Not only so, but he was such an ardent persecutor of Christians that he became known for it to the High Priest and elders, and was commissioned to carry their persecution to strange cities. The mention of this fact would primarily be intended as a reason why they might listen to him, but there is probably a deeper meaning in it than this. He connects his former acts of persecution with his zeal towards God, and he implies thereby that a like zeal is at the bottom of their violence now (Compare Rom. x. 2.). Even amidst all their rage and hatred and wickedness he discerns that which, properly directed, might be turned to God's glory and service, and a hope burns within him that they like him may yet be converted from the sin of unbelief and ignorance, and become, as he has done, a bright witness to all succeeding generations, of the transforming grace of God (Comp. 1 Tim. i. 13—16.).

6—11. He had stated what he once *was*. Then he could sympathize with them. He was not a stranger to their thoughts and feelings. He had gone all through them himself. Then what had changed him? This was the next point to which he addressed himself.

He was changed *miraculously*. Had he been addressing Athenians, such a statement could have carried no weight. But in his wisdom

THE ACTS, XXII.

saying unto me, Saul, Saul, why persecutest thou me? A. D. 58.

8 And I answered, Who art thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And ^m they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. ^m Dan. 10. 7.
^{ch.} 9. 7.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And ⁿ one Ananias, a devout man according to the law, ^o having a good report of all the ^p Jews which dwelt *there*, ⁿ ch. 9. 17.
^o ch. 10. 22.
^p 1 Tim. 3. 7.

13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. ^q ch. 3. 13.
& 5. 30.
^r ch. 9. 15.
& 26. 16.

14 And he said, ^q The God of our fathers ^r hath chosen thee, that thou shouldest know His will, and ^s see ^t that Just One, and ^u shouldest hear the voice of His mouth. ^s 1 Cor. 9. 1.
& 15. 8.
^t ch. 3. 14.
& 7. 52.
^u 1 Cor. 11. 23.
Gal. 1. 12.

he knew that these hearers had this good trait of character, that they could believe in God's omnipotence. An Athenian was always, even in evil days, susceptible of the beauty of art and science; a Roman always felt the attractive power of Law and Righteousness; a Jew could always believe in the supernatural power of the Most High.

The first step in the change was the appearance of the Lord on the way to Damascus. On this portion see on ix. 3—19.

12—16. The second step in the change was a revelation from the Lord to Ananias. After the persecutor had been stricken down, he had been able to do nothing for himself. The change in his outward position, his baptism and reception into the Church, was not his own doing; it was done by a *Jew* whom the Lord had sent to him. It was a Jew, too, devout according to the law, and in high repute among his brethren at Damascus. And further, he ascribed the conversion and calling of Saul to the God of their fathers.

It will be noticed that the Apostle omits or abridges some points mentioned in ch. ix., because they have no bearing on the present case. That narrative, for example, records the *Act* of Baptism, this the *exhortation* to it.

14. "That Just" (or Righteous) One was one of the Jewish names of Messiah.

- A. D. 53. 15 ^x For thou shalt be His witness unto all men of ^y what thou hast seen and heard.
- ^x ch. 23, 11. 16 And now why tarriest thou? arise, and be baptized, ^z and wash away thy sins, ^a calling on the name of the Lord.
- ^y ch. 4, 20. & 26, 16.
^z ch. 2, 38. Heb. 10, 22.
^a ch. 9, 14. Rom. 10, 13.
^b ch. 9, 26. 2 Cor. 12, 2. 17 And ^b it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
- ^c ver. 14. 18 and ^c saw Him saying unto me, ^d Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.
- ^e ver. 4. ch. 8, 3. ^f Matt. 10, 17. 19 And I said, Lord, ^e they know that I imprisoned and ^f beat in every synagogue them that believed on Thee:
- ^g ch. 7, 58. ^h Luke 11, 43. ch. 8, 1. Rom. 1, 32. 20 ^g and when the blood of Thy martyr Stephen was shed, I also was standing by, and ^h consenting

“Calling on the Name of the Lord.” That is, Christ, invoking it in worship, and so confessing His divinity and sovereignty.

17. The third step was the direct command of the Lord Himself. The Apostle has arrived here at a more delicate and difficult topic. He had described his conversion to the faith of Christ without being interrupted or denounced, and probably was encouraged by this in his hope that the most trying part of his task, namely the history of his mission to the Gentiles, would be received in the same spirit. He approached it as carefully as he had done other topics, with confidence indeed and without shrinking, but with anxiety on their behalf. The mission did not come to him abroad, nor in consequence of any estrangement from the religion of his nation; he was in the Holy Land, even in Jerusalem; nay he was even worshipping in the Temple when it came; so sacred to him still was the Land and the Religion of his fathers. But moreover it was while engaged in the worship of the Temple that the Lord appeared to him. How could a Divine appearance to a Jew worshipping and praying in the Temple of Jerusalem be other than a revelation from the God of Israel? And how could such a Revelation be treated slightly? The use of the word Him (verse 18.) evidently refers to Ananias' prophecy in verse 14., but St. Paul does not mention the name, partly lest they should treat it irreverently, partly because he regards it as a manifestation of Jehovah Himself, and wishes them so to understand it. The voice of Christ told him that he was in a false position in Jerusalem, that his work was not there at all.

19, 20. His meaning, in this remonstrance which he ventures to make to his Lord, is to this effect, “Lord, they *ought* to receive my

19. “*They know.*” Both words are emphatic in Greek, as if saying, “They know, and none know better.”

20. “*Martyr.*” This word is merely the original word in English letters.

It often occurs in this book, but is generally translated “witness” in our version.

“*Consenting.*” The original word is far stronger, ‘Eagerly desiring his death.’

unto his death, and kept the raiment of them that A. D. 58.
slew him.

21 And He said unto me, Depart: ⁱ for I will ⁱ send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, ^k Away with such a fellow from the earth: for it is not fit that ^l he should live.

23 And as they cried out, and cast off their ^k clothes, and threw dust into the air,

24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

“testimony, for they know better than any, how I have been changed, “and might believe if only for that. And it is most fitting that I should “make what reparation I can for my wrong doing in this place, by “publicly confessing it and preaching the truth for which Stephen “died.” All this is still intended to prove to the Jews that from first to last he was under a Divine guidance which gave him his work to do, he did not take it on himself.

21. “Instead of receiving a formal answer to my arguments, I received “a stern and peremptory repetition of the command.”

“Depart” &c. The words derive high dignity and grandeur from the absence of any discussion; and the simplicity with which St. Paul repeats them, so crushing to his self-complacency and ambition, is most touching and beautiful. He might never have confessed it aloud, and it would never have been known to any but himself and God, but from this necessity of showing that his mission rose not out of indifference to Israel, but from an absolute Divine decree.

22—30. The defence interrupted. Fresh violence.

22. The storm immediately broke forth again fiercely as ever, and their conduct sufficiently showed him that his time would have been thrown away upon the Jews. “We were right at first”, they say, “it was “not fit that he should live, he never ought to have been rescued.” Their violent gestures (ver. 23.) show that they were ready to stone him.

24. The speech of St. Paul would not explain the excitement to the Roman, even if he understood Hebrew. Consequently, he could not conceive that such rage could be excited unless he had committed

22. “It is not fit” should be, “it was not fit.” So all the oldest copies have it. See Commentary.

23. “Cried.” Literally “yelled.” “Cast off” is not a correct translation. It is, “violently shook their clothes about,

“tossed them up and down,” in fierce and irrepresible excitement.

“Threw dust,” like wild beasts in a rage. It is said, that these acts are still common in the East, when a crowd is under violent exasperation.

THE ACTS, XXII.

A. D. 58. 25 And as they bound him with thongs, Paul
m ch. 16. 37. said unto the centurion that stood by, ^m Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have ² examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

² Or, *tortured*
him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

some great crime. He, therefore, determined to try his prisoner as a criminal, and resorted to the Roman expedient of putting him "to the question."

25. A terrible word from the Apostle, however, wrought an instant change. It was the mention of his Roman citizenship (See on xvi. 36.). Another case of civil law invoked against fanatic violence.

"That stood by," to see the order carried out. A centurion was always present at such scenes (Comp. St. Matt. xxvii. 54.).

27. Neither centurion nor chief captain appear to have doubted his claim, as false claims were severely punished. The chief captain's interrogations imply rather surprise and curiosity.

28. "With a great sum." The purchase of the right of citizenship was very common in the reign of Claudius. His infamous wife, Messalina, realized large sums by it.

"Free born." His father or some other ancestor had become possessed of the right of citizenship, probably for some service to the state (See on xvi. 36.).

29. There was a special statute of Augustus, that the trial of citizens should *not* begin with torture.

30. The chief captain, it must be remembered, was not yet aware what the charge against St. Paul was. He no doubt thought that he must be a malefactor to have incurred such hatred. He determined therefore to have the case clearly brought out, by placing him on trial before the Sanhedrin. The division of the chapters here is unfortunate. It would have been better if the next chapter had begun with this verse.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him, 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, ^aI have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him ^bto smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and ^ccommandest me to be smitten contrary to the law?

^a ch. 24. 16.
¹ Cor. 4. 4.
² Cor. 1. 12.
 & 4. 2.
² Tim. 1. 3.
 Heb. 13. 18.
^b 1 Kin. 22. 24.
 Jer. 20. 2.
 John 18. 22.
^c Lev. 19. 35.
 Deut. 25. 1, 2.
 John 7. 51.

CHAPTER XXIII.

1—10. St. Paul before the Sanhedrin.

1. "Earnestly beholding." There must be some reason for the historian mentioning this steady gaze. Doubtless it is to express his calmness, courage, and confidence of innocence.

"Men and brethren." The usual form of address to the Sanhedrin was, "Men, brethren and fathers" (Compare xxii. 1.). The change may be intentional, implying that whilst the Apostle recognizes the lawful position of the hierarchy, he sees them in great danger of throwing it away, and losing all the dignity which God has given them.

His defence begins on a different ground from that of his speech in ch. xxii. There he appealed to outward facts, now he appeals to inward conscience. From the *first* he had acted conscientiously (See ch. xxii. 3; 1 Tim. i. 13—15.), but in these latter days, his zeal was accompanied with knowledge. 'My life,' he would say, 'presents a strange contrast indeed, but I have acted with a good conscience throughout. In this point there is no contradiction between past and present.'

2. The "high priest" was enraged at his calm and dauntless bearing, as well as at the assertion of entire conscientiousness in one whom he had already prejudged as a blasphemer; perhaps also at his presuming to open the proceedings. His command was not entirely an unmeaning act of brutal violence, but a symbolical one still known in the East, signifying that the speaker has spoken falsehood.

3. It is possible that St. Paul's retort may show us that "with many bright, we have but one perfect example. However just, it stands in marked contrast with the immovable silence (under the like provocation) of his Divine Master" (*Dr. Vaughan.*). Yet, on the other hand, it seems to me that the words were spoken quietly and without passion. Men who are in a passion do not speak to the point so clearly and sharply as St. Paul does. The words "whited wall" express the opposition between external appearance and internal reality, and when we remember how our Saviour used the same expression at the end of His denunciation of the Pharisees (St. Matt. xxiii. 27.), it will be felt that

THE ACTS, XXIII.

A. D. 53. 4 And they that stood by said, Revilest thou God's high priest?

^d ch. 24. 17. 5 Then said Paul, ^d I wist not, brethren, that he was the high priest: for it is written, ^e **Thou shalt not speak evil of the ruler of thy people.**

^e Eccles. 10. 20.
^f Pet. 2. 10.
Jude 8.

Exodus 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, ^f I am a Pharisee, the son of a Pharisee: ^g of the hope and resurrection of the dead I am called in question.

^f ch. 26. 5.
Phil. 3. 5.
^g ch. 24. 15.
21. & 26. 6.
& 28. 20.

no epithet could have been more awful. It was because he was a whited wall that the Apostle saw that God would strike him. Literally it is 'God *is about to strike thee.*' This was no passion, but a sentence of God's holy wrath and condemnation. The High Priest and the whole hierarchy with him are laden with guilt, and the hour of hideous destruction draws quickly on. This Ananias, as we learn from Josephus, hid himself in an aqueduct at the beginning of the Jewish war, but was dragged forth and killed by some of the *zealots*, perhaps some of those whose passions he was trying to inflame now.

5. St. Paul's answer is somewhat perplexing, and several explanations have been offered. Some suppose St. Paul did not know, owing to the frequent changes which had recently been made in the High Priesthood by the Romans. Others think dimness of sight caused ignorance, while again others explain it, 'I did not *reflect*, as I ought to have done.' But I believe that we are still to regard his attitude as that of a righteous Prophet denouncing wickedness and apostacy. The words are too indignant to be called ironical, but they bear an ambiguous meaning:—'I did not know that he was the High Priest. I see that 'he sits in the High Priest's seat, but his action is that of a tyrant. 'He is a whited wall. All life has fled from him and his order. 'There is but a foul carcase left which the eagles are hastening to 'devour. Had he been such a High Priest as God made by Moses, 'I should have obeyed Moses' command and not thus denounced him.'

3. But the Apostle had already learned that it would not serve his purpose to continue as he had begun. Perceiving that there was a wide division in the Council on the most elementary points of doctrine, he adopted a course which enlisted at least half of them on his side.

The very object of Messiah's coming, in St. Paul's view, was the hope and resurrection of the dead. It was by His Resurrection that He was "declared . . . the Son of God with power" (Rom. i. 4.). And all the Apostle's preaching turned on this fact. See ch. xvii. 18, 31. Accordingly he made his appeal to them, 'There is one bond of 'union left at least, between myself and my former fellows. I am a 'Pharisee, in my love and reverence for the God and religion of my 'fathers. The Pharisees here hold fast to the doctrine of the resur- 'rection, and it is because I see my way to the full revelation of this 'doctrine that I have embraced my present faith.' It seems probable that he intended to work out this idea as his line of defence, but was again interrupted by their discussion.

THE ACTS, XXIII.

7 And when he had so said, there arose a dis- A. D. 58.
sension between the Pharisees and the Sadducees:
and the multitude was divided.

8 ^h For the Sadducees say that there is no resur- h Matt. 22. 23.
Mark 12. 18.
Luke 20. 27.
rection, neither angel, nor spirit: but the Pharisees
confess both.

9 And there arose a great cry: and the scribes
that were of the Pharisees' part arose, and strove,
saying, ⁱ We find no evil in this man: but ^k if a i ch. 25. 25.
& 26. 31.
k ch. 22. 7, 17,
18.
l ch. 5. 31.
spirit or an angel hath spoken to him, ^l let us not
fight against God.

10 And when there arose a great dissension, the
chief captain, fearing lest Paul should have been
pulled in pieces of them, commanded the soldiers
to go down, and to take him by force from among
them, and to bring *him* into the castle.

11 ¶ And ^m the night following the Lord stood m ch. 18. 9.
& 27. 23, 24.
by him, and said, Be of good cheer, Paul: for as
thou hast testified of Me in Jerusalem, so must
thou bear witness also at Rome.

8. "Both." That is, the doctrines of resurrection, and of the ex-
istence of purely spiritual beings.

9. "If a spirit" &c. The speakers allude to his visions recorded
the day before (xxii. 17.). The omission mentioned in the note be-
low makes the sentence more forcible from its abruptness. 'But if an
'angel or spirit did speak to him—.' The sentence is left unfinished,
as much as to say, 'What of that? What can you say against it?'

10. This trial, like the former, ends in confusion and dissension,
and the bewildered Roman takes his prisoner back once more, appa-
rently filled with contempt at their violence. Such is the memorable
issue of that last Sanhedrin before which St. Paul appeared. It is
torn asunder. Its day is over. But may not one see in this division
the foundation of a hope? It is hard to conceive that the discourse
in the last chapter was absolutely without secret good effect, and now
we may hope that those who looked for the Resurrection of the dead
may have returned to ponder again upon the Apostle's words, and may
in the end have been saved, according to the election of grace.

11. A vision of peace.

11. In the midst of this confusion of apologies, violence, and rescues,
a vision of tranquillity cheers the Apostle, his loved Lord standing by
(or over) him, to tell him that though he has failed to convince the

9. "Let us not fight against God." These words are not found in the old manu-
scripts. They appear to have been in-
serted by some one who could not under-
stand the abruptness of the sentence
without them.

THE ACTS, XXIII.

A. D. 58. 12 ¶ And when it was day, ⁿcertain of the Jews banded together, and bound themselves ²under a curse, saying that they would neither eat nor drink till they had killed Paul.

ⁿ ver. 21, 30.
ch. 25. 3.
² Or, with an oath of execration.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand,

Jews even as foretold (xxii. 18.), there is yet blessed work appointed for him to do. He should appear as the Apostle of the Gentiles in the metropolis of the world itself.

12—24. The Jews plot his assassination, but are discovered.

12. Meanwhile the disappointed foe adopts a horrible expedient, even worse than the plot of secret desperadoes. More than forty declare themselves accursed from God (this is the meaning of the Greek) unless they kill him before they eat or drink, and this plot is laid before the Sanhedrin, whose tacit acquiescence gives it a national and religious character (St. John xvi. 2.). They who had once been Priests of God have become even in their own sight a gang of assassins.

15. "Signify." That is, give formal and official notice.

16. "Paul's sister's son." His name is not mentioned, and nothing whatever is known of him further.

"Heard of" &c. Rather 'heard their plot.' That is, heard it propounded to the Chief Priests.

19. "Took him by the hand." A mark of affability and kindness.

THE ACTS, XXIII.

and went *with him* aside privately, and asked *him*, A. D. 53.
What is that thou hast to tell me?

20 And he said, °The Jews have agreed to desire ° ver. 12.
thee that thou wouldest bring down Paul to morrow
into the council, as though they would enquire
somewhat of him more perfectly.

21 But do not thou yield unto them: for there
lie in wait for him of them more than forty men,
which have bound themselves with an oath, that
they will neither eat nor drink till they have
killed him: and now are they ready, looking for
a promise from thee.

22 So the chief captain *then* let the young man
depart, and charged *him*, See thou tell no man that
thou hast shewed these things to me.

23 And he called unto *him* two centurions, say-
ing; Make ready two hundred soldiers to go to
Cæsarea, and horsemen threescore and ten, and
spearmen two hundred, at the third hour of the
night;

24 and provide *them* beasts, that they may set
Paul on, and bring *him* safe unto Felix the
governor.

The chief captain had by this time learned to respect his prisoner and to believe in his innocence. He was evidently aware that the time was a most anxious one, that the whole nation was feverish and restless and ready for the most terrible acts of violence.

22. The prohibition was of course in order that he might have time to send Paul away before the zealots knew that their design was betrayed.

23. "Soldiers." Heavy-armed infantry.

"Cæsarea" was the Roman capital of Judæa. Judæa, since the death of Herod Agrippa (xii. 23.), had become part of the great province of Syria, and was governed by deputies (procurators) of the Syrian pro-consul.

"At the third hour of the night." As soon as night had quite set in.

24. "Felix" was an emancipated slave of the Emperor Claudius. He had been made procurator of Judæa about five years before through the influence of his brother, who was a favourite of the emperor. Felix was cruel, avaricious, and licentious; and Tacitus the historian, in one of his most famous sentences, says that he exercised the power of a king with the spirit of a slave. He was, however, not without energy and ability in his government of Judæa, especially in quelling the zealots, though he employed assassins to murder one of the high priests.

THE ACTS, XXIII.

A. D. 58.

25 ¶ And he wrote a letter after this manner :

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

^p ch. 21, 33,
& 24, 7.

27 ^p This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

^q ch. 22, 30.

28 ^q And when I would have known the cause wherefore they accused him, I brought him forth into their council :

^r ch. 18, 15,
& 25, 19.
^s ch. 26, 31.

29 whom I perceived to be accused ^r of questions of their law, ^s but to have nothing laid to his charge worthy of death or of bonds.

^t ver. 20.

30 And ^t when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and ^u gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

^u ch. 24, 8,
& 25, 6.

31 ¶ Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

25—30. The chief captain's letter to Felix.

26. "Most excellent . . . greeting." Both usual forms of courtesy.

27. Lysias a little deviates from truth by representing that he rescued Paul from the mob on account of his being a Roman, whereas he did not find it out until afterwards. An incidental proof of the genuineness of the letter.

29. He is thus declared innocent by Claudius Lysias, as afterwards by Festus and Agrippa (xxv. 25 ; xxvi. 31.).

31—35. The Apostle leaves Jerusalem for ever.

31. Under this escort St. Paul left Jerusalem. He never came thither again, but she was left to her destiny of being trodden down of the Gentiles. Three years more passed before the Apostle arrived at Rome. In the year following that arrival at Rome, St. James, the Bishop, was murdered at the Passover.

"Antipatris" was about two thirds of the whole journey. The worst of the danger being over now, the heavy-armed soldiery returned, leaving the horsemen to go on in the morning.

27. "Should." Old English for *would*. As it stands the sense might be mistaken for 'ought to have been.'

"An army." Rather, 'the force under my command.'

30. "I sent." The past for the present, exactly as we say in a letter, 'I have written to tell you,' &c.

31. "By night." That is, during the night.

33 who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. A. D. 58.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of ^x Cilicia;

^x ch. 21. 39.

35 ^y I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in ^z Herod's judgment hall.

^y ch. 24. 1, 10. & 25. 16.

^z Matt. 27. 27.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after ^a five days ^b Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

^a ch. 21. 27.
^b ch. 23. 2,
30, 35.
& 25. 2.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

34. "When he understood" &c. Cilicia, like Judæa, was in the Roman province of Syria.

35. "Thine accusers." See ver. 30.

"Judgment hall." In the Greek "prætorium", the residence of the procurator, called "Herod's", after Herod the Great, who built it.

CHAPTER XXIV.

1—9. Tertullus prosecutes him before Felix, on behalf of the Sanhedrin.

1. An "orator." A professional advocate. "Tertullus" is a Latin name, and in all probability he was a Roman, and therefore skilled in the method of pleading before a Roman court. It was the practice for young Romans who intended to become advocates to practise in the provinces for a while before venturing to appear at Rome.

"Informed." Laid charges. We still have the expression 'laid an information.'

2. The overcharged flattery of the orator is in accordance with the rules laid down by the Roman rhetoricians, the first of them being, 'let the exordium be conciliatory and catching.' The speech was certainly delivered in Latin, for so the law required. In the original it is more classical in form than can be expressed in a translation. It has already been noticed that Felix had governed in some respects

2. "Worthy deeds." The best texts read "many reforms."

THE ACTS, XXIV.

- A. D. 58. 3 we accept *it* always, and in all places, most noble Felix, with all thankfulness.
- 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.
- ^c Luke 23. 2. 5 ^c For we have found this man *a* pestilent
 ch. 6. 13. *fellow*, and a mover of sedition among all the Jews
 & 16. 20. throughout the world, and a ringleader of the sect
 & 17. 6. of the Nazarenes :
 & 21. 28. ¹ Pet. 2. 12,
 15.
- ^d ch. 21. 23. 6 ^d who also hath gone about to profane the
 temple : whom we took, and would ^e have judged
 according to our law.
- ^f ch. 21. 33. 7 ^f But the chief captain Lysias came *upon us*,
 and with great violence took *him* away out of our
 hands,
- ^g ch. 23. 30. 8 ^g commanding his accusers to come unto thee :

judiciously ; he had captured a famous robber and sent him to Rome, and had suppressed the rebellion mentioned in xxi. 38, still there was an amount of exaggeration in the orator's praise, equal to falsehood. The great influence of his brother Pallas barely sufficed to screen Felix, when he retired from his government.

5, 6. The exordium being ended with a smooth and empty flourish, Tertullus brings three charges against him ; (1.) he was guilty of sedition, and disloyal to the Roman government : (2.) he was the ringleader of a sect, and a renegade from Judaism ; (3.) he had sought to profane the Temple, and thus affronted a worship which was under the patronage of Rome.

"The Nazarenes." That is, followers of 'the Nazarene', contemptuously so called. This is the only time this word occurs in the plural form in the New Testament, but it was probably the Jewish nickname for the believers, as 'Christian' was the Gentile. The name is chosen, evidently, to express the low origin of Jesus, and to make that a ground of suspicion.

"Hath gone about." (See xxi. 28.) He softens down the charge of desecration to that of the attempt. Either the Jews had discovered their mistake, or were afraid of asserting what they could not prove.

The orator then descends to falsification of facts. "We would have "judged him according to our law", he says, the fact being that they were beating him to death. The violence, according to him, was on the Roman captain's side, whereas he simply interfered to prevent murder.

8. The insinuations against Claudius Lysias had a twofold object, the first, the hope of injuring him ; the second, that which is contained in this verse. 'These are our charges,' they say, 'Claudius 'Lysias, who as we have shown is by no means unfavourably disposed 'to the prisoner, has sent us here to make them.'

3. "Always, and in all places." 'Before
 'thy face and behind thy back.'
 6. "Gone about." "Sought," as in
 xxi. 31.

8. "Of whom." In our version it appears as if this referred to the 'accusers.' But it is singular in Greek, we must therefore understand Claudius Lysias.

by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. A. D. 58.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem^h for to worship.

12 ⁱ And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after ^k the

^h ver. 17.
ch. 21. 26.
ⁱ ch. 25. 8.
& 28. 17.

^k See Amos
8. 14.
ch. 9. 2.

10—21. St. Paul's defence before Felix.

10. The Apostle begins with his reason for counting himself fortunate in his judge. Felix at any rate was well acquainted with the rites and customs of Judaism.

"Many years." About six, an unusual number at a time when officials were changed so frequently.

St. Paul's defence consists of three facts: (1.) He raised no excitement among the people (11—13.); (2.) his communion with Christians did not touch his reverence for the faith of his fathers (14—16.); (3.) so far from his profaning the Temple, he went there with a religious purpose.

11. "You can understand," says the Apostle, 'how long it is since I went up to worship at Jerusalem. You know that it is twelve days since the feast of Pentecost. Twelve days is a short time to account for, five of them I have been here. Now let me account for the other seven, during which, according to them, I have been guilty of sedition, heresy, and sacrilege.'

12. 'As for raising sedition, I have not even publicly disputed (or discoursed); not in the Temple, the synagogues, or the city.'

13. 'These are my negative proofs; they have not any positive proof on the other side, it is impossible.'

This sweeping answer proves that the Apostle had carefully abstained in the Holy City from his usual work of preaching.

14. Having disposed of the charge of *sedition*, he turns to the next, that of making a sect. His form of transition is striking and eloquent in the highest degree. On the first charge he had been indignant,

11. "*Mayest*." That is, 'art able.' The English version here is likely to mislead. The real meaning is, 'I cheerfully speak for myself, because I know that you are able to understand.' On the general argument see above.

A. D. 58. way which they call heresy, so worship I the ¹ God
 1 2 Tim. 1. 3. of my fathers, believing all things which are writ-
 m ch. 26. 22. ten in ^m the law and in the prophets :
 & 28. 23. 15 and ⁿ have hope toward God, which they
 n ch. 23. 6. themselves also allow, ^o that there shall be a resur-
 & 26. 6. 7. rection of the dead, both of the just and unjust.
 & 28. 20. 16 And ^p herein do I exercise myself, to have
 o Dan. 12. 2. always a conscience void of offence toward God, and
 John 5. 28, 29. toward men.
 P ch. 23. 1. 17 Now after many years ^q I came to bring alms
 q ch. 11. 29. to my nation, and offerings.
 30. & 20. 16. Rom. 15. 25. 2 Cor. 8. 4. Gal. 2. 10.

and not without contempt : on the second he begins with acknowledge-
 ment and confession, and pleads with deep pathos and solemnity.
 'I do, it is true, belong to what he calls this sect, but I am not apos-
 tate from Moses ; I worship no new god, but the same God who was
 worshipped by my fathers ; because I believe what is written in the
 Law and the Prophets, I have been brought to believe in Christ.'

15. 'My hope toward God is what it always was, it is the same as
 their own, namely that of a resurrection, with which the hope of a
 Messiah is bound up' (See on xxiii. 6.). St. Paul's answer to the
 second charge therefore is, 'I believe in the same God, the same
 Scripture, the same hope of Messiah that I ever believed in.'

16. "And herein," in my faith and hope towards God, I train myself
 'most strictly to have a conscience free of offence.' The exact parallel
 to this verse is in 1 Cor. ix. 25—27. It is one of the passages which
 correct our common notion, that whatever were the difficulties of the
 Apostles without, they had none within. Their temptations were ours,
 St. Paul's were greater than those of most of us, and it cost him hard
 and bitter labour to resist them. His flesh and his spirit were as
 imperious and wayward as our own, and he had to practise daily mor-
 tifications and self-buffetings to quell them. And he tells us here that he
 was borne up in his struggles by the hope of the resurrection of the dead.

The word "conscience" occurs thirty times in the New Testament,
 twenty-six of them in St. Paul's speeches or writings.

17. He comes to the last charge, that of desecrating the Temple.
 He has already stated one object of his visit to Jerusalem (ver. 11.),
 now he states the other—both show that his object was peaceable
 and religious, and not disorderly. There is no previous mention
 in the Acts of his bringing these alms to Jerusalem, but in Epistles
 written just before this journey, he alludes to them several times, a
 remarkable proof of authenticity and independence (Rom. xv. 25—31 ;
 1 Cor. xvi. 1—4 ; 2 Cor. viii., ix.).

"To my nation." Another evidence that he did not hate or despise
 them.

"Offerings" are sacrifices, apparently, demanded by the Mosaic ritual
 (Compare xxi. 24.).

14. "Heresy." The same word as that translated *sect* in ver. 5. It is very unfortunate that the translators have thus used different words, as it hides from the view of English readers St. Paul's

direct answer to the charge against him. The same Greek word is used in ch. v. 17. and xxvi. 5.

16. "Exercise." The Greek word signifies the training of an athlete.

THE ACTS, XXIV.

18 ^r Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. A. D. 58.
^r ch. 21. 26, 27.
& 26. 21.

19 ^s Who ought to have been here before thee, and object, if they had ought against me. ^s ch. 23. 30.
& 25. 16.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 except it be for this one voice, that I cried standing among them, ^tTouching the resurrection of the dead I am called in question by you this day. ^t ch. 23. 6.
& 28. 20.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When ^uLysias the chief captain shall come down, I will know the uttermost of your matter. ^u ver. 7.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and ^xthat he should forbid none of his acquaintance to minister or come unto him. ^x ch. 27. 3.
& 28. 16.

18. "Whereupon." Rather, 'In which employments.' He gives the finishing blow to their charge in this sentence. 'In these deeds of charity and obedience to the Law the Jews found me, whilst I was undergoing ceremonial purification in the Temple without noise or excitement of any kind. And this, forsooth, they call sacrilege!'

19. 'It is these men who say that they found me, and not Ananias and Tertullus, who ought to be here to accuse me.'

20. 'But I propose an alternative. If it is too late to bring forward these Jews from Asia, who profess to have seen my crimes committed, let us hear from the lips of those elders who *are* here, whether they heard me say any wrong before the Council. Unless, indeed, it is an offence in their eyes to express a hope in a resurrection.'

22. With the words omitted which do not belong (See *Note* below), the sense appears to be this, 'And Felix, *although* he had quite sufficient knowledge that *that way* involved no offence to Judaism, yet put them off, saying', &c.

"When Lysias . . . shall come down." As far as we know, he never did so.

23—27. Conclusion of Felix' dealing with St. Paul.

23. "Liberty." Detention in the house of some trustworthy person, as opposed to confinement in prison. "A centurion" is literally *thé*, one of the two who brought the Apostle. The other doubtless returned to Jerusalem, with the soldiers (ch. xxiii. 23.).

22. The words, "And when he heard these things", are not in the oldest copies, and have in all probability been inserted by some later copist.

"More perfect." Too complete to need evidence or information. See above.

THE ACTS, XXIV.

A. D. 58. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

^v Ex. 23. 8. 26 He hoped also that ^v money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

A. D. 60. 27 But after two years Porcius Festus came into Felix' room: and Felix, ^z willing to shew the Jews a pleasure, left Paul bound.

^z Ex. 23. 2.
ch. 12. 3.
& 25. 9, 14.

24. "When Felix came" &c. Bringing her home, as there is reason to think, for the first time after their marriage. Drusilla was the daughter of Herod Agrippa I. (ch. xii.), and had been married to the king of Emesa. Felix had accomplished her seduction by the aid of a sorcerer, not improbably Simon Magus (See on ch. viii. 9.), and married her. She and their son Agrippa perished in the terrific eruption of Vesuvius which destroyed Pompeii A.D. 79. Being a Jewess she would be naturally curious to hear the famous preacher of the new sect. It was evidently to indulge this curiosity that the present audience took place.

25. The discourse, however, was very different from what they expected. Instead of gratifying curiosity, the Apostle made an awful appeal to their consciences.

"Righteousness" and "temperance" were the very qualities in which Felix fell short, according to Tacitus, who says his distinguishing characteristics were fury and lust. The Apostle therefore urged him, first, to render their dues to all, to fulfil righteously all the duties of life; secondly, to learn to say 'No' to appetite when it passes just limits, to bridle inclination, to curb lust. He shewed him how he was a slave of sin, as all who commit sin are, and that such slavery must end in ruin. For he spoke in the third place of "judgment to come." (See *Note* below.)

26. When they next met, a meaner feeling had taken possession of the Roman governor's soul. The Apostle, he knew, had brought a large sum of money to Jerusalem, Felix hoped that it would be applied to his own liberation.

27. The recall of Felix took place A.D. 60. He was summoned to Rome to answer for his evil deeds, and apparently in order to secure the good will of the Jews at such a moment, he left Paul bound. His

25. "*Temperance*" means in Scripture, not abstinence from drink in particular, but self-restraint, power over the appetites.

"*Trembled*" is a loose and inaccurate translation. The Greek word signifies inward feeling, but not the outward

signs of it. "Getting alarmed" is the exact rendering. "*Convenient*" is also inserted by the translator. "When I have an opportunity" is the proper translation.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cæsar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleureth him to have done nothing worthy of death.*

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 ^a Then the high priest and the chief of the ^{a ver. 15.} Jews informed him against Paul, and besought ^{ch. 24. 1.} him,

3 and desired favour against him, that he would send for him to Jerusalem, ^b laying wait in the way ^{b ch. 23. 12, 15.} to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, ^c if there be any wickedness in him. ^{c ver. 18.} ^{ch. 18. 14.}

last act therefore was one of unrighteousness. Thus he vanishes from our sight. The light had shone upon him, but he had shunned it and chosen darkness. Through the influence of his brother, who had contrived to continue in favour with Nero as he had done with Claudius, he was acquitted. His brother a few years later was put to death by Nero, and perhaps involved Felix in his own ruin.

CHAPTER XXV.

1—12. St. Paul is brought before Festus and appeals to Cæsar.

1. Festus seems to have been a just and amiable man. He was vigorous in his dealing with the Zealots and Assassins who continued to plague the country, but died within two years of his appointment, A.D. 62. His visit to Jerusalem within three days of his entry into Cæsarea, the seat of government, would of course be with the intention of becoming acquainted with the history and religion of the remarkable people he had come to rule.

3. Not content with laying information in a lawful manner, the very highest authorities committed themselves to a scheme of treachery. The frightful depth of unrighteousness to which they had sunk,—surest sign that the days of Israel both as a church and a state were numbered,—is shewn by Josephus as vividly as in these last chapters of the Acts.

2. "Informed." See Note on xxiv. 1.

3. "Laying wait." Literally "preparing an ambush."

4. "Should be kept." Rather, "was being

"kept." "He is quite safe where he is," he means, "and I am going there myself soon, so there is no need for bringing him hither."

A. D. 60. 6 And when he had tarried among them ² more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

² Or, as some copies read, *no more than eight or ten days.*

7 And when he was come, the Jews which came down from Jerusalem stood round about, ^d and laid many and grievous complaints against Paul, which they could not prove.

^d Mark 15. 3.
Luke 23. 2, 10.
ch. 24. 5, 13.

8 While he answered for himself, ^e Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

^e ch. 6. 13.
& 24. 12.
& 28. 17.

9 But Festus, ^f willing to do the Jews a pleasure, answered Paul, and said, ^g Wilt thou go up to Jerusalem, and there be judged of these things before me?

^f ch. 24. 27.
^g ver. 20.

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

^h ver. 25.
ch. 18. 14.
& 23. 29.
& 26. 31.

11 ^h For if I be an offender, or have committed

7. The nature of these complaints may be gathered from St. Paul's answer in the next verse.

9. We had the same expression in xxiv. 27. But there is a wide difference between the two cases. Festus probably regarded his proposal as one of little moment, and therefore, as the Jews wished for it, a cheap way of conciliating them. He was unacquainted with their murderous intent, but on the other hand he knew that he ought to acquit his prisoner, if he only had courage to do justice.

10, 11. The Apostle for the third time asserts his rights as a Roman citizen.

"Cæsar's judgment seat." That is, before his representative, and not before the Jewish tribunal. No case could be made out for removing him out of Roman jurisdiction. The Jews had just failed to make out their charges before Festus; if there was any wrong doing, therefore, it was not against them. He indignantly disclaims a base desire to shun investigation, he does not want to "beg off", but to be dealt with righteously. Then came the dread words, "I appeal unto Cæsar." By this unexpected movement, Festus learned that he had committed himself by a dangerous and unjust proposal. No uprightness of intention or kindness of heart could make the Apostle safe, so long as the case was under his control. It was now put out of his control. He could no longer acquit or condemn.

6. The marginal rendering is a more correct one.

8. "*While he answered*" &c. Literally "he answering", that is, apparently, each charge as it was made, rebutting each one in turn.

"*Cæsar*" was properly the name of a

noble family in Rome. The most illustrious member of it was Julius Cæsar. After his assassination at Rome it was taken by his adopted son Augustus, and from that time it became a royal title. The Emperor at the present time was Nero, the sixth of the Cæsars.

any thing worthy of death, I refuse not to die : but A. D. 60.
if there be none of these things whereof these
accuse me, no man may deliver me unto them. ⁱ I ch. 26. 32.
& 28. 19.
appeal unto Cæsar.

12 Then Festus, when he had conferred with the
council, answered, Hast thou appealed unto Cæsar?
unto Cæsar shalt thou go.

13 ¶ And after certain days king Agrippa and
Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days,
Festus declared Paul's cause unto the king, say-
ing, ^k There is a certain man left in bonds by ^k ch. 24. 27.
Felix :

12. "The council." Not the Jewish council, but his own assessors. The conference was probably not occasioned by any doubt, but by surprise, for the cases where an appeal could be refused were most rare.

The somewhat flippant appearance of Festus' answer is removed, if with the best commentators we translate it, "*Thou hast appealed unto Cæsar*", &c.

By this step St. Paul was able to fulfil the wish, which he had already expressed, to visit Rome and preach there.

13—22. Visit of Herod Agrippa II. and Bernice to Festus. Festus lays St. Paul's case before Agrippa.

13. Herod Agrippa II. was the son of Herod Agrippa the first, whose death is recorded in ch. xii. He was seventeen years old when his father died, and was considered by Claudius too young to succeed to so great a kingdom. He received, however, the title of King, and with it the rule over Chalcis, and the tetrarchies of Philip and Lysanias (St. Luke iii. 1.). He had also the superintendence of the Temple of Jerusalem, the keeping of the sacred vestments, and the nomination of the High Priest. He was a cold-hearted and selfish voluptuary, a zealous Jew, yet disliked by the Jews, because of his friendship with the Romans, and his subsequent siding with the Romans in the final struggle shewed that their suspicions were not ill-founded. The historian seems to omit the relationship of Bernice to Agrippa advisedly. Her previous history is one of sin, she was now suspected, apparently too well, of living a criminal life with Agrippa, who was her own brother. She afterwards became the concubine of Vespasian and his son Titus successively. Agrippa II. lived at Rome for many years after the fall of Jerusalem.

14. "Many days." "The despised Christian prisoner must wait until there was nothing else to be spoken of."

11. "I appeal" &c. No delay or written form was necessary for an appeal. The only act necessary to arrest judgment from a subordinate was the utterance of the word *Appello*.

THE ACTS, XXV.

A. D. 60. 15 ^labout whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him.

¹ ver. 2, 3.

^m ver. 4, 5. 16 ^mTo whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

ⁿ ver. 6. 17 Therefore, when they were come hither, ⁿ without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

^o ch. 18. 15. & 23. 29.

19 ^o but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

² Or, *I was doubtful how to enquire hereof.*

20 And because ²I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

³ Or, *judgment.*

21 But when Paul had appealed to be reserved unto the ³hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

16. Festus seems to have told Agrippa, not what he said, but what he ought to have said.

18. "As I supposed." Festus no doubt expected that he would be accused of leading some of the numerous robber bands of whom we have heard so much.

19. Festus fastens on a single point, and describes it as we should have expected from one who knew nothing of the Jewish Scriptures or Christian Doctrines. "I found", he says, "that they brought certain charges against him about their religion and about a certain man named Jesus, who is dead, but whom Paul affirms to be alive." It does not entirely appear from this whether Festus understood the Apostle to mean that Jesus had not died, or that he had risen from the dead. Probably the ambiguity expresses the confusion in his own mind.

20. He again dissembles his real motive, and puts forward a ground which looks plausible, but which must have occurred to him afterwards.

19. "Superstition." See Note on xvii. 22. Certainly Festus cannot have meant the word in a bad sense here, as it would have been a gross insult to Agrippa who was a Jew himself. "Religion" expresses the meaning more correctly.

20. "I doubted." Literally "was at a

"loss." The margin is again more expressive of his meaning.

21. "Augustus." This word means "venerable", "worthy of reverence", and was given to the Emperors by the Roman senate, in affectation of regarding them with divine honour.

THE ACTS, XXV.

22 Then ^p Agrippa said unto Festus, I would ^{A. D. 60.} also hear the man myself. To morrow, said he, ^p Sec ch. 9. 15. thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom ^q all the multitude of the Jews have ^q ver. 2, 3, 7. dealt with me, both at Jerusalem, and *also* here, crying that he ought ^r not to live any longer. ^r ch. 22. 22.

25 But when I found that ^s he had committed ^s ch. 23. 9, 29. & 26. 31. nothing worthy of death, ^t and that he himself hath ^t ver. 11, 12. appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

23—27. St. Paul brought before Agrippa.

23. Probably Festus had intended all along that Agrippa should hear St. Paul, on the ground which he afterwards states, namely that he wanted something definite to write to the Emperor. Agrippa, on his part, would be glad to wile away an hour or two in listening to a curious story. Bernice too, would display her vanity and pomp, and listen to a story of suffering which she had no concern with, as a means of a little excitement. Their frivolous and heartless show was made on the very spot where a few years before their father was eaten of worms for his pride.

25. Festus omits the reason of St. Paul's appeal to Cæsar, indeed he could not have stated it without condemning himself. The man had been tried, and found innocent, and yet was obliged to appeal, through the Procurator's failing to pronounce judgment. His address is plausible, and the best means that he can see out of his difficulty. He implies that this difficulty comes merely from his ignorance of Jewish usages and doctrines, and that he knows no one who can make the case clear for him so well as Agrippa. The real difficulty was that he had neglected his duty, and found it hard to avoid telling Nero so. He hoped that something might come out before Agrippa.

27. The concluding words express his secret consciousness of his own folly.

THE ACTS, XXVI.

A. D. 60.

CHAPTER XXVI.

2 *Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 which knew me from the beginning, if they

CHAPTER XXVI.

1. St. Paul, on seeing King Agrippa taking the lead, must have remembered the word of the Lord, "He shall bear My Name before 'Gentiles and Kings'" (ix. 15.). The remembrance must have nerved, comforted, and encouraged him. With rapid confidence he at once sees and occupies his position. His stretching forth of the hand (the invariable gesture of the ancient orators) indicates his formal recognition of that position.

2—4. He opens his pleading, as before Festus, with a courteous speech; acknowledging, as he was able to do, the competence of the King to form a judgment on matters of Jewish law, being himself a Jew. He then reasserts his original and persistent attachment to the law of his fathers. In doing so he has a particular object in view. According to Roman Law each province that was added to the great empire had to preserve its ancient religion, the people of it were bound to hold fast to the gods of their fathers. If the Apostle now had deserted the Jewish religion, that would be a grave offence, both morally and legally, in the eyes of these Romans. Pleading, therefore, before the Imperial representatives, St. Paul at once goes to this main question, and shews that he is still zealous for the God of his fathers. Not that this is in the least a personal question. He desires to prove no less a point than this, that the Christian faith does not desire to overthrow society, but that it is within the law and ordinances of the Empire; that whatever changes it sought to make, would be made not by violence, but in conformity with righteousness and obedience to the law. His speech therefore asserts that the constitution of the Church involved no violation of the Imperial Laws.

would testify, that after ^athe most straitest sect of our religion I lived a Pharisee.

6 ^bAnd now I stand and am judged for the hope of ^cthe promise made of God unto our fathers :

7 unto which *promise* ^dour twelve tribes, instantly serving *God* ^eday and night, ^fhope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 ^gI verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 ^hWhich thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority ⁱfrom the chief priests; and when they were put to death, I gave my voice ^jagainst *them*.

11 ^kAnd I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

A. D. 60.
^a ch. 22. 3. & 23. 6. & 24. 15. 21. Phil. 3. 5.
^b ch. 23. 6.
^c Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isai. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. 15. 16. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mic. 7. 20. ch. 13. 32. Rom. 15. 8. Tit. 2. 13.
^d James 1. 1.
^e Gr. *night and day*.
^f Luke 2. 37.
^g 1 Thes. 3. 10. 1 Tim. 5. 5.
^h Phil. 3. 11.
ⁱ John 16. 2.
^j 1 Tim. 1. 13.
^k ch. 8. 3. Gal. 1. 13. k ch. 22. 19.

ⁱ ch. 9. 14, 21. & 22. 5.

6—8. "The real ground of my arrest is, not having left my old religion, but having faithfully adhered to it. God made a promise to our fathers; because I believe in that promise to the whole twelve tribes (See ver. 7.) I stand and am judged. I believe in the Resurrection of Jesus; but I see in it the crowning proof of His Messiahship, and therefore of the fulfilment of the hope of the Jews."

9. "The Name." Person and religion. The words "of Nazareth" imply that he is well aware of the prejudice and does not shrink from facing it.

10. "My voice." See viii. 1. This *may* mean merely that he concurred with what was done. But it may also mean that he gave his *vote*, in which case he must have been a member of the Sanhedrin. This latter view is the more probable.

11. "Punished," by scourging, which was often done in synagogues (See St. Matt. x. 17; xxiii. 34.).

"Compelled them to blaspheme." That is, to curse the name of Christ. The word "compelled" may possibly mean "sought to compel." But it is not unlikely that he succeeded with those whose faith was weak or unreal. Pliny, the governor of Bithynia, writing to the Em-

5. "Straitest." That is, strictest.
 7. "Twelve tribes." In the original this is a single word, a neuter noun denoting a collective body composed of twelve tribes. It is a beautiful expression to denote the whole Jewish Church, the Theocracy. The Church of Israel, as

God founded it in its completeness, as far as it is faithful to its original foundation, has this hope. "The Jews." *The* is not in the original, and the sentence is more forcible without it. "I am accused of Jews—men whose religion rests on this very same hope."

THE ACTS, XXVI.

A. D. 60.

¹ ch. 9. 3.
& 22. 6.

12 ¹ Whereupon as I went to Damascus with authority and commission from the chief priests,

13 at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ^m to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 delivering thee from the people, and *from* the Gentiles, ⁿ unto whom now I send thee,

18 ^o to open their eyes, and ^p to turn *them* from darkness to light, and *from* the power of Satan unto God, ^q that they may receive forgiveness of sins, and ^r inheritance among them which are ^s sanctified by faith that is in Me.

^m ch. 22. 15.

ⁿ ch. 22. 21.

^o Isai. 35. 5.

& 42. 7.

Luke 1. 79.

John 8. 12.

² Cor. 4. 4.

Eph. 1. 18.

¹ Thess. 5. 5.

^p 2 Cor. 6. 14.

Eph. 4. 18.

& 5. 8.

Col. 1. 13.

¹ Pet. 2. 9,

25.

^q Luke 1. 77.

^r Eph. 1. 11.

Col. 1. 12.

^s ch. 20. 32.

peror Trajan forty years after this, says that he required the same thing of the Christians who were brought before him, but that none who really believed in Christ could be induced to do so.

13. On the general narrative see on ix. 3—9. There are a few additions in the present account, *e. g.* “at midday” “in the Hebrew tongue,” “Rise, and stand on thy feet.” Some things are ascribed directly to the Saviour, which in the ixth Chapter are referred to Ananias, because it is not necessary for St. Paul’s purpose to draw any distinction between what was said to him directly and indirectly from the same source.

18. A description of the spiritual moral changes to be wrought by the Gospel upon mankind. Here, as before Felix, the Apostle takes pains to let it be seen that this is no matter of opinions and intellectual persuasions, but of a faith which is to change the whole life and conscience and moral character of man—“faith that is *in Me.*” The object of his preaching was not to be vague and purposeless. Mankind was lying in blindness and darkness, he was to make Christ known to them and give them sight, and thus shew them what deeds are evil and what good (Comp. St. John iii. 19.). And this was to produce certain fruits in them, the hearer as well as the preacher has a work to do—namely, “to turn from darkness to light, and from the power of Satan unto “God.” Turning is the hearer’s work, not the preacher’s,—self-surrender, self-dedication, holiness. And all this is possible, because God

THE ACTS, XXVI.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: A. D. 60.

20 but ^tshewed first unto them of Damascus, and ^tat Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do ^uworks meet for repentance.

21 For these causes ^xthe Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those ^ywhich the prophets and ^zMoses did say should come:

23 ^athat Christ should suffer, and ^bthat He should be the first that should rise from the dead, and ^cshould shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, ^dthou art beside thyself; much learning doth make thee mad.

has a Kingdom into which he invites us, and entering that we are out of Satan's power. This is the work of the present time—there is a result also in the future—an *inheritance among the sanctified*, a secure place among those whom Christ has taken to be his own, who are free from the pollutions of the world, looking up into the face of God.

19. "This is the explanation of the change in me which you see. "It was a heavenly vision which commanded me. How could I disobey it?"

20. "I continue to witness to small and great, indifferent to selfish or worldly considerations, able to do my duty, because I have God's help, to all men alike; and I preach only the doctrines which were foretold in the Prophets, and by Moses the lawgiver himself, for there is perfect harmony between the Law and the Gospel."

24. St. Paul had been speaking to Agrippa, and much that he said must have been unintelligible to the Roman. The loud voice of Festus, therefore, seems to indicate amazement rather than contempt or rudeness. He thought that the intense and earnest study of the Law and the Prophets which the Apostle had been speaking of, had ended in madness.

What is this but the cry of the world to this day? If a man is devout, if he is zealous for the faith, if he strives with all his powers to be blameless in life and spirit, if he gives liberally to missionary work, worldly men see in him an enthusiast, a visionary, or fanatic.

22. "Therefore." This word implies a thought which is not expressed. "The Jews tried to kill me, but God would not suffer it; therefore under his protection I still continue" &c.
 23. "The people." That is, the chosen people, the Jews.

THE ACTS, XXVI.

A. D. 60. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

† 1 Cor. 7. 7. 29 And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

The power of an unseen Lord, thoughts of the world to come, have no power with them.

25. "Soberness." That is, sanity of mind, control over the imagination.

26, 27. The Apostle in proof of his reasonableness, appeals to the King, who was familiar with Judaism, "*he* knows that none of these things are fictions of mine." By "*these things*" he means principally our Saviour's history and the Church's belief, but it may also perhaps include St. Paul's conversion. "Had not Agrippa read the Scriptures from his youth, and did he not believe them?" And real belief was not compatible with rejection of the Messiah.

28. Whatever inward effect this appeal may have produced on Agrippa's mind, and it is not unlikely that it was a keen one though transient, there seems little doubt that this exclamation is one of scorn (See *Note* below.). As if he said, "You are indeed expecting great things—persuading me in a very brief appeal to become one of your sect. Sudden changes may do for you, converted by a sunbeam and a voice, but they will not do for me." It must be remembered that the word Christian was not a word in use with the believers themselves, it was merely a bye-word and name of reproach.

29. St. Paul's answer has few parallels for its pathos and solemnity. "I do not trust to my powers of persuasion, nor seek to hurry you on by my impetuosity. But I trust to my prayers. I would entreat God that whether in short time or long, in whatever time shall seem good to Him, you and all who hear me might become like me, except in these bonds." There is a beautiful mixture of gentleness and remonstrance implied in these last words, a remonstrance against his own unjust confinement, a prayer for their deliverance from a far worse bondage.

So ends this great discourse, and with it the whole series of Apologies which occupies St. Paul's last visit to the Holy Land.

28, 29. The English version here is hardly correct, though it is so beautiful that one hardly likes to disturb it. Literally it is "*in a little*", and must be understood, "in a little time, with a little effort, you are trying to make me a

"Christian." St. Paul takes up the expression, and replies, "*In little and in great* (that is, "altogether," "soon and "late"), *I would pray to God*", &c. For this is the expression in the Greek, "Would pray to God."

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30 And when he had thus spoken, the king rose A. D. 60. up, and the governor, and Bernice, and they that sat with them :

31 and when they were gone aside, they talked between themselves, saying, 'This man doeth nothing worthy of death or of bonds. ch. 23, 9, 29. & 25, 25.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ² if he had not ch. 25, 11. appealed unto Cæsar.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed, 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when ^a it was determined that we should ch. 25, 12, 25. sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^b Aristarchus, a Macedonian of Thessalonica, ch. 19, 29. being with us.

30. It may not be uninteresting to notice that they rise up in order of precedence, a slight touch which implies unconsciously that the writer was an eyewitness of the scene.

32. Thus Festus' hope that Agrippa might find some fault in St. Paul and so justify his own proceedings, fails. Agrippa expresses his opinion that there is no ground for any charge against him. Jew and Gentile alike, where their own interests are not concerned, declare him innocent.

CHAPTER XXVII.

St. Paul sails for Rome, but is shipwrecked.

1. The general determination had been arrived at before: this refers to the precise time and method of the journey. The return to the word "We" implies that St. Luke had rejoined the Apostle. They had, it would seem, been separated since xxi. 17.

"Augustus' band." Several of the legions had this honorary title.

2. "Adramyttium" was a seaport of Mysia. This ship was going there, the intention being to transfer the prisoners on arriving here to some other ship bound to Italy. There seems to have been no direct naval communication between Palestine and Italy. This ship appears to have been engaged in a coasting trade along the Eastern shores of the Mediterranean.

"Aristarchus." A beautiful example of constancy and faithfulness. He had accompanied the Apostle from his native home (See reference), and is afterwards spoken of by St. Paul as his "fellow-labourer" and

THE ACTS, XXVII.

A. D. 60. 3 And the next *day* we touched at Sidon. And
ch. 24. 23.
& 28. 16. Julius ^c courteously entreated Paul, and gave *him*
 liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the
Or, Candy. wind not suffering us, we sailed under ² Crete, over against Salmone;

“fellow-prisoner” (Col. iv. 10; Philem. 24.). The word “one”, which our translators have inserted, is very unfortunate, as suggesting that Aristarchus is not mentioned anywhere else. The long imprisonment of Cæsarea being now ended, and the Apostle removed from the hatred of the Jews, light now begins to shine on him. He is on his way to the city which he has so long desired to visit, and he has already won the goodwill of the Roman officer.

3. Sidon is one of the oldest towns in the world (Gen. x. 19.). It has still five thousand inhabitants. The modern name is Saida.

4. Contrary winds already began to retard them. Ordinarily they would have gone South of Cyprus, but they were forced now to sail between the island and the mainland. The wind was blowing from the westward, but in taking this course they were somewhat sheltered, and there is besides a constant very strong current here from East to West, which would enable them to make way even against unfavourable winds. Everything shews that the ship was managed just as a sailing vessel in this part would be handled now by skilful sailors, and recent investigations have shewn the strict nautical accuracy of this narrative. The *minuteness of this narrative* is somewhat remarkable. There is no Bible record like it. We may suppose that the sacred writer appreciated the deep importance of the voyage—the promise to Abraham was being now fulfilled more widely than ever, the Gospel was being carried to the centre of the heathen world.

5, 6. “Myra” was a large and populous city. This ship was a corn-ship from Alexandria, whence at that time Rome was chiefly supplied with wheat. The vessels engaged in this trade were fully as large as the largest modern merchantships. Titus himself, after the destruction of Jerusalem, sailed home in a similar ship.

7. The wind was still westward or north-westward, and the current in their favour less strong, hence their difficulty increased. The voyage from Myra to Cnidus (a peninsula at the South-east corner of Asia Minor) could be done in a day with a fair wind.

“Scarce,” with difficulty.

“Not suffering us.” That is, to go straight forward; they were there—

3. “To refresh himself.” The Greek is literally “to obtain care,” and may express that his health required it.

8 and, hardly passing it, came unto a place which A. D. 63.
is called The fair havens; nigh whereunto was the
city of Lasea.

9 Now when much time was spent, and when
sailing was now dangerous, ^dbecause the fast was
now already past, Paul admonished *them*, ^dThe fast
was on the
tenth day of
the seventh
month.
Lev. 23. 27,
21.

10 and said unto them, Sirs, I perceive that this
voyage will be with ²hurt and much damage, not
only of the lading and ship, but also of our lives. ²Or, injury.

11 Nevertheless the centurion believed the master
and the owner of the ship, more than those things
which were spoken by Paul.

12 And because the haven was not commodious
to winter in, the more part advised to depart thence
also, if by any means they might attain to Phenice,
and there to winter; *which is* an haven of Crete,
and lieth toward the south west and north west.

13 And when the south wind blew softly, suppos-
ing that they had obtained *their* purpose, loosing
thence, they sailed close by Crete.

14 But not long after there ³arose against it a ³Or, beat.
tempestuous wind, called Euroclydon.

fore obliged to sail by the unusual and less desirable side of Crete
(now Candia), namely the South. Salmone is its eastern head-land.

8. "Hardly." That is, with difficulty.

"The Fair Havens." A harbour which still retains the name.

"Lasea" was long supposed to have entirely disappeared, but its
ruins, still preserving the ancient name, were discovered in 1856.

9—11. They were now so far in safety. But there had been much
time lost, and the winter was coming, a season in those seas of especial
danger. St. Paul therefore exhorted them to stay where they were. To
go on, he said, under such circumstances, would be an imprudence
which might lose the ship and its cargo, if not their lives. This speech
seems to have been one of prudence and foresight, but not of any special
revelation, like that which we have in verse 23. It was natural enough
that Julius should defer to experienced mariners rather than to the
Apostle, whose worth he had not yet fully learned.

12. The harbour Phoenix was discovered at the same time as Lasea.
It is described as the only port on the southern coast of Crete which
affords a shelter from the winds to which it opens, which here never
"blow home", but expend their force before reaching the roadstead.

"Which lieth" &c. An island at the mouth of the harbour makes
two entrances to it.

13, 14. For a while the mariners seemed right and the Apostle

9. "The fast." That is, the day of Atone-
ment, about our first of October. It is
mentioned here, not with any religious
significance, but merely as indicating the
time of year, just as we often speak of
Michaelmas or Christmas.

11. "Master...owner." Pilot, and owner
of the cargo. The centurion seems to

THE ACTS, XXVII.

A. D. 60. 15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat :

17 which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

wrong; after rounding a cape close by, Phœnice was only thirty-four miles to the North-west, and this gentle south wind was what they wanted. But suddenly the wind changed to the north-east and blew a terrific hurricane. It is a remarkable coincidence that modern navigators speak of the sudden change from a gentle south, to a tempestuous north wind, as of continual occurrence in that part of the Mediterranean.

15. "Caught." Seized resistlessly.

"Bear up into." That is, face the wind.

"Let her drive." That is, before the wind. They were now therefore driving to the south-west.

16. "Clauda," now Gozzo.

"We had much work" &c. This boat had been, as usual, towed along astern of the vessel. They now drew it into the ship, for future emergencies, and this, says St. Luke, was very difficult work owing to the storm.

17. They then strengthened the hull of the vessel by tying ropes tightly round and round her underneath, so as to prevent the timbers starting under the beating waves. "Undergirding" apparatus,—*"helps"* as it is called here,—was a part of every ship's provision, as appears from the inventory of the Athenian navy discovered a few years ago. This operation is still not unusual.

"Quicksands" is in Greek a proper name, the *Syrtis*. It was a sandy gulf on the North coast of Africa, near Cyrene, particularly dreaded by sailors. They were now driving right towards it.

"Strake sail." That is, pulled down the headgear, the top-sails, which were only used in fair weather. The great yard, to which they were fastened, was not unusually as long as the vessel.

18—20. The account which follows is a most vivid and graphic description of the terrors of the scene. Whilst the ship was still tossed mercilessly by the hurricane, every timber and cord straining, the sailors

have chartered the vessel for the prisoners, and so, for the time, to have acquired chief command.

12. "Phœnice," more properly Phœnix.

"The more part." The majority of the sailors.

14. "Against it." More correctly "down from it", that is, the island. The wind came down from the mountain ridge, and drove the ship out to sea. *Tempestuous* is in Greek "Typhonic." The word Typhon is still used to denote the hurricanes or whirlwinds, of the Eastern seas.

"Euroclydon." A north-east wind.

16. "Running under." Here is a careful distinction indicative of great accuracy.

"Under" signifies as before to the leeward, but before it is *sailing under*, with a side-wind, here it is *running*, driven right before the wind.

"Come by." Literally "to become masters of."

18. "Lightened the ship." No doubt by throwing out the least valuable part of the cargo.

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19 and the third *day* ^e we cast out with our own hands the tackling of the ship. A. D. 60.
e Jonah 1. 5.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 ^f For there stood by me this night the angel ^f of God, whose I am, and ^g whom I serve,

24 saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. f ch. 23. 11.
g Dan. 6. 16.
Rom. 1. 9.
2 Tim. 1. 3.

25 Wherefore, sirs, be of good cheer: ^h for I believe God, that it shall be even as it was told me. h Luke 1. 45.
Rom. 4. 20,
21.

26 Howbeit ⁱ we must be cast upon a certain island. i 2 Tim. 1. 12.
ch. 28. 1.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about mid-

and passengers were working night and day to prevent leakage, benumbed with cold and wet, and were also oppressed by the continued overclouding of the sky, which prevented the necessary observation of the heavenly bodies. They therefore had no means of learning where they were, and at length gave up all hope.

21—26. Again the Christian prisoner steps forward, to lead, animate, and sustain them. Toil and despair had prevented the thought of regular meals. His reminder of his former unheeded warning is a hint that they may listen to him now. The evil, though it cannot be avoided, can be mitigated, he says. And first let them take this assurance from him,—God has revealed to him by His Angel that there shall be no loss of life.

We have had already proofs of his *prudence* in this chapter, we notice here his *submissive tranquillity* (“whose I am, and whom I serve”); his *love*, which has yearned for the safety of all those about him, and his *faith* (verse 25.).

27. On the fourteenth night. *i. e.* from the time mentioned in verse 17, some sight or sounds indicated land to the practised eyes or ears of the sailors.

19. “*Tackling*.” The spare rigging, and those parts, like the mainsail, which they were not using. | sea. This had not the restricted meaning which it now has, but signified the whole of the central Mediterranean.

27. “*In Adria*.” That is, in the Adriatic | between Sicily and Greece.

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A. D. 60. night the shipmen deemed that they drew near to some country ;

28 and sounded, and found *it* twenty fathoms : and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat : for ^k this is for your health : for ^k there shall not an ^k hair fall from the head of any of you.

35 And when he had thus spoken, he took bread,

29. Now arose the danger of falling among rocks, as the land was unknown to them. Hence their precaution.

30. Before the night ended, another peril threatened. The selfish sailors, with a view of saving their own lives, and leaving the others to their fate, pretended to be letting down the boat for the purpose of carrying out some anchors to steady the bows of the ship as had been done to the stern. St. Paul's keensightedness again came to the rescue, and the boat was cut away.

31—35. His promptitude and goodness had the effect which they usually have in like circumstances. They taught his hearers to respect him,—he was now the one man of authority in the ship. When no danger threatened, he had been treated slightly, but it was not so now. Out on the waste waters, with a quivering plank only between them and death, the sailors were wiser men. He who had shewn himself at peace with the Creator was their guide and mainstay now. His words were words of prudence, calm and cheering,—“the last struggle will be a hard and trying one, their exhausted frames, strangers to “regular meals for so long, are ill prepared to meet it, let them therefore take some food.” And still, as ever, he bears witness to them of His Lord by giving thanks before them all.

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and ¹gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen ^m souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ²taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, ⁿthey ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that

A. D. 60.
¹ Sam. 9. 13.
 Matt. 15. 36.
 Mark 8. 6.
 John 6. 11.
 1 Tim. 4. 3, 4.
^m ch. 2. 41.
 & 7. 14.
 Rom. 13. 1.
 1 Pet. 3. 20.

² Or, *cut the anchors, they left them in the sea, &c.*

ⁿ 2 Cor. 11. 25.

38. "The wheat." That is, the cargo, probably damaged already. It was necessary to lighten the ship by way of preparation for the shock of grounding.

39. "A shore." That is, a beach of sand or shingle, suitable for landing.

40. The Marginal Version is undoubtedly the correct one.

"The rudder bands." That is, ropes by which the rudders had been tied securely whilst the vessel was anchored, and which must now be unfastened, in order that the ship might be steered landwards.

"The mainsail." More correctly the *foresail*.

41. "Where two seas met." That is, a narrow channel separating some small islet from the mainland, and so joining two parts of the sea together. The bow of the ship ran upon a bed of sand, the stern remaining in deeper water. The "bay of St. Paul" on the North-east coast of Malta is the traditional site of the shipwreck, and in every respect it answers the description here given.

42. Another danger menaced St. Paul at the last moment. The soldiers, with a view to saving their credit as safe keepers, proposed to kill the prisoners. This was quite in accordance with Roman discipline.

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A. D. 60. they which could swim should cast *themselves* first *into the sea*, and get to land :

44 and the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, ° that they escaped all safe to land.

° ver. 22.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew ^a that ^a the island was called Melita.

^a ch. 27. 26.

^b 2 And the ^b barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

^b Rom. 1. 14.
¹ Cor. 14. 11.
Col. 3. 11.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

44. "And the rest . . . ship." This clause forms part of the centurion's order, though it hardly appears so in our Version.

The event was not the least of St. Paul's testimonies on behalf of his Lord and King. His prophecy, uttered in his Master's name, had come true to the letter, and God had made him a present of these two hundred and seventy-six lives, in token of His love and care. This was the God whom he preached, God the *Saviour*.

CHAPTER XXVIII.

1—10. St. Paul at Melita.

3—6. The natives saw the Apostle to be a prisoner, and therefore naturally supposed him a criminal; when therefore they saw him mortally attacked, they concluded that his crime was murder. As hastily, on seeing his freedom from harm, they concluded that he was a god. It is even thus with us all, when we endeavour to draw inferences from the accidents of life, or to explain the ways of God further than He has made them known to us. Danger and adversity are no more signs of wickedness than prosperity is of holiness.

1. "*Knew*," discovered, ascertained.

"*Melita*," now Malta.

2. "*Barbarous*." By this word, and *Barbarians* in ver. 4 is not meant savages, but only people who were neither Greeks nor Romans, and who retained their mother tongue. The Melitans were mostly Carthaginians, and spoke the Punic language.

"*The cold*." The North-east wind which, as we have seen, Euroclydon was, would produce this.

3. There are now no venomous reptiles in Malta, owing doubtless to the disappearance of woods since that time. In the present case it seems that the animal had been torpid until aroused by the heat.

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4 And when the barbarians saw the *venomous* A. D. 60.
beast hang on his hand, they said among them-
selves, No doubt this man is a murderer, whom,
though he hath escaped the sea, yet vengeance
suffereth not to live.

5 And he shook off the beast into the fire, and
^e felt no harm. ^e Mark 16. 18.
Luke 10. 19.

6 Howbeit they looked when he should have
swollen, or fallen down dead suddenly: but after
they had looked a great while, and saw no harm
come to him, they changed their minds, and ^d said d ch. 14. 11.
that he was a god.

7 In the same quarters were possessions of the
chief man of the island, whose name was Publius;
who received us, and lodged us three days courte-
ously.

8 And it came to pass, that the father of Publius
lay sick of a fever and of a bloody flux: to whom
Paul entered in, and ^e prayed, and ^f laid his hands ^e James 5.
14, 15.
^f Mark 6. 5.
& 7. 32.
& 16. 18.
Luke 4. 40.
ch. 19. 11, 12.
1 Cor. 12. 9,
28.
^g Matt. 15. 6.
1 Tim. 5. 17.
on him, and healed him.

9 So when this was done, others also, which had
diseases in the island, came, and were healed:

10 who also honoured us with many ^g honours;
and when we departed, they laded *us* with such
things as were necessary. ^g Matt. 15. 6.
1 Tim. 5. 17.

11 ¶ And after three months we departed in a A. D. 61.
ship of Alexandria, which had wintered in the isle,
whose sign was Castor and Pollux.

7—9. St. Paul was able to repay the kindness with rich interest, and thus to fulfil our Saviour's promise in a remarkable manner. See St. Mark xvi. 18. The Christian prisoner is still the friend and deliverer, acting for His unseen Lord.

11—15. The journey to Rome.

11—13. They waited for three months here, till the sailing season was come again, and once more departed in a corn ship of Alexandria. They came by sea to "**Syracuse**" (capital of Sicily) and "**Rhegium**" (now Reggio, on the South-west point of Italy) to "**Puteoli**," seven

7. "*Chief man.*" Roman governor under the Prætor of Sicily. The title "Chief man" has been found on inscriptions as the designation of this same governor. The island had fallen into the Roman power after the Punic wars. "*Us.*" Apparently St. Paul and his companions.

11. "*Whose sign*" &c. The ancient ships bore the carved figure of some tutelary god upon the prow. In the present case, the figure was that of Castor and Pollux, regarded by the heathens as the guardians of navigation. We must take the mention of this here as a graphic reminiscence of an eye-witness.

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A. D. 61. 12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 ¶ And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but ^h Paul was suffered to dwell by himself with a soldier that kept him.

^h ch. 24. 25.
& 27. 3.

miles South-west of Naples, the usual landing place of the Egyptian corn ships. The rest of the journey is by land along the famous Appian road.

14, 15. "Appii Forum" was a market-place, and "The three Taverns" a group of inns on the Appian Way (the great Road from Rome to the South of Italy). The one was thirty, the other forty miles from Rome. At both these resting places the Apostle and his companions were cheered by brethren from the capital, an assurance to him that Christ had servants in the great city, that he would have human sympathy even if persecution awaited him.

16. St. Paul at Rome. Beginning of his work there.

16. The responsibility of the centurion Julius ended with the delivery of his prisoners, as the law commanded, to the captain of the guard, that is, the commander, or prefect, of the Praetorian camp. The famous Praetorian guard was created by Augustus, and ultimately became the most powerful body in the state, controlling even the election of the Emperors. The prefect of the guard at this time was Burrus, the preceptor of Nero. The Apostle, however, was treated with special indulgence, no doubt owing to what Festus, or Julius, had reported concerning him. The "soldier that kept him" was chained to him, and in the Epistles which he wrote in this confinement, there are continual allusions to his bonds (Eph. vi. 20; Phil. i. 13; Col. iv. 3, 18; Philem. 10, &c.). As his guard soldier was no doubt continually changed, he would have an opportunity of speaking the word of salvation to many, and it would seem that God blessed it to the conversion of many (See on Phil. i. 13.). There is no condition of life in which he who loves God cannot find work to do for His sake. Many a minister who has preached words in vain, has preached to effect by his sickness

13. "Fetched a compass." That is, took a zigzag course, or "tacked", as sailors call it, in consequence of an unfavourable wind.

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17 And it came to pass, that after three days A. D. 61.
Paul called the chief of the Jews together: and
when they were come together, he said unto them,
Men *and* brethren, ⁱ though I have committed no-
thing against the people, or customs of our fathers,
yet ^k was I delivered prisoner from Jerusalem into ^k ch. 21. 33.
the hands of the Romans.

18 Who, ^l when they had examined me, would ^l ch. 22. 24.
have let *me* go, because there was no cause of ^l & 24. 10.
death in me. ^l & 25. 8.
^l & 26. 31.

19 But when the Jews spake against *it*, ^m I was ^m ch. 25. 11.
constrained to appeal unto Cæsar; not that I had
ought to accuse my nation of.

20 For this cause therefore have I called for you,
to see *you*, and to speak with *you*: because that
ⁿ for the hope of Israel I am bound with ^o this ⁿ ch. 26. 6, 7.
chain. ^o ch. 26. 29.
^o Eph. 3. 1.
^o & 4. 1.
^o & 6. 20.

21 And they said unto him, We neither received
letters out of Judæa concerning thee, neither any
of the brethren that came shewed or spake any
harm of thee. ² Tim. 1. 16.
² & 2. 9.
² Philem. 10,
13.

and by his death. While each of St. Paul's Epistles has its own special use and value, those of the Roman imprisonment breathe more calm assurance and joy than any.

17—20. No sooner had he settled in his lodging than he addressed himself to his fellow countrymen. After what he had already suffered from Jewish hands their hostility could not harm him, but in his love and zeal for them he was still bent on saving some, still filled with the hope that he might light upon some who would receive Christ's blessing. The Spirit of Christ, as we might say, was reversing Balak's evil thoughts, and saying to him, "Come thou to another place, peradventure thou mayest *ble*ss me them from thence" (Num. xxiii. 27; Rom. ix. 3; x. 1). His defence is based on the same grounds on which he had argued at Jerusalem.

21, 22. They returned a civil-spoken answer, that no apology was needed so far, for that they had heard no evil about him to prejudice them against him. (This has been supposed by some to be an untruthful statement, but as St. Paul left Jerusalem at the close of the navigation season, it is not improbable that he was among the first comers from Jerusalem since the uproar). Thus far they were unprejudiced, but they added that as regards his statement that he was a strict Jew as well as Christian, they were willing to hear him, though they had heard bad accounts of the new party from every quarter.

19. "Not that I had" &c. Literally "not as having".—"I was obliged to appeal," he says, not because I wished to accuse them, but in self-defence. I had
no choice left.
21. "The brethren," that is, of course here, their *Jewish* brethren.

THE ACTS, XXVIII.

A. D. 61. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where ^p it is spoken against.

^p Luke 2. 34.
ch. 24. 5, 14.
^l Pet. 2. 12.
& 4. 14.
^q Luke 24. 27.
ch. 17. 3.
& 19. 8.
^r See on ch.
26. 6, 22.

23 And when they had appointed him a day, there came many to him into *his* lodging; ^a to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, ^r both out of the law of Moses, and *out of* the prophets, from morning till evening.

^s ch. 14. 4.
& 17. 4.
& 19. 9.

24 And ^s some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

^t Jer. 5. 21.
Ezek. 12. 2.
Matt. 13. 14,
15.
Mark 4. 12,
Luke 8. 10.
John 12. 40.
Rom. 11. 8.

26 saying, ^t Go unto this people, and say, **Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:**

27 for the heart of this people is waxed gross,

Here, however, we are met with a difficulty. St. Paul writing to the Roman Christians some years before declared that their faith was spoken of throughout all the world, whereas here the Roman Jews declare their total ignorance of the tenets of the "sect." The explanation probably lies here. At first the Christian believers were regarded as a mere sect of Jews. So it was, as we have seen, in Palestine. But they were soon repudiated and persecuted by the Jews, and many of the Jewish tumults which gave the Romans so much trouble were caused by this opposition. The Christians found themselves regarded as nothing better than a more than ordinarily troublesome Jewish sect, and accordingly separated altogether. Each party went its own way, and each knew little of the doings of the other. St. Paul's Epistle to the Romans was therefore not written to Jewish, but to Gentile Christians.

24. The deep and earnest feeling of this verse might express the whole history of the Gospel, and is a fitting close of the Book which records its proclamation to mankind. Some reject and some believe; those who accept not are too often men whose lives correspond with their unbelief; both practical life and inner opinion are without God. As of old, these men "love darkness rather than light, because their deeds are evil." There are other cases also in which this is *not* the reason of unbelief, cases in which the sceptics are, as far as man can judge, men of high character, honest and pure of life, earnest seekers after truth. These are cases which God can understand, but not we; and while we are commissioned to call on all men everywhere to believe, we are also equally bound not to form hard and uncharitable judgments concerning any. We know that the Judge of all the earth will do right.

25—28. On the quotation from Isaiah, see on St. Matt. xiii. 14, 15.

THE ACTS, XXVIII.

and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. A. D. 61.

Isai. 6. 9.

28 Be it known therefore unto you, that the salvation of God is sent "unto the Gentiles, and *that* they will hear it.

" Matt. 21. 41.
43.
ch. 13. 46, 47.
& 18. 6.
& 22. 21.
& 26. 17, 18.
Rom. 11. 11.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, A. D. 63.

31 ^x preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

^x ch. 4. 31.
Eph. 6. 19.

30. The Apostle's ministry to the Jews was closed. From henceforth he was the Gentile Apostle only. What befel him afterwards we have endeavoured to enquire in the next page, but we are not told here. It does not belong to this book. The subject of the Acts is a history of the planting of the Church among the Jews first, and then the Gentiles, and of its extension by the institution of great centres throughout the world. And having done so, the book ends abruptly. And so must every history of the Church of God, for the Church is still in the midst of her conflict with the powers of darkness and of the evil world. Even as the Sacred History leaves the subject unfinished, so must a history which should be written now; no history of the Church can be finished until all things shall be subdued unto Him who is King of kings, and Lord of lords.

29. This verse is not found in the oldest manuscripts, and therefore we must doubt whether it was written by St. Luke.

NOTE ON SAINT PAUL'S LIFE SUBSEQUENT TO THE ACTS
OF THE APOSTLES, AND ON HIS EPISTLES.

THE dates of the several Epistles of St. Paul, and the place where they were written, are discussed in the Introduction to each one. But the following general view will, it is hoped, prove useful to the reader.

The first writings of the Apostle were the two Epistles to the Thessalonians. They were written at Corinth, twenty-four years after the Ascension of our Blessed Lord, during the visit recorded in Acts xviii. 1—17. The First Epistle was written before the return of Silas and Timothy, the Second soon afterwards.

The First Epistle to the Corinthians was written from Ephesus, in the early part of the year A. D. 57, shortly before leaving Ephesus (Acts xix.). The riot which had occurred there had given him great trouble, which was increased by his anxiety for the state of his loved Corinthian Church. He had sent Titus thither for tidings of it, and on leaving Ephesus came to Troas in the hope of meeting him. But being disappointed, he determined, as he "had no rest in his spirit", to cross into Macedonia, so as to meet him the sooner. On meeting him there,

he immediately wrote the **Second Epistle to the Corinthians**. This visit is mentioned in Acts xx. 1, 2; the reason of it is given in 2 Cor. vii. 5. Soon after the **Epistle to the Galatians** was probably written. St. Paul soon afterwards came to Corinth, where he remained three months (Acts xx. 3.), and during that time wrote to the **Romans**. Then he returned to Miletus, and bade farewell to the elders of Ephesus; after which he went on to Jerusalem, and passed through the events recorded in Acts xxi—xxvi., of which two years' imprisonment at Cæsarea formed part. Then he went to Rome, as is recorded in Acts xxvii. xxviii. At Rome he remained two years, and during that time wrote the **Epistles to the Ephesians, Colossians, and to Philemon**. Towards the end also he wrote to the **Philippians**. This, the most joyous and thankful of his writings, was his farewell to the Gentile world. He was now "Paul the aged", and the end of his course was coming into sight.

The Sacred History leaves him here. But we know that he purposed to journey into Spain, and one of the earliest of the Christian writers, St. Clement of Rome, says that he journeyed into the "land of the West." There is no part of his life in which we can place such a journey except we put it after his liberation from the Roman imprisonment. This journey ended, he returned, apparently, to Italy. And now he turned his thoughts once more to his countrymen according to the flesh, and wrote his **Epistle to the Hebrews**, as his last farewell to them. This was in A. D. 64. On the 19th of July, in that year, a terrific fire broke out at Rome which lasted for seven days, and destroyed the greater portion of the city. The Emperor Nero was suspected, perhaps unfairly, of having caused this fire, and endeavoured to remove this suspicion by throwing the blame on the Christians. This was the first persecution of the Christian Church by the Roman government. It does not seem, however, to have extended beyond Rome, and as St. Paul had left the city, his liberty was not now interfered with. Bishop Wordsworth supposes that he went to Jerusalem with Timothy¹, leaving Titus as Bishop of Crete; that he afterwards visited Colosse and Macedonia, leaving Timothy as Bishop of Ephesus. The evidence which is adduced for these opinions is quite convincing. In

¹ Greek Test. vol. iii. p. 418.

NOTE ON ST. PAUL'S EPISTLES.

Macedonia, apparently, he wrote the **Epistle to Titus** and the **First Epistle to Timothy**.

The Apostle wintered at Nicopolis, then visited Corinth, and left Erastus in charge of the Church there; then came to Miletus, where he left Trophimus sick (2 Tim. iv. 20.). We learn nothing more of him until we find him a prisoner at Rome. The circumstances are untold, but two learned divines of our Church², writing independently, have arrived at the same conclusion. The parting with Timothy at Miletus was evidently made under some peculiar circumstances of distress (2 Tim. i. 4.). The commentators just referred to suppose that the Apostle, who it must be remembered was bitterly hated by the idolaters of Ephesus (Acts xix.), was accused by them to the Roman authorities just at the time of Nero's persecution, that he was thereupon apprehended and carried a prisoner to Rome. There he wrote the **Second Epistle to Timothy**, and shortly after died the martyr's death. Further information on these points will be given in the *Introductions* and *Notes* to the several Epistles.

² Bishop Wordsworth and Rev. T. R. Birks.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

INTRODUCTION.

THE Epistle to the Romans was written from Corinth at the conclusion of St. Paul's second visit to that city, when he was on the point of returning to Jerusalem to carry alms, collected in Macedonia and Achaia, to the poor Christians of that place (Rom. xv. 25; Acts xx. 3.). It was written at the Apostle's dictation by the hand of Tertius (xvi. 22.), and sent by Phœbe, a deaconess of Cenchrea (xvi. 1.).

It was probably written in the spring of A.D. 58.

St. Paul had never visited Rome when he wrote it. It is not known how the Romans first received the Gospel. At the time when this Epistle was written, there were many Christians in Rome, and their Christian faith and knowledge were highly commended.

The main subject of it is the relation of Law (whether the Jewish Law or any other) and Gospel to one another. The Apostle shews that Law has only power to condemn, since it requires perfect obedience, which man is unable to render. The Gospel, requiring Faith, has power to save.

All mankind alike are guilty before God; all therefore need the Gospel.

The Jewish Law was designed to prepare for the Gospel, not to be itself the way of salvation. The Jews, not accepting the Gospel, are cut off; and their rejection is by God's mercy made to be the means of bringing in the Gentiles. Yet a remnant of them believe, and a conversion of the whole nation may be hoped for.

The Epistle concludes with exhortations to holy living, and various salutations.

The Collect for the Conversion of Saint Paul.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

A. D. 58.

- ^a Acts 22. 21. ¹ Paul commendeth his calling to the Romans, ⁹ and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.
- ¹ Cor. 1. 1. Gal. 1. 1. ¹ Tim. 1. 11. & 2. 7. ² Tim. 1. 11. ^b Acts 9. 15. & 13. 2. Gal. 1. 15. ^c See on Acts 26. 6. Titus 1. 2. ^d ch. 3. 21. & 16. 26. Gal. 3. 8. ^e Matt. 1. 6, 16. Luke 1. 32. Acts 2. 30. ² Tim. 2. 8. ^f John 1. 14. Gal. 4. 4. ² Gr. determined. ^g Acts 13. 33. ^h Hebr. 9. 14. ⁱ ch. 12. 3. & 15. 15. ¹ Cor. 15. 10. Gal. 1. 15. & 2. 9. Eph. 3. 8. ³ Or, to the obedience of faith. ^k Acts 6. 7. ¹ Acts 9. 15.
- P**AUL, a servant of Jesus Christ, ^a called to be an apostle, ^b separated unto the gospel of God, ² (^c which He had promised afore ^d by His prophets in the holy scriptures, ³ concerning His Son Jesus Christ our Lord, ^e which was ^f made of the seed of David according to the flesh; ⁴ and ^{2g} declared to be the Son of God with power, according ^h to the Spirit of holiness, by the resurrection from the dead: ⁵ by Whom ⁱ we have received grace and apostleship, ³ for ^k obedience to the faith among all nations, ¹ for His name:

CHAPTER I.

1—15. Introductory.

1. "Paul, a servant." The Apostle begins the Epistle by declaring his position in the Church of Christ. Like all other members of the Body, he is a servant of Jesus Christ, but unlike them he has received a call of God to be one of the Apostles, and has been set apart (not only by a selection dating from his birth, ver. 1, Gal. i. 1.), but by an express 'separation' or consecration under the order of the Holy Ghost (ver. 1, Acts xiii. 2.) to preach the Gospel of God.

2. "Which He had promised." From the 2nd verse to the 7th is a parenthesis, inserted in the midst of the salutation—"the very 'same Gospel which He promised through His prophets in holy writings.' Observe how St. Paul keeps in mind that the Jews are his antagonists in this Epistle, and begins by alleging on behalf of the doctrine of Christ, their own sacred Scriptures.

3. "Which was made." Who was born of the seed of David, according to human descent, being through His mother truly Man, and a Son of David; and was also decisively, and with great power, proclaimed to be SON OF GOD according to the Spirit of Holiness which was in Him without measure (St. John iii. 34.), by His having risen from the dead, it being impossible that He should be holden by the bonds of death (Acts ii. 24.).

5. "By Whom we have received." 'Through whom', that is, 'through Christ, we (I and the other apostles), received, by definite 'commission (Acts xiii. 2, 3.), grace and apostolic authority, for the 'purpose of bringing all nations to His faith, and to the obedience 'which comes of faith, for the glorifying of His Name.'

ROMANS, I.

- 6 among whom are ye also the called of Jesus Christ :)
- 7 to all that be in Rome, beloved of God, ^m called to be saints : ⁿ Grace to you and peace from God our Father, and the Lord Jesus Christ.
- 8 First, ^o I thank my God through Jesus Christ for you all, that ^p your faith is spoken of throughout the whole world.
- 9 For ^q God is my witness, ^r Whom I serve ² with my spirit in the gospel of His Son, that ^s without ceasing I make mention of you always in my prayers ;
- 10 ^t making request, if by any means now at length I might have a prosperous journey ^u by the will of God to come unto you.
- 11 For I long to see you, that ^x I may impart unto you some spiritual gift, to the end ye may be established ;
- 12 that is, that I may be comforted together ^y with you by ^z the mutual faith both of you and me.

A. D. 58.
^m ch. 9. 24.
¹ Cor. 1. 2.
¹ Thes. 4. 7.
ⁿ ¹ Cor. 1. 3.
² Cor. 1. 2.
Gal. 1. 3.
^o ¹ Cor. 1. 4.
Phil. 1. 3.
Col. 1. 3. 4.
¹ Thes. 1. 2.
Philem. 4.
^p ch. 16. 19.
¹ Thes. 1. 8.
^q ch. 9. 1.
² Cor. 1. 23.
Phil. 1. 8.
¹ Thes. 2. 5.
^r Acts 27. 23.
² Tim. 1. 3.
² Or, *in my spirit*, John 4. 23, 24.
Phil. 3. 3.
^s ¹ Thes. 3. 10.
^t ch. 15. 23, 32. ¹ Thes. 3. 10.
^u James 4. 15.
^x ch. 15. 29.
^z Or, *in you*.
^y Titus 1. 4.
² Pet. 1. 1.

6. "Among whom." 'And ye are some of them to whom I have thus been sent, being, as ye are, men called by Christ.' The Epistle is addressed to Christians, the majority of whom it is probable had been Jews.

7. "To all that be." Here the salutation, broken off at verse 2, is resumed: 'To all (the Christian people) in Rome, men beloved of God, called, holy.' Observe that all the Christian people are said to be 'holy' or 'saints.' This does not mean that they are all personally good, but that they have been, by becoming Christians, made a separate and holy people (2 Tim. i. 9.). Their condition is an holy one, and they are bound to be holy in accordance with it, and by means of the helps to holiness which it offers.

"Grace to you." The regular salutation of all St. Paul's letters. Observe how the Lord Jesus Christ is always put on an equality with God the Father.

8. "For you all." That is, collectively, for the Church which is in Rome, because its faith is praised on every side of the Christian world; wherever I go, I hear of the faith of the Roman Christians.

10. "I might have a prosperous journey." St. Paul had never been to Rome at the time of writing this Epistle, but he assures the Christians that he unceasingly prays to be allowed by the will of God to come to them, for the purpose of imparting some spiritual gift to them (such as instruction, comfort, apostolic ordinations, and the like) for the confirmation and support of their faith and obedience.

12. "That is, that I may be comforted." Observe the great tenderness and delicacy of the Apostle. He does not speak as if the whole

A. D. 58. 13 Now I would not have you ignorant, brethren,
z ch. 15. 23. that ^z oftentimes I purposed to come unto you, (but
a See Acts 16. 7. ^a was let hitherto,) that I might have some ^b fruit
1 Thes. 2. 18. ² among you also, even as among other Gentiles.
b Phil. 4. 17. 14 ^c I am debtor both to the Greeks, and to the
2 Or. in you. Barbarians; both to the wise, and to the unwise.
c 1 Cor. 9. 16. 15 So, as much as in me is, I am ready to preach
d Ps. 40. 9. 10. the gospel to you that are at Rome also.
Mark 8. 38.
2 Tim. 1. 8. 16 ¶ For ^d I am not ashamed of the gospel of
e 1 Cor. 1. 18. Christ: for ^e it is the power of God unto salvation
& 15. 2. to every one that believeth; ^f to the Jew first, and
f Luke 2. 30, also to the Greek.
31. 32.
& 24. 47.
Acts 3. 26.
& 13. 26, 46.
ch. 2. 9.
g ch. 3. 21. 17 For ^g therein is the righteousness of God re-
h John 3. 36. vealed from faith to faith: as it is written, ^h **The**
Gal. 3. 11. **just shall live by faith.**
Phil. 3. 9.
Heb. 10. 38. Hab. 2. 4.

benefit of his coming was to be theirs. He too, a faithful teacher, looks to be strengthened and helped by the faith and steadfastness of his disciples.

14. "I am debtor." 'An obligation is upon me, yea, woe is unto me if I preach not the Gospel.' This obligation may also be regarded more strictly as a debt: for St. Paul spake with tongues more than "they all", and this debt he could only pay by using his gift to the utmost of his power in preaching.

15. "So, as much as in me is." 'My own will is subject to the will and permission of God: but when that allows, and the hindrances which Satan hath hitherto interposed are removed (Comp. 1 Thess. ii. 18.), I am still earnestly bent on coming to Rome to help you too by instruction and apostolic encouragement to bring forth more fruit of faith and good works.'

16—32, and Chapter ii. 1—29. All the world, Heathen and Jewish, are under condemnation before God.

16. "For I am not ashamed." 'Even in Rome, great and powerful as it is, I am not ashamed to preach the Gospel; for the Gospel is still greater and more powerful, being the very instrument whereby God will convey eternal salvation to every believer, whether he be Jew (to whom the offer is first made) or Gentile.'

17. "For therein is the righteousness." 'For in the Gospel which I preach, God has revealed the method whereby He offers to make sinful men righteous in His sight, and this method is Faith. Faith begins it, and Faith perfects it. Faith is the root, and Faith is the fruit. It is altogether to be won by Faith, trusting from first to last in the merits of Christ the sole Redeemer of mankind. And this great power of Faith was foretold many years ago by the prophetic words of Habakkuk (Comp. Hab. ii. 4.), who said, speaking in anticipation of the Gospel, "The just man shall live by faith", or, as the words may equally be rendered, "The man by faith just, shall live."'

ROMANS, I.

18 ⁱ For the wrath of God is revealed from heaven A. D. 58.
 against all ungodliness and unrighteousness of men, ⁱ Acts 17, 30.
 who hold the truth in unrighteousness; Eph. 5. 6.
 Col. 3. 6.

19 because ^k that which may be known of God ^k Acts 14. 17.
 is manifest ² in them; for ¹ God hath shewed *it* ² Or, to them.
 unto them. 1 John 1. 9.

20 For ^m the invisible things of Him from the ^m Ps. 19. 1, &c.
 creation of the world are clearly seen, being under- Acts 14. 17.
 & 17. 27.
 stood by the things that are made, *even* His eter-
 nal power and Godhead; ³ so that they are with- ³ Or, that
 out excuse: they may be.

21 because that, when they knew God, they glo-
 rified *Him* not as God, neither were thankful; but
 became vain in their imaginations, and their ⁿ 2 Kin. 17.
 foolish heart was darkened. 15.
 Jer. 2. 5.
 Eph. 4. 17,
 18.

22 ^o Professing themselves to be wise, they be-
 came fools, o Jer. 10. 14.

18. "For the wrath of God." This revelation of the method by which God offers to make all men righteous, is necessitated by the revelation of His wrath against all sinners. The two revelations are parallel to one another. All have sinned, and the method of righteousness is freely offered to all.

"Who hold the truth in unrighteousness." Men who by an unholly will and sinful habits of living hold down, and, as it were, imprison the truth which they possess, and prevent its producing its own proper fruits. The Apostle, who is proving that all men are sinners, and as such fall under the condemnation of the wrath of God, first treats of the case of the Gentiles. He afterwards proceeds to that of the Jews.

19. "Because that which may be known." 'Some truth, I say, the Gentiles did possess; for God plainly shewed to them, by the visible works of nature, His own invisible Being, His eternal Power and Godhead. The knowledge of God being then thus plainly given to them, they are without excuse for not having lived according to it, nor rendering Him the glory and service which were due to Him from them.'

21. "But became vain in their imaginations." Instead of worshipping and giving thanks to the most High God, whom they had no means of knowing, they, out of the wickedness of their hearts, imagined all sorts of false gods. They professed to be very wise in their philosophy, but their wisdom all turned to folly, for they represented the glory of the incorruptible God by means of images made of wood, not only to corruptible men, but actually to birds, and beasts, and reptiles; as in Assyria to eagles, and in Egypt to oxen and crocodiles.

18. "Hold." The original word sometimes means "hold fast" (1 Thes. v. 21.), "keep" (St. Luke viii. 15.); sometimes "stay" (St. Luke iv. 42.), or "with-
 | "hold" (1 Thes. v. 21.). Here it is used
 | in the latter sense, "hold down", or
 | "keep back."

ROMANS, I.

A. D. 58. 23 and changed the glory of the uncorruptible
p Deut. 4. 16, &c. ^p God into an image made like to corruptible man,
Ps. 106. 20. and to birds, and fourfooted beasts, and creeping
Is. 40. 18, 25. things.
Jer. 2. 11. 24 ^q Wherefore God also gave them up to un-
Ezek. 8. 10. cleanness through the lusts of their own hearts, ^r to
Acts 17. 29. dishonour their own bodies ^s between themselves :
q Ps. 81. 12. 25 who changed ^t the truth of God ^u into a lie,
Acts 7. 42. and worshipped and served the creature ² more than
Eph. 4. 18. the Creator, Who is blessed for ever. Amen.
19. 2 Thes. 26 For this cause God gave them up unto ^x vile
2. 11, 12. affections : for even their women did change the
r 1 Cor. 6. 18. natural use into that which is against nature :
1 Thes. 4. 4. 27 and likewise also the men, leaving the natural
1 Pet. 4. 3. use of the woman, burned in their lust one toward
s Lev. 18. 22. another ; men with men working that which is un-
t 1 Thes. 1. 9. seemly, and receiving in themselves that recom-
1 John 5. 20. pense of their error which was meet.
u Isai. 44. 20. 28 And even as they did not like ³ to retain God
Jer. 10. 14. in *their* knowledge, God gave them over to ⁴ a re-
& 13. 25. probate mind, to do those things ^v which are not
Amos 2. 4. convenient ;
2 Or, rather. 29 being filled with all unrighteousness, fornication,
x Lev. 18. 22, wickedness, covetousness, maliciousness ; full of
23. envy, murder, debate, deceit, malignity ; whisperers,
Eph. 5. 12. 30 backbiters, haters of God, despiteful, proud,
Jude 10. boasters, inventors of evil things, disobedient to
3 Or, to ac- 31 without understanding, covenantbreakers, ⁵ with-
knowledge. out natural affection, implacable, unmerciful :
4 Or, a mind 32 who ^z knowing the judgment of God, that they
void of
judgment.
5 Or, unso-
ciable.
z ch. 2. 2.

24. "Wherefore God also gave them up." As a punishment for their neglect of God and worshipping of idols, God gave them up to all sorts of foul and unnatural lusts.

27. "And receiving in themselves." Incurring the just wrath and indignation of God for the terrible corruption of morals into which they continually fell more and more deeply.

28. "And even as they did not like." God requited them according to their sin. They did not approve of keeping up the knowledge of God, and so God allowed them to fall into a state of mind of which He wholly disapproved ; so that they committed all sorts of sins. Then follows a long catalogue of the chief sins of the Heathen world, which is amply justified by the writings of Heathen authors themselves.

32. "Who knowing the judgment of God." For, although by

ROMANS, II.

which commit such things ^aare worthy of death, A. D. 58.
not only do the same, but ^{2 b}have pleasure in them a ch. 6, 21.
that do them. ² Or, consent
with them.
b Ps. 50, 18.
Hosea 7. 3.

CHAPTER II.

¹ *They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.*

THEREFORE thou art ^ainexcusable, O man, a ch. 1. 20.
Thosoever thou art that judgest: ^bfor wherein b 2 Sam. 12.
5, 6, 7.
Matt. 7. 1, 2.
John 8. 9.
thou judgest another, thou condemnest thyself; for
thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, c ch. 9, 23.
Eph. 1, 7.
& 2, 4, 7.
that thou shalt escape the judgment of God?

4 Or despisest thou ^cthe riches of His goodness and ^dforbearance and ^elongsuffering; ^fnot knowing d ch. 3, 25.
e Ex. 34, 6.
f Isai. 30, 18.
2 Pet. 3, 9,
15.
that the goodness of God leadeth thee to repentance?

the natural light of their conscience they knew that God forbade and disapproved of such things, they not only were in the habit of practising them, but took delight in their being practised by others; they liked to hear and read and write about them, and in every way stimulate others to practise them.

CHAPTER II.

1. "Therefore thou art inexcusable." Having in the first chapter shewn the guilt of the heathen world, the Apostle now turns to the Jews. They were in the habit of condemning the heathens as sinners, and therefore they are addressed as '*judging.*' Observe with what cautious gentleness the Apostle begins his address to them: "O man, whosoever thou art that judgest." He puts it in this general way that he may not seem to be attacking them particularly. They come under the general designation of persons who judge their neighbours. And the condemnation of such persons is owing to this; that while they condemn others for sins, they commit the like themselves.

2. "But we are sure." And we, who are Jews and have the sacred Scriptures, know well that the condemnation of God righteously and impartially comes upon those who commit such things.

3. "And thinkest thou." How canst thou suppose, while thou seest clearly enough to condemn others, that thou, doing the same things, shalt escape the condemnation of God? or is it that thou despisest God's threats because the execution of them seems to be so long delayed, not knowing that this very delay is intended, in the merciful longsuffering of God, to win thee to repentance?

ROMANS, II.

- A. D. 58. 5 But after thy hardness and impenitent heart
g Deut. 32. 34. James 5. 3. ^g treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- h Job 34. 11. Ps. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. & 22. 12. i Job 24. 13. ch. 1. 18. 2 Thes. 1. 8. 6 ^h who will render to every man according to his deeds:
- 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. & 22. 12. i Job 24. 13. ch. 1. 18. 2 Thes. 1. 8. 8 but unto them that are contentious, and ⁱ do not obey the truth, but obey unrighteousness, indignation and wrath,
- k Amos 3. 2. Luke 12. 47, 48. 1 Pet. 4. 17. 2 Gr. Greek. 11 Pet. 1. 7. 3 Gr. Greek. m Deu. 10. 17. 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. n Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7. 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew ^k first, and also of the ² Gentile;
- 1 Pet. 4. 17. 2 Gr. Greek. 11 Pet. 1. 7. 3 Gr. Greek. m Deu. 10. 17. 2 Chr. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. n Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7. 10 ¹ but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ³ Gentile:
- 1 Pet. 1. 17. n Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7. 11 for ^m there is no respect of persons with God.
- 1 Pet. 1. 17. n Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- 1 Pet. 1. 17. n Matt. 7. 21. James 1. 22, 23, 25. 1 John 3. 7. 13 (for ⁿ not the hearers of the law *are* just before God, but the doers of the law shall be justified.

5. "But after thy hardness." Thus, because of thy hardness and impenitency of heart thou art laying up a store of God's wrath, which will terribly fall upon thee when the time of longsuffering is over, and the day of wrath is come.

"And revelation." For the day of righteous judgment will certainly come at last, when God will repay men according to their deeds; and that, with the most perfect impartiality, whether they be Jews or Gentiles.

9. "To the Jew first." The Jews are God's first chosen servants, and their knowledge of His will is greater than that of the Gentiles. Their condemnation will also be first, and chiefest if they are sinful and impenitent: for the servant who knew his Lord's will and did not do it will be beaten with many stripes. So also will his reward be first and chiefest if he repents and obeys.

11. "For there is no respect." God is entirely impartial. Men will be judged according to their opportunities and means of knowing His will. Those who sin without knowing the commandments of the Law, will not be judged by the commandments of the Law, but by such law as they have. Those who sin, knowing those commandments, will be judged by them. It is not by possessing the Law, or by hearing and knowing it that men will be justified, but by doing it.

ROMANS, II.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 which shew the work of the law written in their hearts, ²their conscience also bearing witness, and *their* thoughts ³the mean while accusing or else excusing one another ;)

16 °in the day when God shall judge the secrets of men ^pby Jesus Christ ^qaccording to my gospel.

17 Behold, ^rthou art called a Jew, and ^srestest in the law, ^tand makest thy boast of God,

18 and ^uknowest *His* will, and ^{4x}approvest the things that are more excellent, being instructed out of the law ;

19 and ^yart confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 an instructor of the foolish, a teacher of babes, ^zwhich hast the form of knowledge and of the truth in the law.

^x Phil. 1. 10. ^y Matt. 15. 14. & 23. 16, 17, 19, 24. John 9. 34, 40, 41. ^z ch. 6. 17. 2 Tim. 1. 13. & 3. 5.

A. D. 58.

² Or, *the conscience witnessing with them.*

³ Or, *between themselves*

^o Eccl. 12. 14.

Matt. 25. 31.

John 12. 48.

ch. 3. 6.

1 Cor. 4. 5.

Rev. 20. 12.

^p John 5. 22.

Acts 10. 42.

& 17. 31.

² Tim. 4. 1. 8.

1 Pet. 4. 5.

^q ch. 16. 25.

1 Tim. 1. 11.

² Tim. 2. 8.

^r Matt. 3. 9.

John 8. 33.

ch. 9. 6. 7.

² Cor. 11. 22.

^s Mic. 3. 11.

ch. 9. 4.

^t Isai. 45. 25.

& 48. 2.

John 8. 41.

^u Dent. 4. 8.

Ps. 147. 19,

20.

⁴ Or, *triest the things that differ.*

14. "For when the Gentiles." For whenever any Gentile people, such, I mean, as have not the Law, do by the light of natural conscience the works which the Law commands, they are a law to themselves; inasmuch as they shew that the works of the Law are enjoined upon them by their own consciences while they reason and reflect within themselves, and their thoughts condemn or acquit them according as they act ill or well.

16. "In the day." This verse is to be connected with verse 10, the intermediate verses being parenthetical.

"According to my gospel." That is, according to the Gospel which I am commissioned to teach.

17. "Behold, thou art called a Jew." St. Paul's argument seems to be this. He no longer speaks to the Jews in a general way, as 'men that judge one another', but addressing a single Jew, more openly and plainly: 'But if thou delightest to call thyself a Jew, one of God's own people, a true Israelite and restest securely in the possession of the Law, and understandest the will of God and art able to teach it to others, how is it that thou dost not teach thyself?'

18. "Approvest the things that are more excellent." Art skilful in discerning the differences of things, and in distinguishing what is good and what is better.

20. "Which hast the form of knowledge." Being possessed of the very outline, and exact shape of perfect knowledge.

17. This verse should rather, with the best manuscripts, be read thus: 'But if thou art called a Jew.'

ROMANS, II.

A. D. 58. 21 ^a Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

^a Ps. 50. 16, &c. Matt. 23. 3, &c. 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ^b dost thou commit sacrilege?

^b Mal. 3. 8. 23 Thou that ^c makest thy boast of the law, through breaking the law dishonourest thou God?

^c ver. 17. 24 For the name of God is blasphemed among the Gentiles through you, as it is ^d written.

^d 2 Sam. 12. 14. 25 ^e For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

^e Gal. 5. 3. 26 Therefore ^f if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

^f Acts 10. 34, 35. 27 And shall not uncircumcision which is by nature, if it fulfil the law, ^g judge thee, who by the letter and circumcision dost transgress the law?

^g Matt. 12. 41, 42. ^h Matt. 3. 9. John 8. 39. ch. 9. 6, 7. Gal. 6. 15. Rev. 2. 9. 28 For ^h he is not a Jew, which is one outwardly;

22. "Thou that abhorrest idols." "Thou, who art so shocked at 'the idol worship of the Heathens, dost thou rob God of His own, as 'of tithes and offerings (See Mal. i. 8, 12, 14; iii. 10.), and profane 'His temple?' (See St. Matt. xxi. 13; St. John ii. 14.).

24. "For the Name of God is blasphemed." Compare Ezek. xxxvi. 18, 20. The ill-living of the Jews, their sin in disobeying their own law, brought discredit upon God and His Holy Name among the Gentiles. Let Christians take warning. If when they go among heathen people, they live in a way unbefitting the Christian law which they profess to follow, the Name of the true God, the Father, Son, and Holy Ghost, will be blasphemed, and conversions to His holy Church hindered by their means. And this will surely be counted a great aggravation of sin in them.

25. "For circumcision verily profiteth." By "circumcision" the Apostle means, being a Jew; and by "uncircumcision" being a Gentile. Being a Jew is advantageous if you observe and obey the Law, but if you do not obey it, being a Jew is no better than being a Gentile.

27. "And shall not uncircumcision." And shall not the heathen, who, by the natural light of conscience, performs the works which the Law enjoins, rise up against thee in judgment, and by comparison with thee lead to thy condemnation?

"Who by the letter and circumcision." Who, though in possession of the written Law, and signed to God by the covenant of circumcision, dost disobey the Law.

28. "For he is not a Jew." For being a Jew is not a matter that depends upon outward things; nor is real circumcision (that is, that which God will acknowledge and approve) the outward cutting of the flesh. But to be a Jew indeed (that is, a true Israelite, and child of

ROMANS, III.

neither *is that* circumcision, which is outward in A. D. 52.
the flesh:

29 but he *is* a Jew, ⁱ which is one inwardly; and ⁱ 1 Pet. 3. 4.
^k circumcision *is that* of the heart, ^l in the spirit, ^k Phil. 3. 3.
and not in the letter; ^m whose praise *is* not of men, ^l ch. 2. 11.
but of God. ¹ ch. 7. 6.
² Cor. 3. 6.
^m 1 Cor. 4. 5.
² Cor. 10. 18.
1 Thes. 2. 4.

CHAPTER III.

1 *The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that ^a unto them were committed the oracles of God. ^a Deut. 4. 7, 8.
Ps. 147. 19.
20. ch. 2. 18.
& 9. 4.

3 For what if ^b some did not believe? ^c shall their unbelief make the faith of God without effect? ^b ch. 10. 16.
Hebr. 4. 2.

4 ^d God forbid: yea, let ^e God be true, but ^f every man a liar; as it is written, **That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.** ^c Num. 23. 19.
ch. 9. 6.
& 11. 21.
^d Tim. 2. 13.
^e Job 40. 8.
^f John 3. 33.
^f Ps. 62. 9.
& 116. 11.
Ps. 51. 4.

Abraham) it is necessary to be so inwardly, and to have circumcision in the heart (that is, to control the sinful passions), and not only in the outer body. Men judge by things outward; God judges and rewards according to things inward.

CHAPTER III.

1—31. What is the advantage of being a Jew?

1. "What advantage then?" These words contain a supposed objection which St. Paul, speaking in the person of a Jew, starts against what has been said above: 'If what has been said is true, what advantage is it to be a Jew? how are the Jews better than the Gentiles?' St. Paul replies, 'The advantage is great in every way; but first and chiefly in this, that they were entrusted with the oracles of God, the written words of the Law, the Prophets, and the Psalms.'

3. "For what if some did not believe?" The Jew is supposed to rejoin: 'But, granted that some Jews were disobedient, and so forfeited their claim to God's promised protection, is the unfaithfulness of some to annul the faithfulness of God? Will He break His promise to the whole nation because some had been disobedient?'

4. "God forbid." St. Paul replies: 'God forbid that any one should think so. God will make good His own promises with most unfailling faithfulness, even though His faithfulness should involve the falsehood and unfaithfulness of all mankind.' He supports this by Psalm li. 5., where David says that in the end it will appear that God has been in all His words and in all His judgments entirely true and faithful, and that all consciences will confess it.

ROMANS, III.

- A. D. 58. 5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is God unrighteous* Who taketh vengeance? (^g I speak as a man)
- ^g ch. 6. 19.
Gal. 3. 15.
- ^h Gen. 18. 25.
Job 8. 3.
& 34. 17.
- 6 God forbid: for then ^h how shall God judge the world?
- 7 For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?
- 8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) ⁱ Let us do evil, that good may come? whose damnation is just.
- ⁱ ch. 5. 20.
& 6. 1, 15.
- 9 What then? are we better *than they*? No, in no wise: for we have before ² proved both Jews and Gentiles, that ^k they are all under sin;
- ² Gr. *charged*,
ch. 1. 28. &c.
& 2. 1. &c.
- ^k ver. 23.
Gal. 3. 22.
- 10 as it is written, **There is none righteous, no, not one:**

5. "But if our unrighteousness." The Jew replies: 'But if, as you say, the sin of the Jews thus gives the opportunity of the full justification of the faithfulness of God, would it not be unjust in Him to punish them for giving such an opportunity?' 'Is not', he asks, 'this principle acknowledged in transactions between man and man?'

6. "God forbid." St. Paul answers, 'Such a principle would involve the entire abolition of all judgment of sin. For how could any sin be condemned, or punished, since it all, in the end, will turn to the glory of God's truth and faithfulness?'

7. "For if the truth of God." The objector still dwells upon his former objection: 'For if my falsehood brings out into stronger relief the truth of God,—if His truth actually is shewn to be greater, and more complete through my falsehood and unfaithfulness,—surely I, helping thus to exhibit and prove it, ought not to be condemned as a sinner?'

8. "And not rather." St. Paul, dropping the form of objection and reply, concludes with indignation: 'Why, if such objections are to be listened to, should we not boldly proclaim the principle (that principle which some injuriously and falsely say that I myself maintain) that it is right to do evil if it leads to good? that it is right and good to sin, because sin in the end will lead to God's glory?'

"Whose damnation is just." That is, these are justly to be condemned, who hold and act upon this abominable principle that it is right to do evil in order that good may come of it.

9. "What then?" Here St. Paul, dropping the form of dialogue, speaks in his own person as one of the Jews. 'What then is on the whole to be said? Do we Jews in any way excel the Gentiles in the sight of God? Are we better than they? By no means. I have already shewn that Jews and Gentiles alike are under the condemnation of sinners. And to this, as regards the Jews, the words of the 14th Psalm clearly testify.'

11 there is none that understandeth, there is A. D. 58.
none that seeketh after God.

12 They are all gone out of the way, they
are together become unprofitable; there is none
that doeth good, no, not one. Ps. 14. 1-3.

13 ^m Their throat *is* an open sepulchre; with ^m Jer. 5. 16.
their tongues they have used deceit; ⁿ the poi- ⁿ Ps. 140. 3.
son of asps *is* under their lips: Ps. 5. 9.

14 whose mouth *is* full of cursing and bit-
terness: Ps. 10. 7.

15 ^o their feet *are* swift to shed blood:

16 destruction and misery *are* in their ways:

17 and the way of peace have they not
known: Ps. 107. 42.
Ezek. 16. 63.
ch. 1. 20.
& 2. 1.

18 there is no fear of God before their eyes. Is. 53. 7, 8.

19 Now we know that what things soever ^p the
law saith, it saith to them who are under the law:
that ^q every mouth may be stopped, and ^r all the
world may become ³ guilty before God.

20 Therefore ^s by the deeds of the law there shall
no flesh be justified in His sight: for ^t by the law
is the knowledge of sin. Ps. 36. 1.
Or, subject
to the judg-
ment of God.
P's. 143. 2.
Acts 13. 39.
Gal. 2. 16.
& 3. 11.
Eph. 2. 8, 9.
Tit. 3. 5.
ch. 7. 7.

21 But now ^u the righteousness of God without
the law is manifested, ^x being witnessed by the law
^y and the prophets; Acts 15. 11.
ch. 1. 17.
Phil. 3. 9.
Hebr. 11. 4,
&c.
John 5. 46.
Acts 26. 22.
ch. 1. 2.
1 Pet. 1. 10.
ch. 4.

22 even the righteousness of God *which is* ^z by ^z ch. 4.
throughout.

19. "Now we know." And these words of the Law (observe that the Apostle includes the Psalms under the general designation of "the Law"), are of course addressed to those who live under the Law, that is, the Jews; and they are written in order that every mouth may be stopped, and all the world alike, Jew as well as Gentile, may be shewn to be subject to the wrath of God.

20. "Therefore by the deeds." The word "therefore" should rather be 'because.' So Jews, not less than Gentiles, are shewn to be guilty before God, because though the Jews possess the Law, yet it is not possible to be justified before God by obeying the Law and doing the works which it enjoins. The Law gives clearer knowledge of sin, and so convicts men of being sinners, but it gives no help nor power to keep them from sinning.

21. "But now." But in the Gospel, God's righteousness (that is to say, the righteousness which being God's and not man's is given to man in Christ, who is our righteousness, Jer. xxiii. 6; xxxiii. 16.), is made manifest, apart from and independently of all law, yet confirmed by the testimony of the Mosaic Law, and the Hebrew Prophets.

22. "Even the righteousness." The righteousness, I say, which

- A. D. 58. faith of Jesus Christ unto all and upon all them
a ch. 10. 12. that believe; for ^athere is no difference:
Gal. 3. 28. ^bfor ^ball have sinned, and come short of the
Col. 3. 11. glory of God;
b ver. 9. ^cbeing justified freely ^cby His grace ^dthrough
ch. 11. 32. the redemption that is in Christ Jesus:
Gal. 3. 12. ^ewhom God hath ^eset forth ^eto be a propi-
c ch. 4. 26. tiation through faith ^fin his blood, to declare His
Eph. 2. 8. righteousness ^gfor the ^gremission of ^hsins that are
Tit. 3. 5, 7. past, through the forbearance of God;
d Matt. 20. 28. ⁱto declare, *I say*, at this time His righteous-
Eph. 1. 7. ness: that He might be just, and the justifier of
Col. 1. 14. him which believeth in Jesus.
1 Tim. 2. 6. ^jWhere *is* boasting then? It is excluded. By
Heb. 9. 12. what law? of works? Nay: but by the law of
1 Pet. 1. 18, 19. faith.
2 Or, *fore-ordained*.
e Lev. 16. 15. ^kOr, *passing over*.
1 John 2. 2. & 4. 10.
f Col. 1. 20.
g Acts 13. 38, 39.
h Acts 17. 30. i ch. 2. 17, 23. & 4. 2. 1 Cor. 1. 29, 31. Eph. 2. 9.

is God's and not man's, yet is to be obtained through faith; a righteousness given to all and upon all believers, whoever they be. For there is no distinction in the offer of righteousness, even as there is no difference in respect of men's sinfulness, and their falling short of that obedience whereby God is to be glorified.

24. "Being justified freely." And this righteousness is freely given, by the grace of God, through the redemption wrought by Jesus Christ. For God set Him forth as a propitiatory Victim, the benefit of whose Sacrifice is to be obtained through faith in His blood.

25. "To declare His righteousness." God set forth His Son as an atoning Sacrifice to the end that He might shew His own perfect righteousness, because of the passing over of the former sins in His forbearance: that is to say, It might have been surmised that God, having "winked at" (See Acts xvii. 30.) or "passed over" the former sins which men had committed before the coming of Christ, was not perfectly righteous; but He has now set forth His Son as a Victim to shew that He has been perfectly righteous throughout. For the virtue of the Son's Sacrifice tells retrospectively on those former sins which He in His forbearance passed over at the time. The words may be paraphrased thus: 'To the shewing forth of His righteousness (which might have seemed to be doubtful because of His passing over, 'in forbearance, the former sins of men)—to the shewing forth, I say, 'of His righteousness, as it is now fully shewn forth by the Sacrifice 'of Christ, the efficacy of which extends to all sins whether past or 'future.'

26. "That he might be just." By this gracious dispensation He is enabled to shew Himself to be perfectly righteous, and at the same time to make those men righteous who put their faith in Jesus. His own perfect righteousness is shewn to be entirely compatible with the grace and mercy whereby He makes men to be righteous through faith in His Son.

27. "Where is boasting then?" What then becomes of the idea

28 Therefore we conclude ^k that a man is justified by faith without the deeds of the law. A. D. 58.

29 *Is He* the God of the Jews only? *is He* not also of the Gentiles? Yes, of the Gentiles also: k ver. 20, 21, 22.
Acts 13. 38,
39.
ch. 8. 3.
Gal. 2. 16.
1 ch. 10. 12,
13.
Gal. 3. 8,
20, 28.

30 seeing ^l *it is* one God, Which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

¹ *Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.*

WHAT shall we say then that ^a Abraham our father, as pertaining to the flesh, hath found? a Isai. 51. 2.
Matt. 3. 9.
John 8. 33,
39.
2 Cor. 11. 22.
b ch. 3. 20, 27,
28.

2 For if Abraham were ^b justified by works, he hath *whereof* to glory; but not before God.

that any man, even if he be a Jew, can have ground of confidence in himself or boasting before God? It is shewn to be entirely vain and groundless; and that, not by any law of works, but by the law of faith.

28. "Therefore we conclude." This therefore is the conclusion of the argument. Man is to be made righteous by faith in Jesus Christ, apart altogether from any idea of earning to become so by performing the works of any law.

29. "Is He the God of the Jews only?" God chose the Jews, in order to bring about His gracious purposes of salvation in Christ, for salvation is of the Jews (St. John iv. 22.), but He loves all His people whom He has made, and now He offers to them all, whether Jews or Gentiles, the same righteousness in Christ, and upon the same terms, namely, faith.

31. "Do we then make void." Does any one then think that by so teaching we relax the bonds of the Law in so far as it enjoins holiness, and the keeping of the commandments of God? Nay, we are so far from relaxing them that we set them upon a firmer and stronger basis than ever. For faith is no faith, unless it work in repentance, love, and holy living.

CHAPTER IV.

1—25. The case of Abraham considered.

1. "What shall we say then." The Apostle goes on to consider the personal case of Abraham, with whom the covenant was made: and his question means, what advantage are we to believe that Abraham obtained according to the flesh? that is, by his own works of obedience, and specially by his circumcision, as distinguished from his faith.

2. "For if Abraham were justified." We must supply the answer to the question of the first verse. He gained none at all; for if his accept-

A. D. 58.

3 For what saith the scripture? ^c Abraham believed God, and it was counted unto him for righteousness.

Gen. 15. 6.

^c Gal. 3. 6.
^d James 2. 23.

^d ch. 11. 6.

4 Now ^d to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on Him that justifieth ^e the ungodly, his faith is counted for righteousness.

^e Josh. 24. 2.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

Ps. 32. 1, 2.

9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

^f Gen. 17. 10.

11 And ^f he received the sign of circumcision, a seal of the righteousness of the faith which *he had*

ance with God arose from his works of obedience, he would have ground for boasting. But we know that he hath none which he can plead before God. For the Scripture (Gen. xv. 6.) expressly attributes his righteousness not to the earning of his works, but to God's counting, or imputing it to him on account of his faith.

4. "Now to him that worketh." Payment for works is not 'counted' or 'imputed' as a matter of grace, but of debt. But when a man, instead of pleading his works, acknowledges himself to be ungodly, and believes in Him who justifieth the ungodly, that faith is 'counted', or 'imputed' to him for righteousness.

6. "Even as David also." The words of David in Ps. xxxii. 1, 2. confirm this doctrine. For he speaks of the blessedness of the man to whom God 'counts', or 'imputes' righteousness, apart from any idea of works.

9. "Cometh this blessedness then." Was Abraham circumcised at the time when he received the blessing of righteousness on account of his faith? No. He did not receive circumcision till thirteen years after God had pronounced him righteous (Compare Gen. xv. 6, with xvii. 26.).

11. "And he received the sign." He subsequently received the sign or circumcision, as a seal and visible proof of the righteousness which God had 'imputed' to his faith when he was still uncircumcised.

ROMANS, IV.

yet being uncircumcised: that ^εhe might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: A. D. 58.
ε ver. 12, 16.
Luke 19, 9.
Gal. 3, 7.

12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the ^hheir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. h Gen. 17, 4,
&c.
Gal. 3, 29.

14 For ⁱif they which are of the law *be* heirs, ⁱfaith is made void, and the promise made of none effect: i Gal. 3, 18.

15 because ^kthe law worketh wrath: for where no law is, *there is* no transgression. k ch. 3, 20.
& 5, 13, 20.
& 7, 8, 10, 11.
1 Cor. 15, 56.

16 Therefore *it is* of faith, that *it might be* ^lby grace; ^mto the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; ⁿwho is the father of us all, l ch. 3, 7, 9.
Gal. 3, 10, 19.
1 John 3, 4.
1 ch. 3, 24.
m Gal. 3, 22.
n Isai. 51, 2.
ch. 9, 8.

“That he might be the father.” In order that he might be the father of all faithful people, who, though uncircumcised, believe; so that the same righteousness might be imputed to them also, as his children.

12. “And the father of circumcision.” And, not less, the father of the circumcised Jews, his natural descendants, provided that they follow the example of that faith which he had before he was circumcised.

13. “For the promise.” For the great evangelical promise to Abraham, and to his seed, of being heir of the world (that is, that in his seed all the nations of the earth should be blessed) was not given in consideration of any fulfilment of any works commanded by law, but in consideration of the righteousness which God imputed to his faith.

14. “For if they which are of the law.” For if the men who ground their hopes upon their obedience to law are really the heirs, then faith (which God promised to reward) is made to be a vain and useless thing, and the promise attached to it is annulled. But it cannot be so. The only effect of the law is to convict men of sin, by teaching them what it is that God forbids, and shewing them how, consequently, they are under His wrath and displeasure. For where there is no law, there is no transgression of law. Men may sin, but they do not know of their sin, nor of the wrath which it deserves.

16. “Therefore it is of faith.” And this is the reason why the inheritance comes, not of works, but of faith, namely that it may be a matter of grace and not of debt, that so the promise may be assured

A. D. 58. 17 (As it is written, **I have made thee a**

² *Or, like unto* **father of many nations,)** ² before Him whom he
Him.
^o ch. 8. 11. believed, *even* God, ^o Who quickeneth the dead, and
^{Eph. 2. 1, 5.} calleth those ^p things which be not as though they
^{P ch. 9. 26.} were.
^{1 Cor. 1. 28.}
^{1 Pet. 2. 10.} Gen. 17. 5.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, **So shall thy seed be.**

Gen. 15. 5.

^q Gen. 17. 17. 19 And being not weak in faith, ^q he considered
^{& 18. 11.} not his own body now dead, when he was about
^{Heb. 11. 11,} an hundred years old, neither yet the deadness of
^{12.} Sarah's womb:

20 he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

^r Ps. 115. 3. 21 and being fully persuaded that, what He had
^{Luke 1. 37,} promised, ^r He was able also to perform.
^{45.}
^{Heb. 11. 19.}

^s ch. 15. 4. 22 And therefore it was imputed to him for right-
^{1 Cor. 10. 6,} eousness.
^{11.}

^t Acts 2. 24. 23 Now ^s it was not written for his sake alone,
^{& 13. 30.} that it was imputed to him;

^u Isai. 53. 5, 6. 24 but for us also, to whom it shall be imputed,
^{ch. 3. 25,} if we believe ^t on Him that raised up Jesus our
^{& 5. 6.} Lord from the dead;
^{& 8. 32.}
^{2 Cor. 5. 21.}
^{Gal. 1. 4.}
^{Heb. 9. 28.}
^{1 Pet. 2. 24.}
^{& 3. 18.}

^x 1 Cor. 15. 17. 25 ^u Who was delivered for our offences, and ^x was
^{1 Pet. 1. 21.} raised again for our justification.

to all the children of Abraham, not only to those who are circumcised like him, but also to those who believe as he believed.

17. "Before Him whom he believed." These words are to be connected with the clause 'who is the father of us all', (that is, the faithful, whether circumcised or uncircumcised) in the sight of God in whom he believed. God regards them all as true children of Abraham, and, as such, within the scope of the promise made to Abraham.

"Who quickeneth the dead." The particular instance of Abraham's faith, insisted upon in verses 19—22, is here meant. He believed that God could give the vigour of life to those who were as good as dead, and could see and speak of persons and nations unborn as actually existing.

18. "Against hope." When he had no natural ground of hope, he hoped still, because God had promised.

23. "Now it was not written." This instance of Abraham's faith was recorded in order to shew that the like faith on our part will be rewarded with the like reward: for as Abraham believed in Him who could quicken the dead (ver. 17.), so we believe on Him who raised up Jesus from the dead.

25. "Who was delivered." Who was delivered up to the death

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that sith we were reconciled by His blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE ^abeing justified by faith, we have ^bpeace with God through our Lord Jesus Christ:

2 ^cby Whom also we have access by faith into this grace ^dwherein we stand, and ^erejoice in hope of the glory of God.

3 And not only so, but ^fwe glory in tribulations also: ^gknowing that tribulation worketh patience;

4 ^hand patience, experience; and experience, hope:

5 ⁱand hope maketh not ashamed; ^kbecause the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, ²in due time ^lChrist died for the ungodly.

² Or, according to the time, Gal. 4. 4. 1 ver. 8. ch. 1. 25.

^a Isai. 32. 17. John 16. 33. ch. 3. 28, 31. ^b Eph. 2. 14. Col. 1. 20. ^c John 10. 9. & 14. 6. Eph. 2. 18. & 3. 12. Heb. 10. 19. ^d 1 Cor. 15. 1. ^e Heb. 3. 6. ^f Matt. 5. 11, 12. Acts 5. 41. 2 Cor. 12. 10. Phil. 2. 17. Jam. 1. 2, 12. 1 Pet. 3. 14. ^g James 1. 3. ^h James 1. 12. ⁱ Phil. 1. 20. ^k 2 Cor. 1. 22. Gal. 4. 6. Eph. 1. 13, 14.

upon the Cross, because men had sinned, and was raised up again from the dead in order that men, putting their faith in Him so risen, might be justified as Abraham was (Compare 1 Cor. xv. 17, and 1 St. Pet. i. 21.).

CHAPTER V.

1—11. The fruits of Faith.

1. "Therefore being justified." Thus it appears that having been made righteous in the sight of God through the merits of our Lord Jesus Christ by faith, we have peace, that is, assurance from Him, and that it was through the same Christ and by the means of the same faith that we have received our admission, at our baptism, into this condition of God's grace and love, in which we stand firmly, and exult in the assured hope of partaking in the glory of God's eternal kingdom.

3. "And not only so." We exult not only in our hopes of the future, but also in our sufferings at the present. For we know that these sufferings help us towards the accomplishment of our hopes (Comp. St. James i. 3.). For suffering produces patience, and patience furnishes proof of the reality of our faith, and its acceptance with God; and our approved faith makes us hopeful; and our hope makes us cheerful and brave: and all these spiritual effects arising in us out of suffering, prove to us that God's love of us has been freely and bountifully poured into our hearts through His Holy Spirit that was given to us.

6. "For when we were yet." For when we were still entirely helpless, at the time of our extreme need, when the time predicted by ancient prophecy was come, Christ died for sinners, shewing the greatness of God's love to us.

ROMANS, V.

- A. D. 53.** 7 For scarcely for a righteous man will one die :
yet peradventure for a good man some would even
dare to die.
- 8 But ^m God commendeth his love toward us, in
that, while we were yet sinners, Christ died for us.
- 9 Much more then, being now justified ⁿ by His
blood, we shall be saved ^o from wrath through Him.
- 10 For ^p if, when we were enemies, ^q we were
reconciled to God by the death of His Son, much
more, being reconciled, we shall be saved ^r by His
life.
- 11 And not only so, but we also ^s joy in God
through our Lord Jesus Christ, by Whom we have
now received the ² atonement.
- 12 ¶ Wherefore, as ^t by one man sin entered into
the world, and ^u death by sin ; and so death passed
upon all men, ³ for that all have sinned :
- ^v Gen. 3. 6. 1 Cor. 15. 21. ^w Gen. 2. 17. ch. 6. 23. 1 Cor. 15. 21. ^x Or, in whom.

7. "For scarcely for a righteous man." Very rarely will any man be found to give his life for the sake of one who is perfectly righteous : perhaps, somewhat oftener, a man might be so brave as to die for one who was good, and very dear to him : but God's love to us is shewn to be very great, and beyond all human love, because we were neither just nor good and dear to Him, but sinners and rebels against Him, when Christ died for us.

9. "Much more then." Then we may be much more sure after having thus been made righteous by His blood, that we shall be saved in the Judgment from the sentence of His wrath. For if, in our state of enmity, we were freely pardoned and reconciled to God by the Death of Christ, much more now that we have been reconciled shall we be saved through His Resurrection in which we put our faith, and His Life which we share. And knowing this, we exult and glory in God through Christ ; for it is through Him only that we have obtained our reconciliation.

12—21. Parallel between Adam and Christ.

12. "Wherefore, as by one man." Until Adam sinned in Paradise by eating the forbidden fruit, mankind retained the image of God in which they were created, and were without sin. He the first father of the human race first brought sin into the world. Henceforward we are all born into the world with a sinful nature, which of itself would lead us on to more sin, and so, to ruin, if it were not for the healing waters of Baptism, wherein we are born again of the Spirit.

"And death by sin." Death, such as we now see it, the dissolution of soul and body, when the body begins to decay and turn again to dust, and the soul goes man (naturally) knows not whither, is the penal and terrible consequence and effect of Adam's sin. If man had remained sinless, we cannot say what would have been the manner of the end of

ROMANS, V.

13 for until the law sin was in the world: but ^{A. D. 58.}
^x sin is not imputed when there is no law. ^{x ch. 4. 15.}

14 Nevertheless death reigned from Adam to
 Moses, even over them that had not sinned after
 the similitude of Adam's transgression, ^y who is the ^{y 1 Cor. 15. 21,}
 figure of Him that was to come. ^{22, 45.}

15 But not as the offence, so also *is* the free gift.
 For if through the offence of one many be dead,
 much more the grace of God, and the gift by
 grace, *which is* by one man, Jesus Christ, hath ^z
 abounded ^z unto many. ^{z Isai. 53. 11.}
^{Matt. 20. 28.}
^{& 26. 28.}

his stay on earth, or of his going to Heaven; but it would probably
 have been not less peaceful than that of Enoch (Gen. v. 24; Heb. xi. 5.),
 nor less glorious than that of Elijah (2 Kings ii. 11.).

“And so death passed.” And thus death, introduced by sin,
 spread over mankind as widely as the sin spread. And inasmuch as
 in the person of Adam, the father of all, all sinned, death too spread
 over all.

13. “For until the law.” For even before the law of Moses, there
 was sin in the world. For Adam sinned against the original law which
 God had given him. Had there been no law at all, there could not
 have been any sin. But when Adam sinned against the primeval law,
 he tainted with that sin and with its consequences all his progeny.
 And so it came to pass that Death, entering in as a king into the
 dominion that sin had prepared for him, reigned, even before the days
 of the Law of Moses, over all mankind.

14. “Even over them that had not sinned.” And this wide dif-
 fusion of sin, and of death its consequence, did not take place because
 other men followed Adam's example, and sinned as he had sinned; but
 it affected little infants who were too young to be capable of sinning,
 and the holiest of God's people. No one, save Enoch, in all those ages
 escaped from death; because all shared, by his natural descent from
 Adam, in Adam's sin, and in its terrible consequence.

“Who is the figure of Him.” Adam is the figure or type of Christ:
 for as in Adam all die, even so in Christ shall all be made alive. Adam's
 sin entailed an inheritance of sin and death upon all his posterity, even
 though some of them had never sinned themselves. Christ's Righte-
 ousness wins Justification for all His people, though they have done
 nothing worthy of justification.

15. “But not as the offence.” But although Adam was thus the
 type of Christ, there was vast difference between the greatness of the
 evil wrought by Adam on his descendants, and that of the good pur-
 chased by the obedience of Christ for His people. For though it be true
 that temporal death passed upon all men through the sin of the one,
 that is Adam, yet greatly more abundant and rich in its consequences
 is the grace, and the blessing made by the grace of the other, that is,
 Christ, to overflow upon all men.

15. Instead of *many*, the words should be *the many*, i. e. *all*. (See verses 18, 19,
 and Eph. ii. 3.)

A. D. 58. 16 And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

² Or, *by one offence.* 17 For if ² by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

³ Or, *by one offence.* 18 Therefore as ³ by the offence of one *judgment* came upon all men to condemnation; even so ⁴ by the righteousness of one *the free gift* came ^a upon all men unto justification of life.

^a John 12. 32. Heb. 2. 9. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

^b John 15. 22. ch. 3. 20. & 4. 15. & 7. 8. Gal. 3. 19, 23. 20 Moreover ^b the law entered, that the offence might abound. But where sin abounded, grace did ^c much more abound:

^c Luke 7. 47. 1 Tim. 1. 14. 21 that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

16. "And not as it was by one." The effect of the sin of Adam, and the gift of Christ, are also to be contrasted in another point. A single sin led to the evil of inherited sinfulness and consequent death, but the free gift of Christ won righteousness and acceptance with God in spite of innumerable sins committed by all men.

17. "For if by one man's offence." For though it is true that by the transgression of the one, temporal death reigned over all his posterity, it is a much richer and more overflowing mercy that those who receive the grace and gift of God should reign in eternal life through Jesus Christ.

18. "Therefore as by the offence." In this and the following verse the Apostle recapitulates what he had said in the four preceding verses: 'So then as by the transgression of one condemnation came on 'all, so by the righteous act of One, righteousness and eternal life came 'to all; or (which is a further thing), as by the one man's disobedience 'the many (that is, all) were rendered sinners, so by the One Man's 'obedience the many shall be rendered righteous.'

20. "Moreover the law entered." Now the object of the introduction of the law was to exhibit the great abundance of man's transgressions. A straight line, as it were, of God's will was drawn, in order to shew much and how grievously men swerved from it.

21. "That as sin hath reigned." And this great abundance of sin was made manifest, in order to shew the still greater abundance of grace; for as sin, with death for its consequence, was seen to reign widely over all men, so grace might be seen to reign still more richly, leading, in the way of righteousness, to eternal life, through Jesus Christ our Lord.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? ^a Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are ^b dead to sin, live any longer therein?

3 Know ye not, that ^c so many of us as ² were baptized into Jesus Christ ^d were baptized into His death?

4 Therefore we are ^e buried with Him by baptism into death: that ^f like as Christ was raised up from the dead by ^g the glory of the Father, ^h even so we also should walk in newness of life.

5 ⁱ For if we have been planted together in the likeness of His death, we shall be also *in the likeness* of His resurrection:

6 knowing this, that ^k our old man is crucified with Him, that ^l the body of sin might be destroyed, that henceforth we should not serve sin.

7 For ^m he that is dead is ³ freed from sin.

^a ver. 15.
ch. 3. 8.
^b ver. 11.
ch. 7. 4
Gal. 2. 19.
& 6. 14.
Col. 3. 3.
1 Pet. 2. 24.
^c Gal. 3. 27.
² Or, are.
^d 1 Cor. 15. 29.
^e Col. 2. 12.
^f ch. 8. 11.
1 Cor. 6. 14.
2 Cor. 13. 4.
^g John 2. 11.
& 11. 40.
^h Gal. 6. 15.
Eph. 4. 22,
23, 24.
Col. 3. 10.
ⁱ Phil. 3. 10, 11.
^k Gal. 2. 20.
& 5. 24.
& 6. 14.
Eph. 4. 22.
Col. 3. 5, 9.
^l Col. 2. 11.
^m 1 Pet. 4. 1.
3 Gr. justified.

CHAPTER VI.

1—23. The believer is dead unto sin.

1. "What shall we say then?" A person is supposed to build an objection upon the last verses of the preceding chapter. 'If the abundance of sin thus exhibits the superabundance of grace, were it not well to continue in sin in order to make grace yet more abundant?'

2. "How shall we." God forbid! Did we not die to sin? How then shall we live in it? Surely ye know that when we were baptized into Christ, we were baptized into participation of His death. When we were plunged into the water of Baptism, we were buried along with Christ, being, with Him, dead to sin, in order that as Christ, by the glorious power of the Father, rose from the dead, so we also, rising out of the baptismal water, wherein we shared His death and burial, should walk, that is, live in a new, that is, holy and regenerate life.

5. "For if we have been planted together." For being joined with Christ, and growing into one with Him in the likeness of His death, we shall likewise be joined and grow into one with Christ in the likeness of His resurrection. Our 'old man', that is, our unregenerate nature, was crucified along with Christ, for this very purpose, that we should no longer be slaves of sin.

For having died in Christ, we have paid, in Him, the penalty of our sins, and are free.

ye obey: whether of sin into death, or of obedience to D.E.
into righteousness?

17 But God be thanked, that we were the ser-
vants of sin, but we have obeyed from the heart
that form of doctrine which was delivered you

18 Being then made free from sin, ye became
the servants of righteousness.

19 I speak after the manner of men because of
the infirmity of your flesh: for as ye have yielded
your members servants to uncleanness and to in-
iquity into iniquity: even so now yield your mem-
bers servants to righteousness unto holiness.

20 For when ye were the servants of sin ye were free
from righteousness.

21 What fruit had ye then in those things
whereof ye are now ashamed? for the end of all
those things is death.

22 But now being made free from sin and
some servants to God ye have your fruit unto
holiness, and the end everlasting life.

when ye obey: and the equally whether ye render yourselves sin-
slaves, leading to death, or slaves of obedience, leading to righteousness.
But God be thanked, because though once ye were sin's slaves ye
having obeyed from your hearts the doctrine which ye were taught, ye
became slaves of righteousness.

17. "That form of doctrine which was delivered you" The
original means "the form or mould of doctrine into which you were
"placed": and the Apostle intends to allude to the pouring of molten
metal into a mould of shape. St. Paul was writing from Corinth where
the art of casting in bronze was greatly professed. This will account for
the peculiarity of the expression which to us "doctrinal" religious
would be full of meaning. The expression signifies that the Corinthian
willingly, and from their hearts, took the shape or adopted the
mould of belief and living which had been proposed to them.

18. "I speak after the manner of men" I use the sort of language
drawn from the ordinary transactions of human life, in order that you
not being advanced in spiritual knowledge may more easily understand
me, and I repeat as ye did once give up your members a slaves of
impurity and lawlessness, to the working of lawlessness, so do ye now
yield them up as slaves of righteousness to the working of sanctification.

20. "For when ye were the servants" In those days when ye
were slaves of sin, and not from the obedience of righteousness, were ye
happy? What pleasure or profit did all that sin which you are now
ashamed of bring you? It was without pleasure or profit while it
lasted, and it would certainly have led to death. Whereas now, having
been set free from sin and made servants of God, you have the present
happiness and comfort of sanctification, and eternal life to look forward
to in the end.

ROMANS, VII.

A. D. 58. 23 For ^hthe wages of sin *is* death; but ⁱthe gift of God *is* eternal life through Jesus Christ our Lord.

^h Gen. 2. 17.
ch. 5. 12.
Jam. 1. 15.
ⁱ ch. 2. 7.
& 5. 17, 21.
1 Pet. 1. 4.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

^a 1 Cor. 7. 39. 2 For ^athe woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

^b Matt. 5. 32. 3 So then ^bif, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^cdead to the law by the body of Christ; that ye should be married to another, *even* to Him who is raised from the dead, that we should ^dbring forth fruit unto God.

^c ch. 8. 2.
Gal. 2. 19.
& 5. 18.
Eph. 2. 15.
Col. 2. 14.
^d Gal. 5. 22.

23. "For the wages of sin." Death and Life are the respective ends of these two sorts of service. But there is this great difference between them. The service of sin earns death as its own proper desert, and consequence. Whereas eternal life is not earned by any obedience of ours, but is the blessed free gift of God bestowed upon us in Christ Jesus our Lord.

CHAPTER VII.

1—6. The case illustrated by the law of Marriage.

1. "Know ye not, brethren." Here the Apostle enters upon a new argument. 'Ye', he says, 'who are well acquainted with the law well know that it has power over a man as long as he lives; but that power over him terminates with death. You see an instance of this principle in the case of a married woman. So long as her husband lives she cannot marry another man without committing adultery, but her bond ends with his life. If he dies, she is free to marry again. Just so is the case with you and the law. The bond between you was broken by death. Christ died, and you died in His death, so that ye may rightly belong to another, that is, to Christ risen from the dead, and in Him bring forth fruits of holiness to God.'

ROMANS, VII.

5 For when we were in the flesh, the ² motions A. D. 58.
of sins, which were by the law, ^e did work in our ² Gr. pas-
members ^f to bring forth fruit unto death. sions.

6 But now we are delivered from the law, ³ that ch. 6. 13.
being dead wherein we were held; that we should ch. 6. 21.
serve ^g in newness of spirit, and not *in* the oldness Gal. 5. 19.
of the letter. Jam. 1. 15.

7 ¶ What shall we say then? *Is* the law sin? 3 Or, being
God forbid. Nay, ^h I had not known sin, but by dead to that,
the law: for I had not known ⁴ lust, except the law ch. 6. 2.
had said, ⁱ **Thou shalt not covet.** ver. 4.

8 But ^k sin, taking occasion by the commandment,
wrought in me all manner of concupiscence. For ch. 2. 29.
^l without the law sin *was* dead. 2 Cor. 3. 6.

5. "The motions of sins, which were by the law." The motions to evil were in us by nature; but they did not become *sins*, until we knew that they were forbidden. Thus it is that they 'were by the law.' Moreover it is in the nature of our sinful desires to become still worse under the consciousness of their being forbidden. Thus in two ways sin is by the law; first, as known to be sin by means of the law; and secondly, as resisting and fighting against law.

6. "That being dead." It appears that the real reading of these words should be, not 'that being dead', but 'we being dead to that.' The change is not very material to the meaning of the passage, which, either way, signifies that the bond between us and the law has been severed by the intervention of death.

"That we should serve." Observe particularly here that while the Apostle so strongly and repeatedly urges that we are set free from the bondage of the law, he still requires that we should obey its precepts as a rule of living; so that it be done in the freedom of spiritual obedience, and not in the old way of literal servitude. The law which is annulled as a Master over us, exists still as a commentary upon the will of God, *which is* to be our rule of life.

7—25. The natural state of Man.

7. "Is the law sin?" St. Paul is anxious to guard himself against being misunderstood. Let no one suppose that the law is itself evil, or that it can itself be rightly called 'sin.' Not so by any means. But men would not have known that such deeds were sinful if they had not been taught so by God's law. Thus the law does not cause sin, but it brings home to the consciences of men that such things are sinful. Men would not have known the sinfulness of coveting, if God's law had not taught him, 'Thou shalt not covet.'

8. "But sin, taking occasion." And not only was the sinfulness of sin brought home to the conscience through the knowledge of law, but also (such is the wilfulness of man) the very knowledge of its sinfulness and the condemnation of it by God, set men upon still more wanton and rebellious sin. Without law, sin is not nearly so active, nor so wilful, nor so guilty.

A. D. 58. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

^m Lev. 18. 5. Ezek. 20. 11, 13, 21. 10 And the commandment, ^m which *was ordained* to life, I found *to be* unto death.

ⁿ 2 Cor. 3. 7. 11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

ⁿ Ps. 19. 8. & 119. 38, 137. 12 Wherefore ⁿ the law *is* holy, and the commandment holy, and just, and good.

ⁿ 1 Tim. 1. 8. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

^o 1 Kin. 21. 20, 25. 2 Kin. 17. 17. 14 For we know that the law is spiritual: but I am carnal, ^o sold under sin.

² Gr. *know*, Ps. 1. 6. 15 For that which I do I ² allow not: for ^p what I would, that do I not; but what I hate, that do I.

^p Gal. 5. 17. 16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

9. "For I was alive." St. Paul throughout this passage uses the first person, to signify men in general. He is speaking of human nature, and out of modesty does so in his own person; for he too, though now a Christian man and an Apostle endued with singular gifts of the Holy Ghost, remembers what he was by nature, and how he owes every thing to the grace of God. Man once lived without clear and full knowledge of God's law, and sin, though present in him, was (as described in the last *Note*) dead. Then came the law, and sin sprang up, bringing about man's guilt and condemnation; and so, the law which really and in itself is a holy thing leading to life, was found in its practical consequences to lead to death.

13. "Was then that which is good." Are we then to conclude that the law, being a good thing, became death to man? No: sin became death to him; and its fatal power is shewn especially in this, that it had the effect of turning the law, which is so good a thing, into an instrument of death; shewing, by means of the law, its own exceedingly venomous and sinful nature.

14. "For we know." We do not doubt that God's law is good, holy and spiritual; it is man who is carnal and unspiritual, the natural bondslave of sin. For man in his natural state is divided against himself. He does not approve of his own conduct. He does things which he himself hates; and therein he shews that he is conscious that the law against which he offends is good and holy.

17. "It is no more I that do it." Nor yet is it the man himself, the man in what remains of his better nature, that does these things.

ROMANS, VII.

18 For I know that ^ain me (that is, in my flesh,) A. D. 58.
dwelleth no good thing: for to will is present with ^ame; but *how* to perform that which is good I find ^a Gen. 6. 5.
& 8. 21.
not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I ^rdelight in the law of God after ^sthe inward man: ^r Ps. 1. 2.
^s 2 Cor. 4. 16.
Eph. 3. 16.
Col. 3. 9, 10.
^t Gal. 5. 17.

23 but ^tI see another law in ^umy members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ^u ch. 6. 13, 19.

24 O wretched man that I am! who shall deliver me from ²the body of this death?

25 ^xI thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. ² Or, *this body of death.*
^x 1 Cor. 15. 57.

It is sin, dwelling in him as in a house. 'For I know' (that is, St. Paul speaking in the person of unregenerated man) that in my flesh good dwelleth not. I have good wishes, good intentions, and some knowledge of what is good; but I find in myself no power to execute it. Plainly therefore I may say of myself that it is not I myself who do all this evil, but the sin which dwelleth in me.

21. "I find then a law." Thus man finds himself under two different and incompatible laws. In his inner heart, his better self, he approves of the law of God, and acknowledges himself bound to obey it; but he feels himself under the dominion of another law which thwarts these good feelings, and continually sets him upon sinning. And this evil law, which lives in the members of his body, is continually waging war, and (so to speak) fighting as a soldier against the better law which his mind acknowledges, and making him a prisoner to the evil law in the members.

24. "O wretched man that I am!" O, the miserable helplessness of this condition! where shall any means be found to deliver man from the body thus full of sin and death? God be praised for His mercy! The deliverance is obtained through Jesus Christ our Lord.

25. "So then with the mind." This then is the condition of a man in Christ. He still is conscious of two laws; one in his mind, and one in his flesh; but he thanks God that through Jesus Christ he is enabled to resist and conquer the law of the flesh, and to render his obedience wholly to the law of God, which his mind approves. This resistance and conquest are absolutely necessary for his salvation. He must, by grace, come to repentance for former sins, and complete 'mortification' of the lusts of the flesh (ch. viii. 14.).

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for. 29 was beforehand decreed from God. 38 What can sever us from His love?*

THERE is therefore now no condemnation to them which are in Christ Jesus, who ^awalk not after the flesh, but after the Spirit.

2 For ^bthe law of ^cthe Spirit of life in Christ Jesus hath made me free from ^dthe law of sin and death.

3 For ^ewhat the law could not do, in that it was weak through the flesh, ^fGod sending His own Son in the likeness of sinful flesh, and ²for sin, condemned sin in the flesh:

4 that the righteousness of the law might be fulfilled in us, ^gwho walk not after the flesh, but after the Spirit.

5 For ^hthey that are after the flesh do mind the things of the flesh; but they that are after the Spirit ⁱthe things of the Spirit.

^a ver. 4.
Gal. 5. 16,
25.

^b John 8. 36.
ch. 6. 18, 22.
Gal. 2. 19.
& 5. 1.

^c 1 Cor. 15.
45.

² Cor. 3. 6.

^d ch. 7. 24, 25.

^e Acts 13. 39.

ch. 3. 20.

Hebr. 7. 18,

19, & 10. 1,

2, 10, 14.

^f 2 Cor. 5. 21.

Gal. 3. 13.

² Or, *by a*

sacrifice

for sin.

^g ver. 1.

^h John 3. 6.

1 Cor. 2. 14.

ⁱ Gal. 5. 22,

25.

CHAPTER VIII.

1—17. The state of the regenerate Man.

1. "There is therefore now." This verse is to be connected immediately with the last verse of the preceding chapter. Therefore men planted into Christ, and made His members, even though they are conscious of these two different laws, yet, by the Holy Spirit obeying the law of God, are saved from condemnation; for the Holy Spirit giving them the power of obeying, they are rescued from the dominion of the law of sin, and the death which it brings.

3. "For what the law could not do." For in order to remedy the powerlessness of the old law, which, owing to the weakness of the flesh, could not make men righteous, God, sending His Son to bear the likeness of sinful flesh, and for the purpose of doing away with sin, "condemned sin in the flesh," that is, did by His obedience unto death in the flesh, suffer the punishment of sin, and destroy the power of sin, which before had been irresistible. By His sinless life, and by His death in the flesh, He put an end to the dominion of sin, in order that the holy living which the law of God enjoins, might be fully realized by us who walk (that is, who act) according to the gracious helping of the Holy Ghost, and not after the likings of their own fleshly mind.

5. "For they that are after the flesh." For men who walk or live according to the flesh, have that mind of the flesh which in itself is

ROMANS, VIII.

6 For ^{k 2} to be carnally minded *is* death; but ³ to A. D. 58.
be spiritually minded *is* life and peace.

7 Because ^{4 1} the carnal mind *is* enmity against
God: for it is not subject to the law of God, ^m nei-
ther indeed can be.

8 So then they that are in the flesh cannot please ³ God.
God.

9 But ye are not in the flesh, but in the Spirit, ⁴
if so be that ⁿ the Spirit of God dwell in you. Now
if any man have not ^o the Spirit of Christ, he is
none of His.

10 And if Christ *be* in you, the body *is* dead
because of sin; but the Spirit *is* life because of
righteousness.

11 But if the Spirit of ^p Him that raised up
Jesus from the dead dwell in you, ^q He that raised
up Christ from the dead shall also quicken your
mortal bodies ⁵ by His Spirit that dwelleth in you.

12 ^r Therefore, brethren, we are debtors, not to
the flesh, to live after the flesh.

13 For ^s if ye live after the flesh, ye shall die:
but if ye through the Spirit do ^t mortify the deeds
of the body, ye shall live.

^k ver. 13.

ch. 6. 21.

Gal. 6. 8.

² Gr. *the*

mind of

the flesh:

So ver. 7.

³ Gr. *the*

mind of

the Spirit.

⁴ Gr. *the*

mind of

the flesh.

¹ James 4. 4.

^m 1 Cor. 2. 14.

ⁿ 1 Cor. 3. 16.

& 6. 19.

^o John 3. 34.

Gal. 4. 6.

Phil. 1. 19.

1 Pet. 1. 11.

^p Acts 2. 21.

^q ch. 6. 4, 5.

1 Cor. 6. 14.

2 Cor. 4. 14.

Eph. 2. 5.

⁵ Or. *because*

of His Spirit.

^r ch. 6. 7, 14.

^s ver. 6.

Gal. 6. 8.

^t Eph. 4. 22.

Col. 3. 5.

death; whereas those who walk according to the Spirit have that mind of the Spirit which is, in itself, life and peace. That 'mind of the 'flesh' is, in itself, enmity and rebellion against God. It neither does nor can submit itself to the law of God, and so those who continue to walk according to the flesh cannot please God.

9. "But ye are not in the flesh." 'This however is not the case 'with you: ye are not in the flesh but in the Spirit, inasmuch as 'the Spirit of God dwelleth in you. If there be any one in whom 'the Spirit of Christ dwelleth not, he does not belong to Christ. If 'then Christ is in you, your bodies are mortal because of sin, but the 'Spirit within you is a principle of immortal life, because of the right-'cousness of Christ which won it for you.' Observe here that the Spirit of God and the Spirit of Christ are expressions used to signify the same Spirit, plainly shewing that Christ is God.

12. "Therefore, brethren, we are debtors." We are debtors to the Spirit, to live according to the Spirit. We owe every thing to the Spirit, and in gratitude we must repay Him by living according to His law. We owe nothing to the flesh. If we live according to the flesh, we must die. If, obeying the motions of the Spirit within us we kill the bodily actions to which the desires of the flesh would tempt us, we shall live. The real sons of God, and those who will in the end be acknowledged as His sons, are those who in their way of living and conduct follow the leading of the Holy Spirit of God.

ROMANS, VIII.

- A. D. 58. 14 For ^uas many as are led by the Spirit of God
^u Gal. 5. 18. they are the sons of God.
- ^x 1 Cor. 2. 12. 15 For ^xye have not received the spirit of bondage
^{Hebr.} 2. 15. again ^yto fear; but ye have received the ^zSpirit of
^y 2 Tim. 1. 7. adoption, whereby we cry, ^aAbba, Father.
¹ John 4. 18. 16 ^bThe Spirit itself beareth witness with our
^z Isai. 56. 5. spirit, that we are the children of God :
^{Gal.} 4. 5, 6. ^a Mark 14. 36. 17 and if children, then heirs; ^cheirs of God, and
^b 2 Cor. 1. 22. & 5. 5. joint-heirs with Christ; ^dif so be that we suffer
^{Eph.} 1. 13. & 4. 30. with *Him*, that we may be also glorified together.
^c Acts 20. 18. Gal. 4. 7. 18 ¶ For I reckon that ^ethe sufferings of this
^d Acts 14. 22. present time *are* not worthy to be compared with
^{Phil.} 1. 29. the glory which shall be revealed in us.
² Tim. 2. 11, 12. 19 For ^fthe earnest expectation of the creature
^e 2 Cor. 4. 17. ¹ Pet. 1. 6, 7. & 4. 13. waiteth for the ^gmanifestation of the sons of God.
^f 2 Pet. 3. 13. ^g 1 John 3. 2. 20 For ^hthe creature was made subject to vanity,
^h ver. 22. Gen. 3. 19.

15. "For ye have not received." The Apostle enlarges on the idea of our being God's sons. When He, in our baptism, gave us His Spirit, it was no spirit of slavery which He gave, which should make us full of abject fears and terrors; on the contrary it was the loving Spirit of adoption to be His sons in Christ, in and by which we are bold to cry to Him as His beloved children, and to cry Abba, our Father.

16. "The Spirit itself." It is the actual Holy Spirit of God Himself, who, blending with our spirits, enabling us to cry out from the depth of our hearts to our Father in prayer, and shewing the fruits of the Spirit (Gal. v. 22.) in our lives, witnesses with our spirits that we are God's children: and therefore heirs of God, and joint-heirs with Christ; provided always that we be ready to partake of His sufferings, that we may also be made to partake of His glory.

18—39. The Perfection of the whole Creation along with that of the Children of God.

18. "For I reckon that the sufferings." The mention of the necessity of suffering along with Christ in order to be partakers of His glory, sets the Apostle upon comparing the smallness of the sufferings with the "far more exceeding and eternal weight of glory" (2 Cor. iv. 17.) which shall hereafter be revealed to us.

19. "For the earnest expectation." The whole creation, animate and inanimate, is now in a state of imperfection: and it looks forward with eager and earnest expectation to the time when the Sons of God shall be manifested in their glory. For with that glory, the rest of Creation also will be restored to its primal condition of perfectness and freedom from suffering.

20. "For the creature was made subject." For, owing to the fall of man, a curse passed upon all creation. No doubt, in earlier times the animals of God's creation died; but from and after the Fall,

not willingly, but by reason of Him who hath subjected *the same* in hope, A. D. 53.

21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that ²the whole creation ¹groan-² Or, every creature, Mark 16. 15. Col. 1. 23. Jer. 12. 11. eth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have ^kthe firstfruits of the Spirit, ¹even we ourselves groan within ourselves, ^mwaiting for the adoption, *to wit*, the ⁿredemption of our body.

24 For we are saved by hope: but ^ohope that is seen is not hope: for what a man seeth, why doth he yet hope for? 2 Cor. 5. 5. Eph. 1. 14. 2 Cor. 5. 2, 4. Luke 20. 36. Luke 21. 28. Eph. 4. 30. 2 Cor. 5. 7. Heb. 11. 1.

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

'vanity', that is, disappointment and imperfection came upon things which had not been upon them before. And all this came, "*not voluntarily*", not in consequence of their own fault, but by the contagion and consequence of the sin of man; and it was by reason of the will of Him who allowed it to partake of the contagion and consequence of that sin.

20. "In hope." It was the will of God thus to subject the whole creation, in order that all might partake in the great hope that when the great liberation came, that is, when the children of God should be received into the glory in Christ which is prepared for them, they too might be delivered from the bondage of imperfection and corruption in which they now are.

22. "For we know that the whole Creation." St. Paul represents the whole Creation, animate and inanimate, as suffering in birth-pangs, like a woman about to bring forth a child.

"Until now." That is, in all preceding time since the fall of man, the whole world has looked forward to a great restoration—a great Birth—which shall be fully accomplished when the heirs of the kingdom of Heaven shall be admitted to their full inheritance.

23. "And not only *they*." And this longing for something to come is shared equally by us Christians, who have the early outpouring of the Holy Spirit of God. For we also are in a state of imperfection and distress, from suffering and sin, and look forward with longing hope to be set free from the temptations, pains, and mortality of these our earthly bodies.

24. "For we are saved by hope." 'For it was by hope that we were saved', that is, for the salvation which was given to us in our Baptism was not in actual and final fruition, but in hope. 'We were saved' (Compare 1 St. Pet. iii. 21.), but it was, for the present, in hope. Hope belongs to the days in which a man is still out of the actual sight of the things he hopes for. It is the comfort and support of the times when the actual enjoyment is not yet come; and it leads men, in proportion as it is true and earnest, to wait patiently for it.

ROMANS, VIII.

- A. D. 58. 26 Likewise the Spirit also helpeth our infirmities: for ^p we know not what we should pray for as we ought: but ^q the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- ^p Matt. 20, 22. James 4, 3. ^q Zech. 12, 10. Eph. 6, 18. ^r 1 Chr. 28, 9. Ps. 7, 9. Prov. 17, 3. Jer. 11, 20. & 17, 10. & 20, 12. Acts 1, 24. 1 Thess. 2, 4. Rev. 2, 23. ² Or, *that*.
- 27 And ^r He that searcheth the hearts knoweth what is the mind of the Spirit, ² because He maketh intercession for the saints ^s according to *the will of God*.
- ^s 1 John 5, 14. ^t ch. 9, 11, 23, 24. ² Tim. 1, 9. 28 And we know that all things work together for good to them that love God, to them ^t who are the called according to *His* purpose.
- ^u See Ex. 33, 12, 17. Ps. 1, 6. Jer. 1, 5. Matt. 7, 23. ch. 11, 2. ² Tim. 2, 19. 29 For whom ^u He did foreknow, ^x He also did predestinate ^v to be conformed to the image of His Son, ^z that He might be the firstborn among many brethren.
- ¹ Pet. 1, 2. 30 Moreover whom He did predestinate, them He also ^a called: and whom He called, them He also
- ^y John 17, 22. ² Cor. 3, 18. Phil. 3, 21. 1 John 3, 2. ^z Col. 1, 15, 18. Hebr. 1, 6. Rev. 1, 5. ^a ch. 1, 6. & 9, 24. Eph. 4, 4. Hebr. 9, 15. 1 Pet. 2, 9.

26. "Likewise the Spirit." And in these days of hope, when we are still weak, and suffering, the Holy Spirit, whose 'firstfruits' (or early outpourings) we enjoy, is given to us to help us in our weakness, and comfort and strengthen us in our sufferings. Of ourselves we do not know how to offer to God acceptable prayers; but the Holy Spirit Himself, who dwelleth in us, intercedes as a Paraclete for us, offering prayers for us from our own hearts, which are too deep and fervent for human language to express.

27. "And He that searcheth the hearts." And God, who seeth and knoweth all the deepest secrets of the human heart, knows that in such prayers it is really the Holy Spirit who is praying for the saints in a Divine way in their fervent prayers. And these prayers, which the Paraclete Spirit thus offers to God from the hearts of the saints, the Paraclete Son presents in His own effectual Name, to the Father. See on 1 St. John ii. 1.

28. "And we know that all things." Though while we remain on earth we have much imperfection and suffering, yet we know well that, so long as we love God, all things, even all these painful and sad things, work together and contribute to our ultimate good and salvation. Those who love Him are those whom He loved and by His gracious purpose called into His love. He never deserts them. He guards them from the beginning to the end. By the same grace and mercy with which He eternally foreknew them, He foreordained them to grow after the likeness and image of His Son. In pursuance of this unfailing mercy, He called them to be Christians; calling them He justified them in Christ, by Holy Baptism; justifying them He put them into that state which is glory begun and leads to perfect glory, "as we are changed continually into the image of the Lord, from glory "to glory by the Spirit of the Lord" (2 Cor. iii. 18.).

^b justified: and whom He justified, them He also A. D. 58.

^c glorified.

31 What shall we then say to these things? ^d If God *be* for us, who *can be* against us?

^b 1 Cor. 6. 11.
^c John 17. 22.
Eph. 2. 6.
^d Num. 14. 9.
Ps. 118. 6.
^e ch. 5. 6, 10.
^f ch. 4. 25.

32 ^e He that spared not His own Son, but ^f delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? ^g *It is* God that justifieth.

^g Isa. 50. 8, 9.
Rev. 12. 10, 11.

34 ^h Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, ⁱ who is even at the right hand of God, ^k who also maketh intercession for us.

^h Job 34. 29.
ⁱ Mark 16. 19.
Col. 3. 1.
Hebr. 1. 3. & 8. 1. & 12. 2.
^j 1 Pet. 3. 22.
^k Hebr. 7. 25. & 9. 24.
1 John 2. 1.

35 Who shall separate us from the love of Christ? ^k *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ^l **For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**

^l 1 Cor. 15. 70, 31.
2 Cor. 4. 11.

Ps. 44. 22.

37 ^m Nay, in all these things we are more than conquerors through Him that loved us.

^m 1 Cor. 15. 57.
2 Cor. 2. 14.
1 John 4. 4. & 5. 4, 5.
Rev. 12. 11.

38 For I am persuaded, that neither death, nor

31. "What shall we then say." If then God thus befriend and protect us from the very beginning to the very end, who can be a deadly enemy to us? Who can really hurt us? Must not all things, whatever they be, under His great love and mercy work together for our good? And is it not plain that God is altogether our friend, since He has given His only Son to die for us? Does not this gift contain and assure all other gifts?

33. "Who shall lay any thing to the charge." Since God, as stated in the 29th verse, foreknew, and foreordained us, how can any other being, by accusation or attack, take us out of the merciful protection by which He defends us (St. John x. 28.).

"It is God that justifieth." And since God, as stated in the 30th verse, is our Justifier, how can any other being condemn us? Since Christ died for us, and triumphed over death by rising from the dead, and ascended into Heaven, and sitteth on the Father's right hand, and there intercedes for us, presenting as our Paraclete (1 St. John ii. 1.) the prayers which the Paraclete-Spirit teaches us to offer, what other being can possibly separate us from His love?

36. "As it is written." Although it be true according to the words of the 44th Psalm that here upon the earth we are continually in a state of suffering like death (as St. Paul himself says in 1 Cor. xv. 31. that he dies daily), yet, upheld by the love of Christ who has done such great things for us, we are triumphant conquerors over all these earthly evils and sufferings.

38. "For I am persuaded." The Christian has the firmest faith

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A. D. 58. life, nor angels, nor ⁿ principalities, nor powers, nor things present, nor things to come, ⁿ Eph. 1. 21. & 6. 12. 39 nor height, nor depth, nor any other creature, Col. 1. 16. & 2. 15. shall be able to separate us from the love of God, 1 Pet. 3. 22. which is in Christ Jesus our Lord.

CHAPTER IX.

1 *Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom He will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.*

^a ch. 1. 9. **I** ^aSAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 Cor. 1. 23. & 11. 31. & 12. 19. Gal. 1. 20. Phil. 1. 8. 1 Tim. 2. 7. 2 ^bthat I have great heaviness and continual sorrow in my heart. ^c Ex. 32. 32. 3 For ^eI could wish that myself were ²accursed from Christ for my brethren, my kinsmen according to the flesh : 2 Or, separated. ^d Deut. 7. 6. 4 ^dwho are Israelites; ^eto whom *pertaineth* the adoption, and ^fthe glory, and ^gthe ³covenants, and ^f 1 Sam. 4. 21. 1 Kin. 8. 11. Ps. 63. 2. & 78. 61. ^g Acts 3. 25. Heb. 8. 8, 9, 10. ³ Or, testaments.

and certainty of the love of God in Jesus Christ. And he trusts, with an assured confidence that nothing can shake, that no power, nor circumstance, nor any thing in this world, or in the world to come, can ever separate or detach him from that love, or lead to its failing him, provided that he himself stand fast in his faith and love.

CHAPTER IX.

1—29. Of the Election of Grace.

1. "I say the truth in Christ." St. Paul protests more earnestly the sincerity with which 'in Christ', that is, as a member of Christ's spiritual body, and speaking in His presence, he says what follows. He declares that his conscience, enlightened by the Holy Spirit, bears witness to his perfect truth when he expresses his earnest love to his nation and kindred, and the terrible distress with which he witnesses their rejection of Christ, and the consequent loss of their, hitherto exclusive, privilege of being the favoured people of God.

3. "That myself were accursed from Christ." Compare Exod. xxxii. 32, where Moses, like St. Paul in this place, in a heroic spirit of self-devotion and love, expresses his desire rather to be blotted from the book of Life himself than that his countrymen should lose their place in the favour of God.

4 "Who are Israelites." For they have been very precious in the sight of God and very highly blessed. They are sons of the Patriarchs, sons of God being sons of Israel (See Exod. iv. 22. Jer. xxxi. 9.), to whom He gave the Shekinah (1 Kings viii. 10, 11.) and the covenant

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^h the giving of the law, and ⁱ the service of *God*, A. D. 58.
and ^k the promises;

5 ^l whose *are* the fathers, and ^m of whom as concerning the flesh *Christ came*, ⁿ Who is over all, God blessed for ever. Amen.

6 ^o Not as though the word of God hath taken none effect. For ^p they *are* not all Israel, which are of Israel:

7 ^q neither, because they are the seed of Abraham, *are they* all children: but, **In ^r Isaac shall thy seed be called.**

8 That is, They which are the children of the flesh, these *are* not the children of God: but ^s the children of the promise are counted for the seed.

9. For this *is* the word of promise, **^t At this time will I come, and Sarah shall have a son.**

10 And not only *this*; but when ^u Rebecca also had conceived by one, *even* by our father Isaac;

11 (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of ^x him that calleth;)

12 it was said unto her, **The ^y elder shall serve the ^z younger.**

13 As it is written, **^y Jacob have I loved, but Esau have I hated.**

(Acts iii. 25. Gen. xii. 3.), and the giving of the Law from Mount Sinai, and the Temple worship, and the whole series of the Evangelical promises; to whom belong all the great men of the Jewish race, and from whose blood, by the human descent of His mother came Christ, who being thus true man, is also true God over all the world, to be addressed for ever with the words of adoration and blessing. Amen.

6. "Not as though." Yet let it not be supposed that the word or promise of God has failed, or been falsified. That promise was not made to a nation; nor was it meant to apply to all the naturally born sons of Israel. Just so, although the promise was given to Abraham, yet it did not apply to both his sons. Ishmael was excluded from it, according to the words of Gen. xvii. 7. God spake of the "children of Abraham", meaning the children of the promise, not the children of the body. He chose one only of Abraham's two sons, and one only of Isaac's two sons to be the inheritor of the promise.

11. "Being not yet born." And this election came of the mere will and choice of God; for in both instances it was declared before the children were born, or were capable of doing any thing which could please or displease God (Compare Gen. xviii. 10, 14. and xxv. 23. Mal. i. 2, 3.).

^h Ps. 147. 19.

ⁱ Hebr. 9. 1.

^k Acts 13. 32.

ch. 3. 2.

Eph. 2. 12.

^l Deut. 10. 15.

ch. 11. 28.

^m Luko 3. 23.

ch. 1. 3.

ⁿ Jer. 23. 6.

John 1. 1.

Acts 20. 28.

Hebr. 1. 8.

^o 1 John 5. 20.

^p Num. 23. 19.

ch. 3. 3.

^q John 8. 39.

ch. 2. 28, 29.

& 4. 12, 16.

Gal. 6. 16.

^r Gal. 4. 23.

Hebr. 11. 18.

^s Gal. 4. 28.

^t Gen. 18. 10.

14.

^u Gen. 25. 21.

^x ch. 4. 17.

& 8. 28.

^y Or, *greater.*

^z Or, *lesser.*

^y See Deut.

21. 15.

Prov. 13. 24.

Matt. 10. 37.

Luke 14. 26.

John 12. 25.

Mal. 1. 2, 3.

ROMANS, IX.

A. D. 58. 14 What shall we say then? ² *Is there unright-*

² Deut. 32. 4. ousness with God? God forbid.

² Chr. 19. 7.
Job 8. 3.
& 34. 10.
Ps. 92. 15.

15 For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Ex. 33. 19.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

² See Gal. 3. 8, 22.

17 For ^a the scripture saith unto Pharaoh, **Even** for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

Ex. 9. 16.

18 Therefore hath He mercy on whom He will *have mercy*, and whom He will He hardeneth.

14. "What shall we say then?" God forbid that any man should say that God is unjust in this selection. Nay, according to His words in Exod. xxxiii. 19, He gives His mercy to whomsoever He will; and having first selected the sons of Abraham, Isaac, and Israel, of His own free choice, He now extends His selection to take in those whom He always intended, His sons in Christ, the sons of Abraham's faith, and promise. Observe that nothing is said here of any 'selection to wrath'. The Apostle is speaking of the national selection of the Jews for purposes of mercy and pity only, that is, to be the chosen people of God.

16. "So then it is not." The selection of men to be the favoured children of God does not depend upon their own will, or acts, or efforts, but upon the will of God. They may lose such privilege by wilful and unrepented sin, and by holiness and faith they may make their calling and election sure, but their estate of privilege comes from the will of God alone.

17. "Even for this same purpose have I raised thee up." (See Exod. ix. 16.). God '*raiseth men up*' to their various positions on earth. He makes one man to be a king, and another to be a peasant. He gives them their various powers, spheres of action, and opportunities of serving Him. He, no doubt, knoweth from all eternity how they will, severally, use their opportunities, and be in the end saved or lost. The good He '*raises up*', to shew in them His mercy and loving-kindness in their grace and goodness, and in the salvation wherewith, in Christ, He rewards them. In like manner He deals with the wicked. '*Raising them up*' also to their respective elevations. He often bears with them long, though they are very perverse, and incur His great displeasure, in order that by the judgments with which at the last He punishes them, His Power may be shewn, and His holy Name published and exalted in all the earth.

18. "Therefore hath He mercy." Therefore, as on the one hand He mercifully gives to some men privileges which it is in their own free will to make good use of, or to forfeit, (and if they make good use of them He confirms them to them for ever,) so, on the other, if men, of their own free will harden their hearts, to the end, against His will,

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19 Thou wilt say then unto me, Why doth He yet find fault? For ^b who hath resisted His will? A. D. 53.

20 Nay but, O man, who art thou that ²repliest against God? ^c Shall the thing formed say to him that formed it, Why hast thou made me thus? b 2 Chr. 20. 6.
Job 9. 12.
& 23. 13.
Dan. 4. 35.
2 Or, answer-
est again,
or, disputest
with God?
Job 33. 13.
Isai. 29. 16.
& 45. 9.
& 64. 8.

21 Hath not the ^d potter power over the clay, of the same lump to make ^e one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering ^f the vessels of wrath ^{3 g} fitted to destruction: d Prov. 16. 4.
Jer. 18. 6.
e 2 Tim. 2. 20.
f 1 Thes. 5. 9.
3 Or, made
up.

23 and that He might make known ^h the riches of His glory on the vessels of mercy, which He had ⁱ afore prepared unto glory, g 1 Pet. 2. 8.
Jude 4.
h ch. 2. 4.
Eph. 1. 7.
Col. 1. 27.

24 even us, whom He hath called, ^k not of the Jews only, but also of the Gentiles? i ch. 8. 28, 29,
30.
k ch. 3. 23.

25 As He saith also in Osee, ^l I will call them l 1 Pet. 2. 10.

as Pharaoh did, He confirms them in their hardness, and their ruin is consummated (Compare Exod. viii. 15, 32. ix. 34. with Exod. vii. 13. ix. 12, &c.).

19. "Thou wilt say then." If any man, taking advantage of the last two verses, thinks to excuse his sin on the ground that God has, by an arbitrary exercise of His will, doomed some to life, and some to sin and death, St. Paul first replies that it is a wicked and sinful presumption to argue and remonstrate with God; and then in the 22nd verse, he suggests the true answer to the difficulty. It is for the purpose of exhibiting to mankind His wrath against sin, and in order to let them see the proof of His power that He bears long with sinners, vessels of wrath, who have made themselves fit for nothing but destruction (and in the end brings upon them the terrible ruin that they have earned); and it is for the purpose of shewing the rich abundance of His glorious goodness upon "vessels of mercy" which He prepared beforehand for glory, that He called us —(not Jews only, but Gentiles also)—to be His sons in Christ.

22. "Vessels of wrath." The word "vessels" in this place refers to the image of the potter making vessels of different sorts, as used in verse 21. God, like a potter, makes them all; and no doubt knows by His almighty knowledge that some will become objects of His wrath, and some of His grace. He does not destine any to ruin, though He knows that some will come to ruin. He gives them the gift of free will, and a due scope and opportunity for using it. He will judge them in righteousness, according to their use of their opportunities. It is they themselves who fit themselves for destruction (a destruction foreknown by God) by their perverseness and disobedience.

25. "As He saith also in Osee." The prophet Hosea predicts (Hosea ii. 23.) the admission of the Gentiles to the mercy and favour of God; and the prophet Isaiah (Isaiah x. 23.) foretells that

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A. D. 58. **My people, which were not My people; and her beloved, which was not beloved.** Hos. 2. 23.

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are not My people*; there shall they be called the children of the living God. Hos. 1. 10.

27 Esaias also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea,** ^m a remnant shall be saved:

^m ch. 11. 5.

² Or, *the account.*

ⁿ Isai. 28. 22.

28 for He will finish ² the work, and cut it short in righteousness: ⁿ because a short work will the Lord make upon the earth. Isai. 10. 22, 23.

^o Lam. 3. 22.

^p Isai. 13. 19.
^{Jer.} 50. 40.

29 And as Esaias said before, ^o **Except the Lord of Sabaoth had left us a seed,** ^p we had been as Sodoma, and been made like unto Gomorrha. Isai. 1. 9.

^q ch. 4. 11.
& 10. 20.

^r ch. 1. 17.

30 ¶ What shall we say then? ^q That the Gentiles, which followed not after righteousness, have attained to righteousness, ^r even the righteousness which is of faith.

^s ch. 10. 2.
& 11. 7.

31 But Israel, ^s which followed after the law of

though the Jews are very numerous, yet only a few of them, accepting Christ, will continue in the number of God's faithful and elect children.

28. "For He will finish the work." The Apostle here quotes the Septuagint version of Isai. x. 23. The words mean, that though the number of the Jews is very great, yet the Lord will, in fulfilment of the words of prophecy, greatly reduce it. For whereas they will not accept nor believe in Christ, He, in righteousness, will greatly diminish the number of those whom He will acknowledge as His children. A remnant only will remain. The few Jews who will believe in Christ, and so continue to belong to God's people, will save the nation from the total ruin which fell in ancient times upon Sodom and Gomorrha.

30, 31.—Chap. x. 21. The Guilt of Israel.

30. "What shall we say then?" What then is the conclusion of the whole matter? Surely it is this: the Gentiles, who did not think, as the Jews did, that they had a law to make them righteous, have, by God's gracious and unexpected mercy, been admitted to the righteousness which cometh of faith; and the Jews clinging to the righteousness of the law, have relinquished the true righteousness which cometh of faith in Christ. Thus Christ has been to them, according to the prophecy of Isaiah (See Isai. viii. 14. xxviii. 16.), the stone of offence over which they have stumbled.

28. The words should rather have been translated thus: 'For he will accomplish, and quickly fulfil the word in ^{'righteousness. Because the Lord will effect a quickly fulfilled word upon the earth.'}

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righteousness, ^t hath not attained to the law of A. D. 58.
 righteousness. ^t Gal. 5. 4.

32 Wherefore? Because *they sought it* not by ^u Luke 2. 34.
 faith, but as it were by the works of the law. For ¹ Cor. 1. 23.
^u they stumbled at that stumblingstone; ^x Ps. 118. 22.
^u Isai. 8. 14.
^y Matt. 21. 42.

33 as it is written, ^x Behold, I lay in Sion a
 stumblingstone and rock of offence: and ^y who-
 soever believeth on him shall not be ^z ashamed. ¹ Pet. 2. 6,
 7, 8.
^y ch. 10. 11.
² Or,
 confounded.
 Isai. 28. 16.

CHAPTER X.

5 *The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.*

BRETHREN, my heart's desire and prayer to
 God for Israel is, that they might be saved.

2 For I bear them record ^a that they have a zeal ^a Acts 21. 20.
 & 22. 3.
 Gal. 1. 14.
 & 4. 17.
 See ch. 9. 31.
 of God, but not according to knowledge.

3 For they being ignorant of ^b God's righteous-
 ness, and going about to establish their own ^c right-
 eousness, have not submitted themselves unto the ^b ch. 1. 17.
 & 9. 30.
^c Phil. 3. 9.
 righteousness of God.

4 For ^d Christ is the end of the law for right- ^d Matt. 5. 17.
 Gal. 3. 24.
 eousness to every one that believeth.

5 For Moses describeth the righteousness which

CHAPTER X.

1. "Brethren, my heart's desire." St. Paul expresses here the extreme pain with which he pronounces the rejection of the Jews. Nothing he desires so earnestly, nor prays for so fervently, as that they should abandon their ignorant clinging to the idea of becoming righteous by obeying the precepts of the law, and submit to accept the righteousness which God offers to those who will put their faith in Christ. If they had understood the law rightly they would have known that Christ is the fulfilment of the law, and that righteousness was from the first designed to be offered to those who should believe in Him.

5. "For Moses describeth." If they had understood the words of Moses himself rightly, they would have known that when he speaks of the law only, he uses terms like these: 'He that obeyeth the law shall find life in the law'. It is a law that exacts perfect obedience, and the penalty of disobedience is death.

But of the true Righteousness of God he speaks in language different from this; for, in Deut. xxx. 11—14., though he seems to be speaking of the law only, and saying of it that it is very plain and clear, and so near and well known to the people that they need not to ask who shall go up into heaven, or across the sea to fetch it, he is really speaking

ROMANS, X.

A. D. 58. is of the law, °That the man which doeth those things shall live by them. Lev. 18. 5.

^e Neh. 9. 29.
Ezek. 20. 11,
13, 21.
Gal. 3. 12.

6 But the righteousness which is of faith speaketh on this wise, **Say not in thine heart, Who shall ascend into heaven?** (that is, to bring Christ down *from above* :)

7 or, **Who shall descend into the deep?** (that is, to bring up Christ again from the dead.)

8 But what saith it? **The word is nigh thee, even in thy mouth, and in thy heart:** that is, the word of faith, which we preach; Deut. 30. 12—14.

^f Matt. 10. 32.
Luke 12. 8.
Acts 8. 37.

9 that ^fif thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

^g Isai. 40. 23.
Jer. 17. 7.
ch. 9. 33.

11 For the scripture saith, °**Whosoever believeth on Him shall not be ashamed.** Isai. 28. 16.

^h Acts 15. 9.
ch. 3. 22.
Gal. 3. 28.

12 For ^hthere is no difference between the Jew and the Greek: for ⁱthe same Lord over all ^kis rich unto all that call upon Him.

ⁱ Acts 10. 36.
ch. 3. 29.

13 ⁱFor whosoever shall call ^mupon the name of the Lord shall be saved. Joel 2. 32.

^l Tim. 2. 5.
^k Eph. 1. 7.
& 2. 4, 7.

^l Acts 2. 21.
^m Acts 9. 14.

14 How then shall they call on Him in whom

of the true Righteousness of faith to be afterwards revealed. His words, interpreted by the Holy Spirit, mean this: 'Do not think it necessary that Christ should be brought down from Heaven, or brought up from the dead, to make you righteous. Christ *has* come down from Heaven for you, and He *has* come up from the grave for you. No further wonderful and extraordinary interposition of God is to be looked for. The work is done for you already; and now, faith in Christ in your heart, and confession of Christ with your mouth, are sufficient to win the Divine Righteousness which God now offers.'

10. "For with the heart." Inward faith in the heart puts man into the state of righteousness before God, and outward, lifelong confession of that faith with the mouth, made in all sincerity and truth, carries on that state of righteousness to the end, that is, eternal salvation.

11. "For the scripture saith." And this doctrine is confirmed by other places of the Old Testament, as by Isaiah xxviii. 16., and xlix. 23., and Joel ii. 32., where the expressions "he that believeth" and "whosoever shall call on the name of the Lord" shew that no person whatever, whether Gentile or Jew, is excluded from the gracious promise of God.

14. "How then shall they call." The great promise given through the

ROMANS, X.

they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear ⁿ without a preacher? A. D. 58.
ⁿ Titus 1. 3.

15 And how shall they preach, except they be sent? as it is written, ^o How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ^o Nah. 1. 15.
Isai. 52. 7.

16 But ^p they have not all obeyed the gospel. For Esaias saith, ^q Lord, who hath believed ^r our ^s report? ^p ch. 3. 3.
^q Heb. 4. 2.
^r John 12. 38.
^s Isai. 53. 1. ² Gr. the hearing of us?
³ Or, preaching?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, ^r their sound went into all the earth, and their words unto the ends of the world. ^r Matt. 24. 14. & 28. 19.
Psalm 19. 4. ³ Mark 16. 15. Col. 1. 6, 23.

19 But I say, Did not Israel know? First Moses saith, ^s I will provoke you to jealousy by them ^t that are no people, and by a foolish nation I will anger you. ^s ch. 11. 11.
^t Titus 3. 3.
Deut. 32. 21.

20 But Esaias is very bold, and saith, ^u I was found of them that sought Me not; I was made manifest unto them that asked not after Me. ^u ch. 9. 20.
Isai. 65. 1.

21 But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people. Isai. 65. 2.

Prophet Joel is addressed to all without exception, who call in worship and prayer upon the Name of the Lord. But they cannot so call, unless they have first believed. And they cannot believe, unless they have been taught, nor can any one be a proper teacher, unless he have a mission to teach. Therefore the method which God has provided of Righteousness through Faith in Christ, involves the necessity of missionaries, duly sent to teach in all parts of the world to all mankind, according to the words of Isaiah (lii. 7.).

16. "But they have not all obeyed." And let no man think that the unwillingness of men, and especially of the Jews, to listen to the Gospel and obey it is any disproof of its being God's own method of making men righteous. For this very unwillingness is equally predicted by the Prophet Isaiah in liii. 1.

18. "But I say, Have they not heard?" Was not the extension of the promise beyond the Jews abundantly predicted by the prophets? as in Psalm xix. 6. And was not Israel expressly warned both by Moses (Deut. xxxii. 21.) and by the very bold and out-spoken words of Isaiah (lxv. 1, 2.), that the Gentiles would be admitted to the favour of God, and they themselves excluded as a disobedient and gainsaying people?

ROMANS, XI.

A. D. 58.

CHAPTER XI.

1 *God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.*

^a 1 Sam. 12. 22.
Jer. 31. 37.
^b 2 Cor. 11. 22.
Phil. 3. 5.

I SAY then, ^aHath God cast away His people? God forbid. For ^bI also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

^c ch. 8. 29.
² Gr.
in Elias?

2 God hath not cast away his people which ^cHe foreknew. Wot ye not what the scripture saith ²of Elias? how he maketh intercession to God against Israel, saying,

3 **Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.** 1 Kings 19. 10, 14.

4 But what saith the answer of God unto him? **I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal.** 1 Kings 19. 18.

^d ch. 9. 27.

5 ^dEven so then at this present time also there is a remnant according to the election of grace.

^e ch. 4. 4, 5.
Gal. 5. 4.
See Deut. 9.
4, 5.

6 And ^eif by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

CHAPTER XI.

1—33. The restoration of Israel.

1. "I say then, Hath God cast away?" Am I then to say that God has rejected His ancient people? God forbid that I, who am an Israelite, descended from Abraham, should say such a thing! God has not cast away His people, whom from all eternity He foreknew, and chose, not for their merit, but of His own free will and election.

2. "Wot ye not?" The case is not unlike to that of which we read in the history of Elijah (1 Kings xix. 10—18.). Elijah prayed against the people, believing that the whole nation had rebelled against God, and that he was left alone to serve Him. But the Divine answer came to him, that there still was a faithful remnant of seven thousand men in Israel, who had never worshipped Baal.

5. "Even so then." Just so is it now. There is a remnant now, consisting of those who by the election of God's grace have put their faith in the grace of God in Christ. It is, I say, a matter of grace, not a matter of works: for if it were a matter of works (if, that is, the righteousness were earned by works), grace would have nothing to do with it. The two ideas of 'earning by works', and 'receiving by grace', are contrary, and incompatible with each other.

ROMANS, XI.

7 What then? ^fIsrael hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ²blinded

8 (according as it is written, God hath given them the spirit of ³slumber, ^geyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* ^hthrough their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the ⁴diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as ⁱI

7. "What then?" Thus then while the bulk of the people of Israel have failed of reaching the righteousness of God, and therefore have been hardened, the elected remnant have reached it. And this division of the people into the hardened majority, and the elected minority, is exactly in accordance with the predictions of Isaiah (vi. 9. xxix. 10.), and David (Psalm lxxix. 22, 23.).

11. "I say then." Is it then to be concluded that the 'stumbling' of Israel is equivalent to their final fall? Nay: but God has brought good out of evil. For by their 'stumbling' salvation has been brought to the Gentiles, so as to excite their own jealousy. Thus their fall has been made to conduce to the good of the Gentiles in the first place, and eventually to their own good.

12. "Now if the fall of them." If then their fall thus lead to the blessing of the Gentiles, and the blessing of the Gentiles excite them to a holy jealousy so that they turn to Christ, and be fully restored to God's favour, the blessing of the Gentiles will be very greatly increased. It is plain from this that the conversion of the Jews to the faith of Christ, would prove a very great blessing indeed to the Christian Church.

13. "For I speak to you Gentiles." In saying this, I "magnify my office." I shew, that is, what a great and honourable duty is laid upon me, since I not only am appointed to bring the Gentiles in to Christ, but also thereby to work for the recovery of the Jews my beloved kinsmen. And the Gentiles ought to be very earnestly desirous of this recovery. For if the fall of the Jews has been the method of their reconciliation, the recovery of the Jews would be as great a blessing to them as if new life were given to those who were dead.

A. D. 58.

^r ch. 9. 31.
& 10. 3.

² Or,
hardened.
2 Cor. 3. 14.

³ Or, *remorse.*
^g Deut. 29. 4.

Isai. 6. 9.
Jer. 5. 21.

Ezek. 12. 2.
Matt. 13. 14.
John 12. 40.

Acts 28. 26,
27.

Psalm 69. 22, 23.

^h Acts 13. 46.
& 18. 6.

& 22. 18, 21.
& 28. 24, 28.

ch. 10. 19.
⁴ Or, *decay,*
or, *loss.*

ⁱ Acts 9. 15.
& 13. 2.

& 22. 21.
ch. 15. 16.

Gal. 1. 16.
& 2. 7, 8, 9.

Eph. 3. 8.
1 Tim. 2. 7.

2 Tim. 1. 11.

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A. D. 58. am the apostle of the Gentiles, I magnify mine office :

14 if by any means I may provoke to emulation *them which are* my flesh, and ^k might save some of ^k *them.*

^k 1 Cor. 7. 16.
& 9. 22.
1 Tim. 4. 16.
James 5. 20.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead ?

16 For if ^l the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

^l Lev. 23. 10.
Num. 15. 18,
13, 20, 21.

17 And if ^m some of the branches be broken off, ⁿ and thou, being a wild olive tree, wert grafted in ² among them, and with them partakest of the root and fatness of the olive tree ;

^m Jer. 11. 16.
ⁿ Acts 2. 39.
Eph. 2. 12, 13.
² Or, for them.

18 ^o boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

^o 1 Cor. 10. 12.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well ; because of unbelief they were broken off, and thou standest by faith. ^p Be not high-minded, but ^q fear :

^r ch. 12. 16.
^q Prov. 23. 14.
Isai. 66. 2.
Phil. 2. 12.

21 for if God spared not the natural branches, *take heed* lest He also spare not thee.

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward

16. "For if the firstfruit." The firstfruit here signifies the Patriarchs, Abraham, Isaac, and Jacob. They are the firstfruit, and Israel (the people) are the lump. They are the root, and Israel, the people, are the branches. God accepted the Patriarchs, as He accepts the sheaf of the firstfruits of the harvest (See Lev. xxiii. 10, 11.) to sanctify the whole harvest. St. Paul intends to shew to the Gentiles that they must trace their acceptableness with God back to His choice of Abraham and the Patriarchs. The two images have the same general meaning, though the Apostle in the succeeding verses pursues the second one only.

17. "And if some of the branches." The root of the Church of Christ is in Abraham and the Patriarchs. The Jews are the fruit and natural branches of that root. For unbelief they have been broken off, and the Gentiles have been grafted into their room. But the Gentiles must not forget that they have been grafted into a tree that is not their own, and that they hold their place in it only by faith. They must not look down upon the Patriarchs from whom, as from a root, they derive their place in the Church of God, represented as an olive-tree ; nor upon the Jews, who were the natural branches of that tree, and who, if they have faith, will be grafted back into it.

thee, goodness, ^rif thou continue in *His* goodness: A. D. 58.
 otherwise ^sthou also shalt be cut off.

23 And they also, ^tif they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. r 1 Cor. 15. 2.
 Heb. 3. 6, 14.
 s John 15. 2.
 t 2 Cor. 3. 16.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be ^uwise ^uin your own conceits; that ^xblindness in part is happened to Israel, ^yuntil the fulness of the Gentiles be come in. ch. 12. 16.
 x ver. 7.
 2 Cor. 3. 14.
 2 Or, hardness.
 y Luke 21. 21.
 Rev. 7. 9.

26 And so all Israel shall be saved: as it is written, ^zThere shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: z Isai. 59. 20.
 See Ps. 14. 7.

27 ^afor this *is* My covenant unto them, when I shall take away their sins. a Isai. 27. 9.
 Jer. 31. 31,
 &c.
 Heb. 8. 8.
 & 10. 16.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* ^bbeloved for the fathers' sakes. b Deut. 7. 8.
 & 9. 5.
 & 10. 15.

29 For the gifts and calling of God *are* ^cwithout repentance. c Num. 23. 19.
 d Eph. 2. 2.
 Col. 3. 7.

30 For as ye ^din times past have not ³believed 3 Or, obeyed.

25. "For I would not." The Gentiles must not be proud. They must understand that the hardness of heart, and consequent rejection of Israel, is not complete (as though all the Jews were unfaithful) or final, (as though they could never be restored to God's favour.) On the contrary the day will come, when after the full number of the Gentiles is brought into the Church of God, the Jews too, the descendants of Abraham in the flesh, will turn to God and be accepted, according to the prophecies of Psalm xiv. 7; Isai. xxvii. 9; Jer. xxxi. 31.

28. "As concerning the gospel." In regard to the gospel which they have refused to believe and accept, the nation of the Jews is rejected for your sakes; but in regard to the original selection of God, who chose their fathers the patriarchs, they are still beloved, for their fathers' sakes. God doth not revoke or recal His gifts.

30. "For as ye in times past." See then the abounding mercy of God! Ye were once disobedient; and the disobedience of the Jews led to the extension of God's mercy to you. And now through 'your mercy', that is, through the mercy shewn to you, they may be awakened to a godly jealousy, and so regain the mercy which they had lost.

ROMANS, XII.

A. D. 58. God, yet have now obtained mercy through their unbelief:

² Or, *obeyed*. 31 even so have these also now not ² believed, that through your mercy they also may obtain mercy.

³ Or, *shut them all up together*. 32 For ^e God hath ³ concluded them all in unbelief, that He might have mercy upon all.

^f Ps. 36. 6. 33 O the depth of the riches both of the wisdom and knowledge of God! ^f how unsearchable *are* His judgments, and ^g His ways past finding out!

^h Job 15. 8. 34 ^h For who hath known the mind of the Lord? or ⁱ who hath been His counsellor?

ⁱ Job 36. 22. 35 Or ^k who hath first given to Him, and it shall be recompensed unto him again?

^j Job 35. 7. & 41. 11. 36 For ^l of Him, and through Him, and to Him, *are* all things: ^m to ⁴ Whom *be* glory for ever. Amen.

^k Gal. 1. 5. ^l 1 Tim. 1. 17. ^m 2 Tim. 4. 18. ⁿ Heb. 13. 21. ^o 1 Pet. 5. 11. ^p 2 Pet. 3. 18. ^q Jude 25. ^r Rev. 1. 6.

^s Gr. *him*.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

^a 2 Cor. 10. 1.

^b 1 Pet. 2. 5.

^c Ps. 50. 13, 14.

^d ch. 6. 13, 16.

^e 1 Cor. 6. 13, 20.

^f Heb. 10. 20.

I ^a BESEECH you therefore, brethren, by the mercies of God, ^b that ye ^c present your bodies ^d a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

32. "For God hath concluded." The design of God throughout has been one of mercy. For this reason, He hath convicted all, both Jews and Gentiles, of sin, that He might extend His mercy to all (See iii. 9.).

33. "How unsearchable are His judgments!" (See Psalm xcii. 5.) The righteous decrees of God are altogether beyond human search or discovery, and the ways by which they are brought to pass incapable of being traced, or found out. No human wisdom could suggest them, nor human counsel take part in them (See Jer. xxiii. 18.). All wisdom, and grace, and mercy springs from God, and comes through Him, and returns to Him by redounding to His glory.

CHAPTER XII.

1—21. ch. xiii. 1—14. Exhortations to love and obedience.

1. "I beseech you therefore." The doctrinal portions of the Epistle being now finished, the Apostle devotes the remainder to practical precepts. And as the first and most fundamental of all, he calls upon the Romans, on account of the mercies of God which they have received, to devote themselves altogether without reserve to God as a

ROMANS, XII.

2 And ^ebe not conformed to this world: but ^fbe ye transformed by the renewing of your mind, that ye may ^gprove what is that good, and acceptable, and perfect, will of God.

3 For I say, ^hthrough the grace given unto me, to every man that is among you, ⁱnot to think of ^hhimself more highly than he ought to think; but to think ²soberly, according as God hath dealt ^kto every man the measure of faith.

4 For ¹as we have many members in one body, and all members have not the same office:

5 so ^mwe, *being* many, are one body in Christ, and every one members one of another.

6 ⁿHaving then gifts differing ^oaccording to the grace that is given to us, whether ^pprophecy, *let us prophesy* according to the proportion of faith;

7 or ministry, *let us wait on our* ministering: or ^qhe that teacheth, on teaching;

1 Cor. 12. 10, 28. & 13. 2. & 14. 1, 6, 29, 31. ^q Acts 13. 1. Gal. 6. 6. Eph. 4. 11. 1 Tim. 5. 17.

sacrifice. But it is not to be a sacrifice of dead animals; but the sacrifice of their own living bodies, a holy sacrifice, such an one as God will accept, the rational, willing, mental sacrifice of themselves. This entire surrender of the whole man to the will and service of God is the foundation of all real obedience.

2. "And be not conformed." Do not frame or fashion your lives according to the rules, or tastes, or habits of this world, but on the contrary be ye transformed, altered, changed,—with new wishes, and a mind renewed by the Holy Ghost, that thus ye may learn what the will of God is, and shew the proof of it in your lives.

3. "For I say, through the grace." In the authority which is given to me, as an Apostle of Christ, I give this precept to every one of you, not to have high thoughts, or to exalt himself above his own relative position and place in the Church of God; but to keep his mind within the limits of sobermindedness, and in the station and office which in the distribution of the gifts of the Holy Spirit has been assigned to him. For the Church, the Body of Christ, consists, like man's natural body, of various members having their own separate duties, which they must discharge faithfully and without usurping upon one another.

6. "Having then gifts." By 'gifts' are here meant offices to discharge in the Church or Body of Christ, accompanied with grace or power divinely given for the due discharge of them.

"Prophecy." The office of public preaching of the faith. 'Prophets' or public preachers must keep in mind the general proportion or symmetry of the 'faith' or doctrine of the Gospel; not exaggerating one part of it to the exclusion or neglect of another, but preaching the whole counsel of God (Acts xx. 27.) in its due proportion and harmony.

7. "Or ministry." As especially of *deacons*, but generally also of

A. D. 58.

^e 1 Pet. 1. 14.
^f 1 John 2. 15.
^g Eph. 1. 18.
 & 4. 23.
 Col. 1. 21, 22.
 & 3. 10.
^h Eph. 5. 10, 17.
ⁱ 1 Thess. 4. 3.
 ch. 1. 5.
 & 15. 15.
^k 1 Cor. 3. 10.
 & 15. 10.
 Gal. 2. 9.
 Eph. 3. 2, 7, 8.
^l Prov. 25. 27.
 Eccles. 7. 16.
 ch. 11. 20.
^m Gr. *to sobriety.*
ⁿ 1 Cor. 12. 7.
 11. Eph. 4. 7.
^o 1 Cor. 12. 12.
 Eph. 4. 16.
^p 1 Cor. 10. 17.
 & 12. 20, 27.
 Eph. 1. 23.
 & 4. 25.
^q 1 Cor. 12. 4.
 1 Pet. 4. 10, 11.
^r ver. 3.
^s P Acts 11. 27.
 1 Tim. 5. 17.

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- A. D. 58. 8 or ^rhe that exhorteth, on exhortation: ^she that ²giveth, *let him do it* ³with simplicity; ^the that ruleth, with diligence; he that sheweth mercy, ^uwith cheerfulness.
- ²Or, *imparteth.* 9 ^x*Let* love be without dissimulation. ^yAbhor that which is evil; cleave to that which is good.
- ³Or, *liberally,* 10 ^z*Be* kindly affectioned one to another ⁴with brotherly love; ^ain honour preferring one another; ¹Pet. 5. 2.
- ^u2 Cor. 9. 7. 11 not slothful in business; fervent in spirit; ^x1 Tim. 1. 5. serving the Lord; ¹Pet. 1. 22.
- ^yPs. 34. 14. 12 ^brejoicing in hope; ^cpatient in tribulation; ^dcontinuing instant in prayer; ^zAmos 5. 15.
- ^zHeb. 13. 1. 13 ^edistributing to the necessity of saints; ^fgiven to hospitality. ¹Pet. 1. 22. & 2. 17.
- ⁴Or, *in the love of the brethren.* 14 ^gBless them which persecute you: bless, and curse not. ¹Pet. 1. 7.
- ^aPhil. 2. 3. 15 ^hRejoice with them that do rejoice, and weep with them that weep. ¹Pet. 5. 5.
- ^bLuke 10. 20. ch. 5. 2. & 15. 13. Phil. 3. 1. & 4. 4. 1 Thess. 5. 16. Heb. 3. 6. 1 Pet. 4. 13. ^cLuke 21. 19. 1 Tim. 6. 11. Heb. 10. 36. & 12. 1. James 1. 4. & 5. 7. 1 Pet. 2. 19, 20. ^dLuke 18. 1. Acts 2. 42. & 12. 5. Eph. 6. 18. Col. 4. 2. 1 Thess. 5. 17. ^e1 Cor. 16. 1. 2 Cor. 9. 1, 12. Heb. 6. 10. & 13. 16. 1 John 3. 17. ^f1 Tim. 3. 2. Titus 1. 8. Heb. 13. 2. 1 Pet. 4. 9. ^gMatt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. 1 Cor. 4. 12. 1 Pet. 2. 23. & 3. 9. ^h1 Cor. 12. 26.

all persons to whom 'ministrations' of almsgiving, or nursing, or the like are committed in the Church.

"Teaching." As of schoolmasters, catechists, or tutors, or parents with their children.

8. "He that exhorteth." Or comforteth, as in visiting persons in sickness or sorrow.

"He that giveth." (Observe that the power of giving is regarded as one of the gifts or sacred offices of Churchmen.)—Must do it in simple frankness and liberality, "for God loveth a cheerful giver" (2 Cor. ix. 7.).

"He that ruleth." As in a family, or parish, or diocese, with serious painstaking diligence.

"He that sheweth mercy." Or 'pity', without upbraiding (St. James i. 5.), and with a cheerful kindness.

9. "Without dissimulation." Rather, 'without pretence.' Not imitated by a honied sweetness of manner, but real and genuine.

"Abhor that which is evil." Shew by all your conduct that you have a real righteous indignation against sin of all kinds.

"Cleave to that which is good." Good companions, good words, good books, good thoughts.

11. "Fervent in spirit." Eager, earnest, boiling over (as it were) in fervency of spiritual zeal in all Christian work and business.

"Serving the Lord." In all things regarding yourselves as the Lord's slaves, bound to discharge His will with all your power.

15. "Rejoice with them that do rejoice." All these duties belong to the relation we bear to each other as members of the Body of Christ.

16 ⁱ *Be* of the same mind one toward another. ⁱ ch. 15. 5.
^k Mind not high things, but ² condescend to men of ⁱ 1 Cor. 1. 10.
low estate. ¹ Be not wise in your own conceits. Phil. 2. 2.
& 3. 16.

17 ^m Recompense to no man evil for evil. ⁿ Provide things honest in the sight of all men. ¹ Pet. 3. 8.
^k Ps. 131. 1, 2.
Jer. 45. 5.

18 If it be possible, as much as lieth in you, ^o live peaceably with all men. ² Or, *be contented with mean things.*

19 Dearly beloved, ^p avenge not yourselves, but rather give place unto wrath: for it is written, ¹ Prov. 3. 7.
^q Vengeance is Mine; I will repay, saith the ^m Prov. 20. 22.
Lord. ¹ Matt. 5. 39.
Deut. 32. 35. ¹ Thess. 5. 15.
Isai. 5. 21. ¹ Pet. 3. 9.

20 ^r Therefore if thine enemy hunger, feed him; ⁿ ch. 14. 16.
² Cor. 8. 21.
^o Mark 9. 50. ch. 14. 19. Heb. 12. 14. ^p ver. 17. Lev. 19. 18. Prov. 24. 29. ^q Heb. 10. 30.
^r Exod. 23. 4, 5. Prov. 25. 21, 22. Matt. 5. 44.

To take part in others' joy is as much a duty of such membership as to take part in their sorrow. Complete sympathy is due from each to the others.

16. "Be of the same mind." Putting yourselves on the same level, as Christians, with your brethren, however different may be your worldly estate or condition: not setting yourselves above them, but coming down to the level of those who are in lower rank or place.

17. "Provide things honest." (See 2 Cor. viii. 21.). Being careful beforehand that your fair and honest dealing may be visible to all men. The Apostle does not here insist on the duty of honesty or fairness, for that all Christians might be supposed to know and practise, but on the duty of being careful to let all men perceive it; taking care not to be suspected, or misunderstood. It is a great error to be indifferent to such misunderstanding. It is uncharitable to others, and leads to evil consequences, by causing good to be evil spoken of. It is to be observed that the word here translated "honest", means 'fair', 'honourable', 'seemly'. The Apostle's precept therefore extends to all these meanings, and we are to take care that our 'fairness', and 'honour', and seemliness of conduct should be seen and known by all men. (Compare Proverbs iii. 4., from which this precept is derived.)

18. "If it be possible." It is not always possible; for some men are so perversely bent on wrong and quarrelling, that none can keep at peace with them. But it has been well said that 'it takes two people' to make a quarrel: so if, 'as far as lieth in ourselves', we do our best to keep peace, quarrels will, at the least, be very rare and unusual.

19. "Give place unto wrath." From the quotation which follows (taken from Deut. xxxii. 35. Ps. xciv. 1.), it appears that St. Paul means, 'Stand you aside, and leave the offender to the wrath of God.' Do not take upon yourselves the task of punishment or revenge. That belongs to God. Do not you usurp upon it.

20. "Therefore if thine enemy." Instead of taking vengeance on an enemy, do him all the good you can. Give him meat in his hunger, and drink in his thirst. Let these be the only coals of fire which you heap upon his head. Conquer his wrongs with your benefits. Never allow yourself to be so far defeated by another man's evil, as to seek

ROMANS, XIII.

A. D. 58. if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Lore is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

a Titus 3. 1.
1 Pet. 2. 13.
b Prov. 8. 15,
16.
Dan. 2. 21.
& 4. 32.
John 19. 11.
2 Or, *ordered.*
c Titus 3. 1.

LET every soul ^a be subject unto the higher powers. For ^b there is no power but of God: the powers that be are ² ordained of God.

2 Whosoever therefore resisteth ^c the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^d do that which is good, and thou shalt have praise of the same:

d 1 Pet. 2. 14.
& 3. 13.

4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for

to repay it with evil. When he does you wrong, look upon it that he has challenged you, as it were, to battle; and see that you win the battle by doing him more good than he does you evil.

CHAPTER XIII.

1. "Let every soul be subject." The precept is without exception. Every soul of man, however high or low in place, must submit to the authorities which are over him. Even the highest in place must submit to the law which is over all. There is no Divine warrant for rebellion. Active obedience is due to all lawful commands; but if human authorities should command anything unlawful (and we must obey God rather than man, Acts iv. 19. v. 29.), still the duty of a Christian is to submit to the penalty, though he refuses the obedience.

"For there is no power." All legitimate authority is derived from God. All existing, established authorities are to be regarded as having (not necessarily in their origin, but) in their force and power upon the conscience, the sanction of God. The 'image and superscription' may be of men, but obedience is due to them for the sake of God. To resist them therefore is to resist God, and to commit heavy sin.

3. "For rulers are not a terror." St. Paul speaks of rulers in general. Peace, and order, and obedience are what they may be considered always to approve. Order and civil power, being the great defence against lawless force and violence, are to be regarded as being an ordinance of God, armed with His sanction and authority. Resentment therefore, even to the extent of death, is inflicted under the Divine delegation. Thus submission to authority is not only a matter of fear and cautious living, but of duty and conscience likewise.

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he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. A. D. 53.

5 Wherefore ^eye must needs be subject, not only ^e for wrath, ^fbut also for conscience sake. ^e Eccles. 8. 2.
^f 1 Pet. 2. 19.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 ^gRender therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. ^g Matt. 22. 21.
Mark 12. 17.
Luke 20. 25.

8 Owe no man any thing, but to love one another: for ^hhe that loveth another hath fulfilled the law. ^h ver. 10.
Gal. 5. 14.
Col. 3. 14.
1 Tim. 1. 5.
James 2. 8.

9 For this, ⁱThou shalt not commit adultery, ⁱThou shalt not kill, ⁱThou shalt not steal, ⁱThou shalt not bear false witness, ⁱThou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ^kThou shalt love thy neighbour as thyself. ⁱ Ex. 20. 13, &c.
Deut. 5. 17, &c.
Matt. 19. 18.
^k Lev. 19. 18.
Matt. 22. 39.
Mark 12. 31.
Gal. 5. 14.
James 2. 8.

10 Love worketh no ill to his neighbour: therefore ^llove *is* the fulfilling of the law. ^l ver. 8.
Matt. 22. 40.

11 And that, knowing the time, that now *it is*

6. "For for this cause." Tributes, therefore, and taxes are, for the same reason, to be regarded as due to God; for they are paid to those who are God's ministers discharging duties which God has put into their hands.

7. "Render therefore." And, along with tributes and taxes, all the customary dues of civil society, respect, honour, and subordination, according to men's degrees and positions, are to be rendered on the same principle.

8. "Owe no man any thing." All debts are to be fully discharged; for this too is one of the duties of that civil society which God has sanctioned: all, but one: for love to one another is a duty which, though you must always be paying it, yet you must consider to be always due. It never can be paid off and done with.

"For he that loveth." Love, duly explained and understood, comprehends all the separate commandments of the second Table of the Decalogue; for he that truly loves his neighbour cannot injure him in any way; and without loving his neighbour he cannot keep any one of them fully or properly (Compare St. Matth. xxii. 39. St. James ii. 8.).

11. "And that, knowing the time." All these practical precepts taught in this chapter become still more important when we reflect on the passing of time, and the gradual nearing of death and judgment. Already the end of all things (which to the faithful is salvation) is

ROMANS, XIV.

- A.D. 58. high time ^m to awake out of sleep: for now is our salvation nearer than when we believed.
- ^m 1 Cor. 15. 34.
Eph. 5. 14. 12 The night is far spent, the day is at hand:
1 Thess. 5. 5, 6. ⁿ let us therefore cast off the works of darkness,
ⁿ Eph. 5. 11. and ^o let us put on the armour of light.
Col. 3. 8.
^o Eph. 6. 13. 13 ^p Let us walk ² honestly, as in the day; ^q not
1 Thess. 5. 8. in rioting and drunkenness, ^r not in chambering and
^p Phil. 4. 8. wantonness, ^s not in strife and envying.
1 Thes. 4. 12.
1 Pet. 2. 12. ² Or, *decently*. 14 But ^t put ye on the Lord Jesus Christ, and
^q Prov. 23. 20. ^u make not provision for the flesh, to fulfil the lusts
Luke 21. 34. ^u thereof.
1 Pet. 4. 3.
^r 1 Cor. 6. 9. ^s James 3. 14. ^t Gal. 3. 27. Eph. 4. 24. Col. 3. 10. ^u Gal. 5. 16. 1 Pet. 2. 11.
Eph. 5. 5.

CHAPTER XIV.

- ^a ch. 15. 1, 7. 3 *Men may not condemn nor condemn one the other for things indifferent:*
1 Cor. 8. 9, 11. & 9. 22. 13 *but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.*
- ³ Or, *not to judge his doubtful thoughts.* **H**IM that ^a is weak in the faith receive ye, *but* ³ not to doubtful disputations.

much nearer than it was when we first became believers in Christ and received Baptism.

12. "The night is far spent." The Apostle likens this present life to the night, in comparison with the Eternal Dawning which shall succeed to it. And this 'night' is passing rapidly away to all. Let us therefore put off all the clothing which belongs to the night, that is, all the desires and works which have their natural place in this world, and let us dress ourselves in the bright armour of faith and holiness with which we shall be able to meet the Dawning of the Eternal Morning: walking in careful pureness and righteousness of life; putting on the likeness of the holiness of our Lord Jesus Christ, and not busying ourselves with plans for indulging the desires and likings of the flesh.

CHAPTER XIV.

1—23. Chapter xv. 1—13. Of bearing with the weak in Faith.

1. "Him that is weak in the faith." By "one weak in the faith" St. Paul means a person who having been converted to be a Christian from being a heathen, has still in his mind an uneasy feeling respecting the rules of living or objects of worship which belonged to his former religious state, and has not yet fully realized the "liberty" from such things which the Faith of Christ has given him. Such persons are to be 'received', that is, admitted to the Church, and kindly treated by Christian people, but "not to doubtful disputations", that is, not for the purpose of discussing, or despising, or overruling their honest scruples.

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2 For one believeth that he ^b may eat all things : A. D. 58.
 another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth
 not ; and ^c let not him which eateth not judge him
 that eateth : for God hath received him.

4 ^d Who art thou that judgest another man's
 servant ? to his own master he standeth or falleth.
 Yea, he shall be holden up : for God is able to
 make him stand.

5 ^e One man esteemeth one day above another :
 another esteemeth every day *alike*. Let every man
 be ² fully persuaded in his own mind.

6 He that ^f regardeth the day, regardeth *it* unto
 the Lord ; and he that regardeth not the day, to
 the Lord he doth not regard *it*. He that eateth,
 eateth to the Lord, for ^g he giveth God thanks ; and
 he that eateth not, to the Lord he eateth not, and
 giveth God thanks.

7 For ^h none of us liveth to himself, and no man
 dieth to himself.

8 For whether we live, we live unto the Lord ;

2. "For one believeth." St. Paul seems to refer to the question (which he argues more at length in the 1st Epistle to the Corinthians viii. *seq.*), of the lawfulness of eating the meat when the animals had been slain in sacrifice to the heathen gods. One man, rightly estimating his Christian freedom, and knowing that the gods of the heathen are no gods at all, has no scruple in eating this meat: another, for fear he should be doing wrong, will eat nothing but herbs.

3. "For God hath received him." For God, by giving him faith to believe, and grace to be baptized, shewed His acceptance of him, and you have no warrant for holding him cheap, and he has no warrant for judging you. He is God's servant, not your's. And God, who alone has any right to judge him, will mercifully keep him up, and direct him rightly.

5. "One man esteemeth." So also a Christian who has been a Jew, sometimes, with imperfect understanding of his Christian liberty, still feels uneasy at the non-observance of Jewish sacred days and other Jewish ordinances. You must deal tenderly with him, you must not despise nor overrule him. Each must be clear and fully persuaded in his own mind ; and each must (whether he feels the scruple, or not) act as in the sight of God, follow his own conscience before God, and be thankful.

7. "For none of us liveth." For all we who are Christians, must understand that we have made ourselves God's servants. Christ hath purchased us by His Death and Resurrection, and we have accepted His service. Therefore whether we live, or die, and in every thing we do, we must do it to Him, as part of the service which we owe Him.

A. D. 58. and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

ⁱ 2 Cor. 5. 15. 9 For ⁱ to this end Christ both died, and rose, and
^k Acts 10. 36. revived, that He might be ^k Lord both of the dead and living.

10 But why dost thou judge thy brother? or
^l Matt. 25. 31, why dost thou set at nought thy brother? for ^l we
^m Acts 10. 42. shall all stand before the judgment seat of Christ.

11 For it is written, ^m *As I live, saith the Lord,*
ⁿ Jude 14, 15. every knee shall bow to Me, and every tongue
^o Isai. 45. 23. shall confess to God.
^p Phil. 2. 10.

12 So then ⁿ every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more : but judge this rather, that ^o no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, ^p that *there is* nothing ² unclean of itself : but ^q to him that esteemeth any thing to be ³ unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat,

10. "But why dost thou judge." St. Paul addresses each of the two parties separately: first, he asks the man of weaker faith, 'Why dost thou condemn thy brother?' And then he turns to the other, 'And thou, why dost thou despise thy weaker brother, and hold him cheap?'

11. "For it is written" (See Isaiah xlv. 23.). All such judgments are infringements of God's prerogative. For to Him only all judgment belongs, and we shall all stand before His judgment seat.

13. "But judge this rather." There is one judgment or resolution which you are bound to make, and that is, not to do any thing which shall have the effect of encouraging brethren who are weaker in the faith than you are, to do things against their conscience, and so to sin.

14. "I know, and am persuaded." One person, strong in his Christian liberty, feels entirely convinced that there is nothing which is unclean to him, that he is free to eat any meat which is offered to him, whether it be of the kinds which were pronounced unclean by the Jewish Law, or have been slain in a heathen temple. Well. But his neighbour, less strong in faith, looks upon such meat as unclean and forbidden to him. In him it would be sin to eat it. If then that neighbour is led to do wrong by thy eating it, thou offendest, if not against the law of liberty, yet against the law of charity. Take heed lest for the sake of meat thou cause a soul to be lost for which Christ died. (Observe here, that it is possible that souls for which Christ died may be lost at the last).

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now walkest thou not ²charitably. ^rDestroy not A. D. 53.
him with thy meat, for whom Christ died.

² Gr.
according to
charity.

16 ^sLet not then your good be evil spoken of:

17 ^tfor the kingdom of God is not meat and r1 Cor. 8. 11.
drink; but righteousness, and peace, and joy in sch. 12. 17.
the Holy Ghost. t1 Cor. 8. 8.

18 For he that in these things serveth Christ
^uis acceptable to God, and approved of men.

u 2 Cor. 8. 21.

19 ^xLet us therefore follow after the things which x Ps. 34. 14.
make for peace, and things wherewith ^yone may ch. 12. 18.
edify another. y ch. 15. 2.

1 Cor. 14. 12.
1 Thes. 5. 11.

20 ^zFor meat destroy not the work of God. ^aAll z ver. 15.
things indeed *are* pure; ^bbut *it is* evil for that a ver. 14.
man who eateth with offence. b Matt. 15. 11.
Acts 10. 15.

Titus 1. 15.

21 *It is* good neither to eat ^cflesh, nor to drink b 1 Cor. 8. 9,
wine, nor *any thing* whereby thy brother stumbleth, c 10, 11, 12.
or is offended, or is made weak. c 1 Cor. 8. 13.

22 Hast thou faith? have *it* to thyself before
God. ^dHappy *is* he that condemneth not himself d 1 John 3. 21.
in that thing which he alloweth. e (Or,

discerneth
and putteth
a difference
between
meats.

23 And he that ³doubteth is damned if he eat,
because *he eateth* not of faith: for ^ewhatsoever *is*
not of faith is sin. e Titus 1. 15.

17. "For the kingdom of God." Do not allow your Christian liberty to incur such serious and well-founded blame. For your right in the kingdom of God does not depend upon your eating or drinking, or on any such outward and trivial things as these; but upon your being righteous in Christ, and at peace with your neighbours, and having the inward joy of the Holy Ghost. It is by serving Christ in this way, not by pressing your liberty in such things as eating and drinking, that God will accept you, and men love you.

22. "Hast thou faith?" Art thou one of the stronger brethren, convinced of thy Christian liberty, able to eat these meats without wounding thy conscience? Keep this strength of faith to thyself, and to the matters which God and thyself only know, do not let it be shewn to thy neighbour's hurt. It is a great thing for any one to be safe in his own conscience that he is not doing wrong in that which he allows himself to do. Any person who feels this will be less likely to burthen his conscience with the danger of acting so as to encourage another to do wrong.

23. "And he that doubteth." For it is sinful in a man to do things which are of doubtful right, when his own conscience is doubtful of the rightness of doing them. To avoid sin in such cases a man must be quite sure.

ROMANS, XV.

A. D. 58.

CHAPTER XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

^a Gal. 6. 1.

^b ch. 14. 1.

W^a ^be then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

^c 1 Cor. 9. 19, 22, & 10. 24, 33. 2 ^e Let every one of us please *his* neighbour for *his* good ^d to edification.

^d Phil. 2. 4, 5. 3 ^e For even Christ pleased not Himself; but, as it is written, **The reproaches of them that reproached thee fell on Me.** Ps. 69. 9.

^e Matt. 26. 39. 4 For ^f whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

^f ch. 4. 23, 24. 1 Cor. 9. 9, 10, & 10. 11. 2 Tim. 3. 16, 17. 5 ^g Now the God of patience and consolation grant you to be likeminded one toward another ² according to Christ Jesus:

² Or, *after the example of.* ^h Acts 4. 24, 32. 6 that ye may ^h with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

ⁱ ch. 14. 1, 3. 7 Wherefore ⁱ receive ye one another, ^k as Christ also received us to the glory of God.

CHAPTER XV.

3. "For even Christ." The lesson of charity, so strongly urged in the last chapter, is now pressed upon Christians by the example of Christ. *He* did not think of His own liberty, or pleasure, or will. But according to the words of the 69th Psalm allowed the reproaches of evil men to fall upon Him. (Observe, that St. Paul, speaking by the Holy Spirit, decides that David in the 69th Psalm spoke of Christ.) That Psalm, like all the ancient Scriptures, was written for our instruction, in order that by mutual patience and charity, and the comfort which the Scriptures supply us, we might hold fast our Christian hope.

5. "Now the God of patience." The precept which St. Paul has been urging, he now throws into the form of a prayer, beseeching the God who giveth the grace of mutual patience and consolation, to make them of forbearing and charitable mind to each other according to the pattern shewn by Christ, in order that they may be able to render the united tribute of praise to God.

7. "To the glory of God." These words may either be taken with the verb "received us", so as to mean 'received us into the glory of God', that is, into the glorious participation of the Holy Spirit, in which the Father and the Son come to us and make their abode with us (St. John xiv. 23), or they may be understood separately, and then they will mean that such kindly receiving of one another will tend to the glory of God.

ROMANS, XV.

8 Now I say that ¹Jesus Christ was a minister A. D. 58.
of the circumcision for the truth of God, ^mto confirm the promises *made* unto the fathers :
¹ Mat. 15. 24.
John 1. 11.
Acts 3. 25,
26.
& 13. 46.

9 and ⁿthat the Gentiles might glorify God for *His* mercy; as it is written, **For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.**
^m ch. 3. 3.
ⁿ 2 Cor. 1. 20.
ⁿ John 10. 16.
ch. 9. 23.

10 And again he saith, **Rejoice, ye Gentiles, with His people.**
Ps. 18. 49.
Deut. 32. 43.

11 And again, **Praise the Lord, all ye Gentiles; and laud Him, all ye people.**
Ps. 117. 1.

12 And again, Esaias saith, ^oThere shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.
^o Rev. 5. 5.
& 22. 16.
Isai. 11. 1, 10.

13 Now the God of hope fill you with all ^pjoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
^p ch. 12. 12.
& 14. 17.

14 ¶ And ^qI myself also am persuaded of you, my brethren, that ye also are full of goodness,
^q 2 Pet. 1. 12.
¹ John 2. 21.

8. "A minister of the circumcision." What does St. Paul mean by calling Christ "a minister of circumcision?" (for the article 'the' is not in the Greek.). He seems to mean 'a servant of the Law', a man born under the Law, and obedient to its precepts, of which precepts circumcision is the characteristic one. Christ then was thus born under the Law, and fulfilled all its precepts, in order that He might establish the truth or faithfulness of God, by fulfilling the promises made by Him to the Fathers of the Jewish nation. The blessing and grace which have come upon the Jews through Christ, have come upon them because of God's faithful promise to their fathers; but upon the Gentiles they have come out of His free mercy, for which they are bound to render Him thanks and praise. This extension of mercy to the Gentiles was predicted in Deut. xxxii. 43; Psalm xviii. 50; cxvii. 1; Isai. xi. 1. 10.

13. "Now the God of hope." With this verse St. Paul concludes the subject on which he has been writing since the beginning of the 14th chapter. May the God of your hope make you full of mutual peace, and so fill you with greater joy in your faith. For by the power of the Holy Ghost, shewn in your charity and forbearance towards one another, your own joy in your Christian estate and hopes will be much increased.

14—33. Communications respecting himself.

14. "And I myself also." The Roman Church was very well spoken of in all the Christian world (ch. i. 8.); and St. Paul adds his own testimony to its goodness, and knowledge.

ROMANS, XV.

A. D. 58. ^r filled with all knowledge, able also to admonish

^r 1 Cor. 8. 1, one another.
7, 10.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, ^s because of the grace that is given to me of God,

^{*} ch. 1. 5.

& 12. 3.

Gal. 1. 15.

Eph. 3. 7, 8.

^t ch. 11. 13.

Gal. 2. 7,

8, 9.

1 Tim. 2. 7.

2 Tim. 1. 11.

² Or, *sacri-*

ficing.

^u Isai. 66. 20.

Phil. 2. 17.

^x Heb. 5. 1.

16 that ^t I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ² ^u offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ ^x in those things which pertain to God.

18 For I will not dare to speak of any of those things ^y which Christ hath not wrought by me, ^z to make the Gentiles obedient, by word and deed,

^v Acts 21. 19.

Gal. 2. 8.

^z ch. 1. 5.

& 16. 26.

^a Acts 19. 11.

2 Cor. 12. 12.

19 ^a through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel,

15. "Nevertheless." Yet being an Apostle, and having the duty and the grace committed to me which belong to the Apostleship, I have not hesitated to write to you with great boldness in part of my letter, in order to put you in mind of the truth of the Gospel (See 2 St. Peter i. 13; iii. 1.).

16. "That I should be." St. Paul uses a very striking figure. He represents himself as a priest, offering the Gentile world as a great sacrifice to God, and desirous that the sacrifice, duly adorned by the sanctification of the Holy Spirit of God, should be made acceptable to God.

17. "I have therefore." Thus I have a glorious office, entrusted to me by Jesus Christ, in respect of God and His kingdom.

18. "For I will not dare to speak." I do not speak of the works which Christ hath wrought through other Apostles and preachers, but only of those which, in word and deed, He has wrought through me for the bringing in of the Gentiles to His obedience.

19. "Through mighty signs." For by the Power of the Holy Spirit I have been enabled to do many mighty works, and to preach the Gospel in all the countries from Jerusalem northward and westward, even to the borders of Illyricum. We do not read in the Acts of the Apostles of St. Paul having travelled so far as Illyricum, but upon examining that book closely, it appears that in his second visit to the peninsula of Greece, he traversed the whole of Macedonia (See Acts xx. 2.), and so reached the borders of Illyricum. This visit therefore took place just before this letter was written.

20. "Yea, so have I strived." It has been my earnest endeavour to confine my preaching to those places where the Name of Christ was

not where Christ was named, ^blest I should build upon another man's foundation: A. D. 58.

21 but as it is written, **To whom He was not spoken of, they shall see: and they that have not heard shall understand.** ^b 2 Cor. 10. 13, 15, 16.

22 For which cause also ^cI have been ²much hindered from coming to you. Isai. 52. 15.

23 But now having no more place in these parts, and ^dhaving a great desire these many years to come unto you; ^c ch. 1. 13. 1 Thess. 2. 17, 18. ² Or, many ways, or, oftentimes. ^d ver. 32. Acts 19. 21. ch. 1. 11.

24 whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, ^eand to be brought on my way thitherward by you, if first I be somewhat filled ³with your *company*. ^e Acts 15. 3. ³ Gr. *with you*, ver. 32.

25 But now ^fI go unto Jerusalem to minister unto the saints. ^f Acts 19. 21. & 20. 22. & 24. 17.

never preached before. I have wished to lay the foundation of the Church in places where it has hitherto not been laid, and not to build up upon foundations laid by other teachers, according to the words of Isaiah lii. 15.

22. "For which cause also." And this has been the cause of my not having visited Rome before, though I have desired for many years to do so. There were still many places in these parts where Christ had not been preached; and ye had already received the Gospel from other teachers. But now, having finished what is necessary in these parts, I hope to see you. For I design to go to Spain, and to visit Rome on my way, and after satisfying my eager desire of seeing you, to be helped forward by you on my journey westward. It is not known with certainty whether St. Paul ever fulfilled his purpose of visiting Spain; but it is not unlikely that he did so after his two years imprisonment in Rome. Clemens Romanus, a writer contemporary with St. Paul, says that his journeys 'extended to the furthest limits of the west', an expression which in the mouth of a Roman probably means Spain; many ancient writers also distinctly assert that he went there.

25. "But now I go." This is the passage which fixes the date and place of the writing of this Epistle. In the first Epistle to Corinthians written from Ephesus (xvi. 1—4.) St. Paul gives directions for a collection in Achaia for the Christians of Jerusalem. In 2 Cor. viii. 1—4. written from Macedonia, a few months later, he tells the Corinthians of a liberal contribution from Macedonia for the same purpose. Comparing Acts xx. 2, 3; xxiv. 17—19, we find that St. Paul after his second visit to Greece, came to Jerusalem to bring 'alms to his nation, and offerings.' The Epistle to the Romans therefore was written from Corinth, on the Apostle's second visit to Greece, and very shortly before he left it to travel overland to Philippi, and sail from thence to Jerusalem, carrying with him the collections which he had gathered (Acts xx. 1, 3, 6.).

ROMANS, XV.

- A. D. 58.** 26 For ^git hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- ^e 1 Cor. 16. 1, 2.
² Cor. 8. 1. & 9. 2, 12.
- 27 It hath pleased them verily; and their debtors they are. For ^hif the Gentiles have been made partakers of their spiritual things, ⁱtheir duty is also to minister unto them in carnal things.
- ^h ch. 11. 17.
ⁱ 1 Cor. 9. 11. Gal. 6. 6.
- 28 When therefore I have performed this, and have sealed to them ^kthis fruit, I will come by you into Spain.
- ^l ch. 1. 11.
^m Phil. 2. 1.
- 29 ¹And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
- ⁿ 2 Cor. 1. 11. Col. 4. 12.
^o 2 Thess. 3. 2.
² Or, are disobedient.
- 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^mfor the love of the Spirit, ⁿthat ye strive together with me in *your* prayers to God for me;
- ^p 2 Cor. 8. 4.
^q ch. 1. 10.
^r Acts 18. 21. 1 Cor. 4. 19. James 4. 15.
^s 1 Cor. 16. 18. 2 Cor. 7. 13. 2 Tim. 1. 16. Philem. 7.
- 31 ^othat I may be delivered from them that ²do not believe in Judæa; and that ^pmy service which I *have* for Jerusalem may be accepted of the saints;
- ^t ch. 16. 20.
¹ Cor. 14. 33.
² Cor. 13. 11. Phil. 4. 9.
- 32 ^qthat I may come unto you with joy ^rby the will of God, and may with you be ^srefreshed.
- ¹ Thes. 5. 23.
² Thes. 3. 16.
¹ Heb. 13. 20.
- 33 Now ^tthe God of peace *be* with you all. Amen.

27. "And their debtors they are." All Gentile Christians owe a great debt to Jerusalem, and to the people of the Jews.

"Salvation is of the Jews" (St. John iv. 22.), and we, having received spiritual things from that nation may well repay our obligation by means of our worldly things. Gentile Christians cannot fail to look upon Jerusalem with affection as the birthplace of their spiritual lives.

28. "Sealed to them this fruit." When I have safely conveyed this collection to them, and put it into their hands. It is called a 'fruit', because it is the fair growth of the 'good tree' of Christian love and brotherhood.

29. "And I am sure." I feel convinced that my coming will be a means of great blessing both to you and to myself (Compare i. 12.).

30. "Now I beseech you, brethren." He earnestly asks their prayers; for it was plain to him that his visit to Jerusalem was likely to be one of extreme danger and anxiety. The unbelieving Jews would be exceedingly bitter against him, and it was by no means clear that the Christians of Jerusalem, many of whom were very zealous for the law, would receive kindly the great preacher of Christian liberty. But, owing, no doubt in great degree to the prayers of the faithful, the opposition which he anticipated and encountered, turned out, by the Providence of God, to the furtherance of the Gospel.

33. "Now the God of peace." With this blessing the Epistle, excepting the salutations, is finished.

³ Paul willeth the brethren to greet many, ¹⁷ and adviseth them to take heed of those which cause dissension and offences, ²¹ and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at ^a Cen- ^a Acts 18. 18. chrea :

² ^b that ye receive her in the Lord, as becometh ^b Phil. 2. 29. saints, and that ye assist her in whatsoever business ³ John 5. 6. she hath need of you : for she hath been a succourer of many, and of myself also.

³ Greet ^c Priscilla and Aquila my helpers in ^c Acts 18. 2, Christ Jesus : ^{18, 26.} ² Tim. 4. 19.

⁴ who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles. ^d 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

⁵ Likewise greet ^d the church that is in their ^d 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

CHAPTER XVI.

1—20. Salutations.

1. "I commend unto you Phebe." Phebe, a Christian sister, in all probability, carried this letter to Rome. She is expressly called by St. Paul a deaconess, of the Church in Cenchrea, which was the eastern Port of the city of Corinth : moreover, she was a person of much consideration, for she had been a 'succourer' (or as the word rather means, a 'patroness', of many people, among whom St. Paul does not scruple to count himself. It is plain from this passage that in the Apostolical times, there were authorized ministrations in the Church committed to women, who were called 'sisters' and 'deaconesses', doing such work in the Church as was suitable to women.

3. "Greet Priscilla and Aquila." Aquila, a Jew of Pontus, with his wife Priscilla, were settled in Rome, where they probably became Christians. Driven from Rome by the decree of Claudius they fled to Corinth, where St. Paul made their acquaintance on his first visit to Greece (Acts xviii. 1—3.), working with them in their trade as tent-makers. They sailed with him to Ephesus (Acts xviii. 18.), where he left them on his return to Jerusalem. They were still at Ephesus when St. Paul wrote his first Epistle to the Corinthians (1 Cor. xvi. 19.). But shortly afterwards, perhaps immediately after the uproar in the matter of Demetrius the silversmith, they seem to have returned to Rome, and to have been there long enough to have a 'Church' in their house (ver. 5.).

4. "Who have for my life." This may probably refer to the matter of Demetrius, shewing that Aquila and Priscilla endangered their own lives in the defence of St. Paul.

5. "The church that is in their house." It would seem that the Christians of that quarter of Rome met for worship in this house.

ROMANS, XVI.

A. D. 58. house. Salute my wellbeloved Epænetus, who is
^e 1 Cor. 16. 15. ^c the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen,
 and my fellowprisoners, who are of note among
^f Gal. 1. 22. the apostles, who also ^f were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute
² Or, friends. them which are of Aristobulus' ² household.

11 Salute Herodion my kinsman. Greet them
³ Or, friends. that be of the ³ household of Narcissus, which are
 in the Lord.

12 Salute Tryphena and Tryphosa, who labour
 in the Lord. Salute the beloved Persis, which
 laboured much in the Lord.

^g 2 John 1. 13 Salute Rufus ^g chosen in the Lord, and his
 mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas,
 Hermes, and the brethren which are with them.

^h 1 Cor. 16. 20. 15 Salute Philologus, and Julia, Nereus, and his
² Cor. 13. 12. sister, and Olympas, and all the saints which are
¹ Thess. 5. 26. with them.
¹ Pct. 5. 14.

ⁱ Acts 15. 1, 5, 24. 16 ^h Salute one another with an holy kiss. The
¹ Tim. 6. 3. churches of Christ salute you.

^k 1 Cor. 5. 9, 11. 17 Now I beseech you, brethren, mark them
² Thess. 3. 6, 14. ⁱ which cause divisions and offences contrary to the
² Tim. 3. 5. doctrine which ye have learned; and ^k avoid them.
 Titus 3. 10.
² John 10.

“The firstfruits of Achaia.” On the authority of the chief manuscripts it is clear that we ought to read of ‘Asia’ (meaning Proconsular Asia), instead of Achaia (Compare 1 Cor. xvi. 15.).

7. “Kinsmen, and fellowprisoners.” ‘Kinsmen’ probably, as being Jews, like himself. It is not known when they were fellow-prisoners of St. Paul.

“Of note among the Apostles.” Wellknown and highly esteemed by the other Apostles.

9. “Urbane.” A man named Urbanus, or Urban. Nothing is known of the people mentioned in these verses.

13. “And his mother and mine.” St. Paul means that the mother of Rufus had shewn ‘motherly’ love towards himself.

16. “Salute one another with an holy kiss.” Compare 1 Cor. xvi. 20; 2 Cor. xiii. 12. It is the kiss of spiritual relationship, given at the Communion of the Lord’s Supper, as the token of love and peace.

17. “Now I beseech you, brethren.” The abruptness of the introduction of this precept, and its being introduced so late in the Epistle

18 For they that are such serve not our Lord Jesus Christ, but ^ltheir own belly; and ^mby good words and fair speeches deceive the hearts of the simple. A. D. 58.
1 Phil. 3. 19.
1 Tim. 6. 5.
2 Col. 2. 4.
2 Tim. 3. 6.
Tit. 1. 10.
2 Pet. 2. 3.
n ch. 1. 8.
o Matt. 10. 16.
1 Cor. 14. 20.
2 Or, harm-
less.
p ch. 15. 33.
q Gen. 3. 15.
r Or, tread.
r ver. 24.
1 Cor. 16. 23.
2 Cor. 13. 14.
Phil. 4. 23.
1 Thess. 5. 28.
2 Thess. 3. 18.
Rev. 22. 21.
s Acts 16. 1.
Phil. 2. 19.
Col. 1. 1.
1 Thess. 3. 2.
1 Tim. 1. 2.
Heb. 13. 23.
t Acts 13. 1.
u Acts 17. 5.
v Acts 20. 4.
y 1 Cor. 1. 14.
z Acts 19. 22. 2 Tim. 4. 20.

19 For ⁿyour obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ^owise unto that which is good, and ²simple concerning evil.

20 And ^pthe God of peace ^qshall ³bruise Satan under your feet shortly. ^rThe grace of our Lord Jesus Christ *be* with you. Amen.

21 ¶ ^sTimotheus my workfellow, and ^tLucius, and ^uJason, and ^xSosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 ^yGaius mine host, and of the whole church, saluteth you. ^zErastus the chamberlain of the city saluteth you, and Quartus a brother.

seems to show that St. Paul is not referring to evils yet existing among the Christians of Rome, but warning them of the danger of their arising. His mind was probably full of the evils which were working such mischief in Galatia and Corinth.

18. "For they that are such." Such persons who make divisions and schisms in the Church are really selfish, and pursue their own advantage and indulgence, while they seem to be acting in behalf of Christ. Their language sounds fair and specious, but it is very deceitful.

19. "For your obedience." St. Paul, though warning the Romans, expresses confidence in them at the same time; for (as he has already said more than once) their steady faith and obedience are well known.

20. "And the God of peace." God, who is the author and lover of Peace and Union in the Church, shall soon bruise the head of Satan (Gen. iii. 15.) by keeping His Church in unity and Truth.

21—27. Conclusion.

21. "Timotheus my workfellow." Timothy and Sosipater (or Sopater) of Berea were with St. Paul when he wrote this Epistle (See Acts xx. 2—4.).

22. "I Tertius." This verse is to be understood as introduced at the end of St. Paul's messages of salutation by the amanuensis or penman to whom St. Paul dictated the Epistle.

23. "Gaius." This is the person mentioned in 1 Cor. i. 14. He was baptized by St. Paul himself. He is said by some to have been the first Bishop of Thessalonica.

"Erastus." Quæstor of the city of Corinth (See 2 Tim. iv. 20.).

ROMANS, XVI.

A. D. 53. 24 ^a ¶ The grace of our Lord Jesus Christ *be* with you all. Amen.

^a ver. 20.
1 Thess. 5. 23.

^b Eph. 3. 20.
1 Thess. 3. 13.

2 Thess. 2. 17.
& 3. 3.

Jude 24.

^c ch. 2. 16.

^d Eph. 1. 9.
& 3. 3, 4, 5.

Col. 1. 27.

^e 1 Cor. 2. 7.

Eph. 3. 5, 9.

Col. 1. 26.

^f Eph. 1. 9.

2 Tim. 1. 10.

Tit. 1. 2, 3.

1 Pet. 1. 20.

^g Acts 6. 7.

ch. 1. 5.

& 15. 18.

^h 1 Tim. 1. 17.

& 6. 16.

Jude 25.

25 ¶ Now ^b to Him that is of power to stablish you ^c according to my gospel, and the preaching of Jesus Christ, ^d according to the revelation of the mystery, ^e which was kept secret since the world began,

26 but ^f now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for ^g the obedience of faith :

27 to ^h God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

25. "Now to Him." The concluding ascription of glory and praise to God—'to Him, who is able to establish you firmly in the faith, according to the Gospel which I teach, which is the very doctrine of Jesus 'Christ',—according to the revelation of the mystery of God which has been kept secret in the long ages past, but now has been revealed, and, by the commandment of God everlasting, made known by means of the Prophetical Scriptures, in order to bring all nations into the obedience of faith,—to Him, the only wise God, be the glory for ever through Jesus Christ.

This ascription of glory contains in few words the whole doctrine of this great Epistle ;—namely, that God from all eternity purposed to bring all mankind alike into the Faith of Christ, and that this purpose was kept secret (although prepared for) by the more partial and secret dispensations of the preceding ages.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

INTRODUCTION.

CORINTH was a great commercial city, the meeting-place of the old Eastern and Western world; famous equally for its wealth, its treasures of art, and its gross sensuality. The ancient town was destroyed B.C. 146, and remained in ruins until Julius Cæsar refounded it as a Roman colony. The new city rapidly increased, and in the Apostolic period contained a large mixed population of Romans, Greeks, and Jews.

St. Paul's first visit to Corinth is described in Acts xviii. He resided there during eighteen months (A. D. 52, 53.), supporting himself by his trade of tent-making and carrying on his mission-work on every Sabbath day. A large Christian Church was the result of his labours, the ruler of the Synagogue, Crispus, being amongst his converts.

But within the next five years, the Apostle having left the place, a variety of disorders arose. The converts were divided into religious factions. A case of incestuous marriage occurred amongst them. The Holy Communion was profaned. Some from a spurious liberality consented to be present at idol-sacrifices. Without making mention of these offences, the Corinthians appear to have written to St. Paul, consulting him upon sundry points of Church order. These questions gave occasion to the First Epistle to the Corinthians, which St. Paul wrote at Ephesus in the early part of the Year 57, probably about the season of the Passover.

The object of the letter is two-fold, (1.) to answer the questions sent to him, and (2.) to reprove the spiritual corruptions of the Corinthian Church.

The Collect for Saint Simon and Saint Jude.

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

I. CORINTHIANS, I.

A. D. 57.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

^a Rom. 1. 1.
^b 2 Cor. 1. 1.
Eph. 1. 1.
Col. 1. 1.

^c Acts 18. 17.
^d Jude 1.

^e John 17. 19.
Acts 15. 9.

^f Rom. 1. 7.
2 Tim. 1. 9.

^g Acts 9. 14, 21.
& 22. 16.

^h 2 Tim. 2. 22.
ⁱ ch. 8. 6.

^j Rom. 3. 22.
& 10. 12.

^k Rom. 1. 7.
2 Cor. 1. 2.

Eph. 1. 2.
1 Pet. 1. 2.

^l Rom. 1. 8.
^m ch. 12. 8.

2 Cor. 8. 7.
ⁿ ch. 2. 1.

2 Tim. 1. 8.
Rev. 1. 2.

^o Phil. 3. 20.
Titus 2. 13.

2 Pet. 3. 12.
^p Gr.

revelation,
Col. 3. 4.

^q 1 Thes. 3. 13.
^r Col. 1. 22.

1 Thess. 5. 23.
^s Isai. 49. 7.

ch. 10. 13.
1 Thess. 5. 24.

2 Thess. 3. 3.
Heb. 10. 23.

^t John 15. 4.
& 17. 21.

1 John 1. 3.
& 4. 13.

PAUL, ^a called to be an apostle of Jesus Christ
^b through the will of God, and ^c Sosthenes our
brother,

^d 2 unto the church of God which is at Corinth,
^e to them that ^e are sanctified in Christ Jesus,
^f called to be saints, with all that in every place
^g call upon the name of Jesus Christ ^h our Lord,
ⁱ both their's and our's :

^j 3 ^k Grace be unto you, and peace, from God our
Father, and *from* the Lord Jesus Christ.

^l 4 ¶ ^l I thank my God always on your behalf,
for the grace of God which is given you by Jesus
Christ ;

^m 5 that in every thing ye are enriched by Him,
^m in all utterance, and *in* all knowledge ;

ⁿ 6 even as ⁿ the testimony of Christ was con-
firmed in you :

^o 7 so that ye come behind in no gift ; ^o waiting
for the ² coming of our Lord Jesus Christ :

^p 8 ¶ Who shall also confirm you unto the end,
^q that ye may be blameless in the day of our Lord
Jesus Christ.

^r 9 ¶ ^r God is faithful, by whom ye were called unto
^s the fellowship of His Son Jesus Christ our Lord.

CHAPTER I.

St. Paul begins by testifying to the abundance of God's spiritual gifts bestowed upon the Corinthian Christians. He then proceeds to remonstrate with them upon their factious and schismatical temper, which subject continues to the end of Chapter IV.

1. "Sosthenes our brother." Sosthenes is mentioned in Acts xviii. 17. He was formerly chief ruler of a Corinthian Synagogue. Hence probably he is associated by St. Paul with himself in this letter of rebuke as a man of local influence.

5. "In all utterance, and in all knowledge." Through the lengthened sojourn of St. Paul and Apollos amongst them, the Corinthians had been well instructed in the knowledge of Christian truth. It appears also from Chapters xiii. xiv. that many of the Corinthian converts had received the special gifts of utterance, the gift of tongues, and of prophecy, that is, of preaching.

I. CORINTHIANS, I.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^tthat ye all speak the same thing, and *that* there be no ²divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

A. D. 57.
Rom. 12, 16.
& 15, 5.
2 Cor. 13, 11.
Phil. 2, 2.
& 3, 16.
1 Pet. 3, 8.
² Gr. schisms,
ch. 11, 18.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, ^uthat every one of you saith, I am of Paul; and I of ^xApollos; and I of ^yCe-phas; and I of Christ.

^u ch. 3, 4.
^x Acts 18, 24.
& 19, 1.
ch. 16, 12.
^y John 1, 42.
^z 2 Cor. 11, 4.
Eph. 4, 5.

13 ^zIs Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but ^aCrispus and ^bGaius;

^a Acts 18, 8.
^b Rom. 16, 23.

15 lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^cSte-phanas: besides, I know not whether I baptized any other.

^c ch. 16, 15, 17.

12. "I am of Paul; and I of Apollos; . . . and I of Christ." Note the subtle forms which a schismatical temper assumes. While some from party-spirit declared themselves to be disciples of Paul or Peter, others disclaimed the lawful authority of any of the Apostles and boasted that they belonged to Christ only. Yet these last in their fancied spirituality and independence were, according to St. Paul, really as schismatical as the others.

13. "Is Christ divided?" "Hath Christ (says St. Chrysostom) parted the Church and taken one share to Himself and given to men the other? Is He not the *One Head of One Body*?"

14. "I baptized none of you, but Crispus and Gaius." So St. Peter (Acts x. 48.) commanded Cornelius to be baptized by others. So "Jesus Himself (St. John iv. 2.) baptized not, but His disciples." St. Paul had full authority to baptize, for he did baptize some (verses 14—16.), but he rarely exercised it. Why? Lest he should give occasion to that very spirit of faction which he is here rebuking, for those who had been baptized by his own hands, might assume to belong to him in an extraordinary degree. Further, Christ delegating the act of baptizing to His disciples, and the Apostles delegating it to others, might be designed to show that the grace of Baptism does not depend upon the character of him who baptizes. The baptism of Philip the Deacon was as efficacious as that of Peter the Apostle.

16. "Besides, I know not whether I baptized any other." Crispus was chief ruler of the synagogue (Acts xviii. 8.), Gaius (Rom. xvi. 23.) was St. Paul's host, Stephanas' family (1 Cor. xvi. 15.) was the first-fruits of Achaia. All these had special claims upon the Apostle. How natural that in their case he should depart from his rule, and gratify them by himself administering the Sacrament of their baptism into Christ!

I. CORINTHIANS, I.

- A. D. 57.** 17 For Christ sent me not to baptize, but to preach the gospel : ^d not with wisdom of ² words, lest the cross of Christ should be made of none effect.
- ^d ch. 2, 1, 4, 13.
² 1 Pet. 1, 16.
² Or, *speech.*
- ^e 2 Cor. 2, 15. 18 For the preaching of the cross is to ^e them that perish ^f foolishness ; but unto us ^g which are saved it is the ^h power of God.
- ^f Acts 17, 18.
^{ch.} 2, 14.
^g ch. 15, 2.
^h ver. 24.
Rom. 1, 16.
ⁱ Jer. 8, 9.
- 19 For it is written, ⁱ **I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.** Job 5, 12, 13. Isai. 29, 14.
- ^k Isai. 33, 18. 20 ^k Where *is* the wise ? where *is* the scribe ? where *is* the disputer of this world ? ^l hath not God made foolish the wisdom of this world ?
- ^l Job 12, 17, 20, 24.
^{Isai.} 44, 25.
^{Rom.} 1, 22.
^m See Matt. 11, 25.
^{Luke} 10, 21.
^{Rom.} 1, 20, 21, 28.
- 21 ^m For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- ⁿ Matt. 12, 38, & 16, 1.
^{Mark} 8, 11.
^{Luke} 11, 16.
^{John} 4, 48.
- 22 For the ⁿ Jews require a sign, and the Greeks seek after wisdom :
- ^o Isai. 8, 14.
^{Matt.} 11, 6, & 13, 57.
^{Luke} 2, 34.
^{John} 6, 60, 66.
^{Rom.} 9, 32.
^{Gal.} 5, 11.
^{1 Pet.} 2, 8.
- 23 but we preach Christ crucified, ^o unto the Jews a stumblingblock, and unto the Greeks ^p foolishness ;
- ^p ver. 18.
^{ch.} 2, 14.
- 24 but unto them which are called, both Jews and Greeks, Christ ^q the power of God, and ^r the wisdom of God.
- ^q ver. 18.
^{Rom.} 1, 4, 16.
^r Col. 2, 3.
- 25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

20. "Hath not God made foolish" &c. The Divine plan of salvation by Christ, never imagined by human intellect, at once so new and so complete, has shown all human systems for the regeneration of man to be in comparison folly.

21. "After that in the wisdom of God" &c. When in God's wise providence the world failed by its own philosophy to find out God.

"By the foolishness of preaching." St. Paul does not mean that the act of preaching was foolish even in the eyes of men, but that 'the thing preached', namely, the doctrine of Christ, was to the world a foolish tale.

22. "The Jews require a sign," &c. The Jews keep demanding miracles, and the Gentiles keep seeking for abstruse philosophical speculations.

25. "The foolishness of God" &c. That which in God's scheme of salvation appeared 'foolishness', namely, the simplicity of His loving counsel, and that which appeared 'weakness', namely, the Flesh, Passion, Death of Christ, have proved stronger than the strong. The seeming folly of self-sacrifice, and the seeming weakness of suffering, have been more powerful to subdue evil than the profoundest dis-

I. CORINTHIANS, II.

26 For ye see your calling, brethren, how that A. D. 57.
^s not many wise men after the flesh, not many ^{John 7. 48.}
 mighty, not many noble, *are called* :

27 But ^t God hath chosen the foolish things of ^t Matt. 11. 25.
 the world to confound the wise; and God hath James 2. 5.
 chosen the weak things of the world to confound See Ps. 8. 2.
 the things which are mighty;

28 and base things of the world, and things
 which are despised, hath God chosen, *yea*, and
^u things which are not, ^x to bring to nought things u Rom. 4. 17.
 that are: x ch. 2. 6.

29 ^y that no flesh should glory in His presence. y Rom. 3. 27.
Eph. 2. 9.

30 But of Him are ye in Christ Jesus, who of ^z z ver. 24.
 God is made unto us ^z wisdom, and ^a righteousness, a Jer. 23. 5. 6.
 and ^b sanctification, and ^c redemption: Rom. 4. 25.
2 Cor. 5. 21.
Phil. 3. 9.

31 that, according as it is written, ^d **He that** b John 17. 19.
glorieth, let him glory in the Lord. c Eph. 1. 7.
Jer. 9. 24. d 2 Cor. 10. 17.

CHAPTER II.

*He declareth that his preaching, 1 though it bring not excellency of speech,
 or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and
 so far excelleth 6 the wisdom of this world, and 9 human sense, as that
 14 the natural man cannot understand it.*

AND I, brethren, when I came to you, ^a came not a ver. 4. 13.
 with excellency of speech or of wisdom, de- ch. 1. 17.
 claring unto you ^b the testimony of God. 2 Cor. 10. 10.
& 11. 6.
b ch. 1. 6.

coveries of human science. "What philosopher, what logician, hath
 "saved us? Not one. It was the fishermens' work, the whole of
 "it."—*St. Chrysostom.*

26. "Ye see your calling," &c. Ye see that both your teachers
 are untrained in the schools of this world, and that there are not
 many of this world's philosophers among you. The immediate refer-
 ence is most probably to the absence of learning in those first
 called to be teachers of Christianity.

30. "Who of God is made unto us wisdom."

Christ is made to us "**Wisdom**", since He is the source of all true
 knowledge of God's Nature and Counsels.

Christ is made to us "**Righteousness**", or **Justification**, since for
 His merits alone the Father accounts us just.

Christ is made to us "**Sanctification**", since by uniting us to Him-
 self in His Sacraments, and by the operation of His Spirit, He
 sanctifies us.

Christ is made to us "**Redemption**", since by the price of His blood,
 He has recovered us from the thralldom of Hell and Death.

CHAPTER II.

1. "And I, brethren, when I came to you," &c. St. Paul's first
 visit to Corinth is described in Acts xviii. He remained there

I. CORINTHIANS, III.

A. D. 57.

14 ^x But the natural man receiveth not the things of the Spirit of God: ^y for they are foolishness unto him: ^z neither can he know *them*, because they are spiritually discerned.

15 ^a But he that is spiritual ² judgeth all things, yet he himself is ³ judged of no man.

16 ^b For who hath known the mind of the Lord, that he ⁴ may instruct Him? ^c But we have the mind of Christ.

Is. 40. 13. Jer. 23. 18. Rom. 11. 34. ⁴ Gr. *shall*. ^c John 15. 15.

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellowworkmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto ^b carnal; *even* as unto ^c babes in Christ.

2 I have fed you with ^d milk, and not with meat: ^e for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for ^f whereas *there is* among you envying, and strife, and ⁵ divisions, are ye not carnal, and walk ⁶ as men?

4 For while one saith, ^g I am of Paul; and another, I *am* of Apollos; are ye not carnal?

14. "The natural man." That is, man without the aid of the Spirit of God.

15. "He that is spiritual judgeth all things." The man who is enlightened by the Holy Spirit judgeth of and discerns God's Revelation; whilst his own modes of thought and feeling, the grounds of his faith and hope, cannot be appreciated by those who are not of a like spiritual mind.

16. "For." What mere natural heart can understand the mind of the Lord, of which mind of the Lord those who are spiritually enlightened partake.

CHAPTER III.

3. "Are ye not carnal." Observe that here as elsewhere religious partizanship is characterized by St. Paul as a moral depravity. So in Gal. v. 20. variance and strife are reckoned amongst the works of the flesh. Party-feeling will frequently be seen in those who, we cannot doubt, have a sincere love of Jesus Christ; but when it degenerates into bitterness, it is inconsistent with true spirituality, and becomes a sign of a carnal mind.

I. CORINTHIANS, III.

5 Who then is Paul, and who *is* Apollos, but A. D. 57.
^h ministers by whom ye believed, ⁱ even as the Lord h ch. 4. 1.
gave to every man? 2 Cor. 3. 3.

6 ^k I have planted, ^l Apollos watered; ^m but God l Rom. 12. 3. 6.
gave the increase. l Pet. 4. 11.

7 So then ⁿ neither is he that planteth any k Acts 18. 4,
thing, neither he that watereth; but God that 8, 11.
giveth the increase. ch 4. 15.

8 Now he that planteth and he that watereth & 9. 1.
are one: ^o and every man shall receive his own & 15. 1.
reward according to his own labour. 2 Cor. 10.

9 For ^p we are labourers together with God: ye 14, 15.
are God's ² husbandry, *ye are* ^q God's building. l Acts 18. 24,

10 ^r According to the grace of God which is given 27. & 19. 1.
unto me, as a wise masterbuilder, I have laid ^s the m ch. 1. 20.
foundation, and another buildeth thereon. But ^t let & 15. 10.
every man take heed how he buildeth thereupon. 2 Cor. 3. 5.

11 For other foundation can no man lay than n 2 Cor. 12. 11.
^u that is laid, ^x which is Jesus Christ. Gal. 6. 3.

12 ¶ Now if any man build upon this foundation o Ps. 62. 12.
gold, silver, precious stones, wood, hay, stubble; Rom. 2. 6.

ch. 4. 5.
Gal. 6. 4. 5.
Rev. 2. 23.
& 22. 12.
P Acts 15. 4.
2 Cor. 6. 1.
2 Or, tillage.
q Eph. 2. 20
Col. 2. 7.
Heb. 3. 3, 4.
1 Pet. 2. 5.
r Rom. 1. 5.
& 12. 3.
s ver. 6.
Rom. 15. 20. ch. 4. 15. Rev. 21. 14. t 1 Pet. 4. 11. u Is. 28. 16. Matt. 16. 18. 2 Cor. 11. 4.
Gal. 1. 7. x Eph. 2. 20.

6. "I have planted, Apollos watered." St. Paul sowed the first seeds of Christianity at Corinth during a residence of eighteen months in that city. Apollos (Acts xviii. 26.) appears to have gone thither very soon after St. Paul's departure, and by his eloquence and knowledge of the Jewish Scriptures to have exercised great influence upon the Christian Church there. It is probable that he did not, like Timothy or Silas, act merely as an assistant of St. Paul, but worked more independently, and in the exercise of his own remarkable gifts, overshadowed every other Christian teacher except St. Paul, in eloquence, and argumentative power exceeding perhaps even the great Apostle himself. St. Clement, writing to these same Corinthians several years later, classes Apollos with St. Paul, and exalts him above all other teachers.

9. "We are labourers together with God." He contrasts the position of the Apostles and their converts.

"We." (Apostles and preachers) are fellow-workers with God in cultivating His vineyard and building up His temple, which vineyard and temple *ye*, our converts, are.

12—15. "If any man build upon this foundation." In these verses the Apostle contrasts the work and the fate of two classes of teachers, who equally hold the fundamental doctrine of "Christ crucified, but "who severally raise upon that one doctrine a different superstructure." (1.) There are those who upon Christ as their foundation raise a system of doctrine and discipline true, acceptable to God, helpful to the souls of men. The ministerial work of these teachers shall

I CORINTHIANS, III

12. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

13. If any man's work abide which he hath built thereupon, he shall receive a reward.

14. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as he will.

15. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

16. If any man defile the temple of God, he shall God destroy, in the temple of God is holy, which temple ye are.

17. Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

18. For the wisdom of this world is foolishness with God: for he saith, He saitheth the wise in their own craftiness.

12
13
14
15
16
17
18

shall ever be standing fire of the Judgment-Day and they shall have a full reward. 13. There is a day when every thing having life on the foundation, shall through ignorance, or sin, will ground themselves many heresies, traditions and passions. The unchangeable work of these members will "not" stand in the day of Judgment, but will come to naught as worthless, and although they themselves will be saved it will be as though they as a man is saved who carries away scraps through the flames of the Church's house as it is consumed around him.

14. "Know ye not that ye are the temple?" The Christian Church is the great spiritual Temple, founded by the old Temple in Jerusalem. The Spirit of God dwells in the Church, as the Father's Presence dwells in the old Temple.

This text is clearly used to prove the Divinity of the Holy Ghost. Christians must and necessarily use God's Temple, because the Spirit is in them. Therefore the Spirit is God's Temple, and so is the Church. 15. 16. 17. 18.

15. "Let him become a fool." If any one deceiving himself to be superior in the quality of this world, because the Revelation of God, he will know that it will be his loss, for he will be the victim of ignorance of his quality, but he may thereby become wise in the world. The one kind of knowledge is a useless compare with the other.

16. "He saitheth the wise in their own craftiness." See Exhortation. God himself the wise in their own craftiness, when he overrules their opposition to the wisdom of His counsels. 17. The wisdom of Joseph's brethren was made a fool about that very wisdom of Joseph which they thought a present. 18. In a deeper mystery the buried in the love of our Father God was revealed in the accom-

I CORINTHIANS IV.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain. A. B. C.

21 Therefore let no man glory in men. For all things are your's; 1 Cor. 4: 11
2 Cor. 1: 2
1 Tim. 6: 17

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 1 Cor. 4: 11
2 Cor. 1: 2
1 Tim. 6: 17

23 and ye are Christ's, and Church of God's. 1 Cor. 4: 11
2 Cor. 1: 2
1 Tim. 6: 17

CHAPTER IV.

1 In what manner the minister ought to be put. * To have nothing which he will not receive. † The apostles succeeded in the world, angels, and men. ‡ The gift and stewardship of the world. § Is our father in Christ. ¶ It cannot be ought to follow.

LET a man so account of us, as if ¹ the ministers of Christ, ² and stewards of the mysteries of God. Matt. 23: 11
1 Cor. 4: 1
1 Tim. 5: 17
1 Pet. 5: 10

2 Moreover it is required in stewards, that a man be found faithful. 1 Cor. 4: 1
1 Tim. 5: 17
1 Pet. 5: 10

ministers of God's scheme of redemption, and the certainties of Satan in concerning the malice of the people against Christ, venturing out the restoration through the loss of the power of Satan.

21. * "All things are your's." Teachers are for the sake of the Church, to edify it. The Church is not for the sake of its teachers, to have dominion over it. † God's providences in the present and the future are for the benefit of His saints. The world is their stage, to be the background upon which they may win their crowns. Life is their staff, as an instrument of serving God. Death is their rest, as a means of glorifying God.

22. * "Ye are Christ's." To belong to an earthly master, but are the servants of Christ directly. And Christ is God's being the only Begotten of the Father, the Anointed Messenger of the Father to man. Compare St Luke in 10. Verse in 10. and 10.

CHAPTER IV.

The arguments against the novelty of different teachers and the famous spirit prevailing in the Corinthian Church is continued and concluded in this Chapter.

1. * "Stewards of the mysteries of God." A steward can dispense only that which he receives. † In one hand he receives that which with the other he distributes. So God communicated His Truth to the Apostles. They and the Apostolical ministry were and are bound to dispense that Truth to the people exactly as it has been communicated without addition or diminution. The spiritual riches which they handle are not their own, but entrusted to them by another. This principle should act as a check upon all Religious teachers, detaching them from mixing up human speculations with the Divine deposit of Truth.

By "the mysteries of God" are signified 1. the Doctrines which would only be known by express revelation. 2. the Holy Sacraments.

I. CORINTHIANS, IV.

A. D. 57. 3 But with me it is a very small thing that I should be judged of -you, or of man's ² judgment: yea, I judge not mine own self.

^c Job 9. 2. Ps. 130. 3. & 143. 2. Prov. 21. 2. Rom. 3. 20. & 4. 2. 4 For I know nothing by myself; ^e yet am I not hereby justified: but He that judgeth me is the Lord.

^d Matt. 7. 1. Rom. 2. 1, 16. & 14. 4. 10. 13. Rev. 20. 12. e ch. 3. 13. 5 ^d Therefore judge nothing before the time, until the Lord come, ^e Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and ^f then shall every man have praise of God.

^f Rom. 2. 23. 2 Cor. 5. 10. g ch. 1. 12. & 3. 4. 6 And these things, brethren, ^g I have in a figure transferred to myself and to Apollos for your sakes; ^h that ye might learn in us not to think of men above that which is written, that no one of you ⁱ be puffed up for one against another.

^h Rom. 12. 3. i ch. 3. 21. & 5. 2, 6. 7 For who ³ maketh thee to differ from another? and ^k what hast thou that thou didst not receive? ^k John 3. 27. James 1. 17. 1 Pet. 4. 10. now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

^l Rev. 3. 17. 8 Now ye are full, ^l now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

3. "Of man's judgment." Literally "by a man's day", in contrast to "the day of the Lord" alluded to in ch. iii. 13.

4. "I know nothing by myself." An old English idiom, signifying "I know nothing against myself". I am not conscious of having failed in my duty, yet I am not hereby justified or proved faultless, because I may have failed unwittingly through ignorance. The word "justified" is not here used in its technical theological sense, but in the sense of "being free from blame".

Note also that the word translated "judge" in verses 3, 4, signifies more particularly "a judging of one person in comparison with another". It was the especial fault of the Corinthians that they were perpetually drawing distinctions between their teachers, and weighing the gifts of one against those of another.

6. "That ye might learn in us." These general principles I have illustrated by reference to myself and Apollos, that in us, that is, in our instance, ye may learn how to treat all your teachers.

7. "As if thou hadst not received it?" That is, as if it were thine own of right, and *not* by the gift of another. Intellect and eloquence are God's gifts, not to be boasted of, but rather to render their possessors humble.

8. "Ye are full, . . ye have reigned" &c. St. Paul enlarges ironically upon the self-sufficiency of the Corinthians, who in their own conceit had now become able to do every thing without the Apostles. He then suddenly gives utterance to a prayer that they were indeed as self-complete as they assumed to be, in which case he as their founder

I. CORINTHIANS, IV.

9 For I think that God hath set forth ² us the apostles last, ^m as it were appointed to death: for ⁿ we are made a ³ spectacle unto the world, and to angels, and to men.

10 ^o We are ^p fools for Christ's sake, but ye are wise in Christ; ^q we are weak, but ye are strong; ye are honourable, but we are despised.

11 ^r Even unto this present hour we both hunger, and thirst, and ^s are naked, and ^t are buffeted, and have no certain dwellingplace;

12 ^u and labour, working with our own hands: ^x being reviled, we bless; being persecuted, we suffer it:

13 being defamed, we intreat: ^y we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but ^z as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for ^a in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, ^b be ye followers of me.

17 For this cause have I sent unto you ^c Timo-

Rom. 15. 20. ch. 3. 6. Gal. 4. 19. Philem. 10. James 1. 18. b ch. 11. 1. Phil. 3. 17.
1 Thess. 1. 6. 2 Thess. 3. 9. c Acts 19. 22. ch. 16. 10. Phil. 2. 19. 1 Thess. 3. 2.

would share in their glory. In the words "ye have reigned as kings" there is perhaps an allusion to what should have been their true character; as "a royal priesthood, kings and priests unto God, reigning in life by One, Jesus Christ." (Comp. Rom. v. 17. 1 St. Pet. ii. 9. Rev. i. 6.)

9. "God hath set forth us the apostles last." The mere mention of "reigning as kings", suggests by contrast the real condition of the Apostles, despised and persecuted. He compares it to that of the criminals, who at the close of the great public games, were set forth "last," that is, at the end of the other amusements, to fight with wild beasts, and so exposed to certain death for the pleasure of the populace.

10. "We are fools for Christ's sake." The ironical contrast between the Apostles and the Corinthians is resumed. We your teachers are looked upon as fools, suffering contempt and want and dishonour for Christ's sake, whilst you, the taught, vaunt yourselves in indolence vain glory and luxuriousness.

12. "And labour with our hands." See Acts xviii. 3. xx. 34.

15. "Yet have ye not many fathers." He reminds them of the special bond between the Corinthians and himself, as having been the first to plant the faith of Christ among them, and as being thus their spiritual father, in which character he bids them (verse 16) to be followers or imitators of himself.

A. D. 57.

² Or, *as the last apostles, as.*

^m Ps. 44. 22.

Rom. 8. 36.

ch. 15. 30, 31.

² Cor. 4. 11.

& 6. 9.

ⁿ Heb. 10. 33.

³ Gr. *theatre.*

^o ch. 2. 3.

^p Acts 17. 18.

& 26. 24.

ch. 1. 18, &c.

& 2. 14.

& 3. 18.

See 2 Kings

9. 11.

^q 2 Cor. 13. 9.

^r 2 Cor. 4. 8. &

11. 23.—27.

Phil. 4. 12.

^s Job 22. 6.

Rom. 8. 35.

^t Acts 23. 2.

^u Acts 18. 3.

& 20. 34.

1 Thess. 2. 9.

2 Thess. 3. 8.

1 Tim. 4. 10.

^x Matt. 5. 44.

Luke 6. 28.

& 23. 34.

Acts 7. 60.

Rom. 12. 14,

20.

1 Pet. 2. 23.

& 3. 9.

^y Lam. 3. 45.

^z 1 Thess. 2. 11.

^a Acts 18. 11.

Phil. 3. 17.

I. CORINTHIANS, V.

A. D. 57. theus, ^d who is my beloved son, and faithful in the Lord, who shall bring you ^e into remembrance of my ways which be in Christ, as I ^f teach every where ^g in every church.

^d 1 Tim. 1. 2.
^e 2 Tim. 1. 2.
^f ch. 11. 2.
^g ch. 7. 17.
^h ch. 14. 33.
ⁱ ch. 5. 2.

18 ^h Now some are puffed up, as though I would not come to you.

ⁱ Acts 19. 21.
^j ch. 16. 5.
^k 2 Cor. 1. 15, 23.

19 ⁱ But I will come to you shortly, ^k if the Lord will, and will know, not the speech of them which are puffed up, but the power.

^k Acts 18. 21.
^l Rom. 15. 32.
^m Heb. 6. 3.
ⁿ James 4. 15.

20 For ^l the kingdom of God is not in word, but in power.

^o ch. 2. 4.
^p 1 Thess. 1. 5.
^q 2 Cor. 10. 2.
^r & 13. 10.

21 What will ye? ^m shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 *The incestuous person* ⁶ is cause rather of shame unto them, than of rejoicing. 7 *The old leaven* is to be purged out. 10 *Heinous offenders* are to be shunned and avoided.

^a Eph. 5. 3.
^b Lev. 18. 8.
^c Deut. 22. 30.
^d & 27. 20.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as ^a named among the Gentiles. ^b that one should have his ^c father's wife.

^e 2 Cor. 7. 12.
^f ch. 4. 18.
^g 2 Cor. 7. 7, 10.

2 ^d And ye are puffed up, and have not rather ^e mourned, that he that hath done this deed might be taken away from among you.

^h Col. 2. 5.

3 ^f For I verily, as absent in body, but present in spirit, have ² judged already, as though I were present, *concerning* him that hath so done this deed,

19. "I will come to you shortly." Compare 1 Cor. xi. 34. xvi. 5. This second visit to Corinth, which lasted three months (Acts xx. 3.), took place towards the end of the year A.D. 57, in the spring of which year this Epistle was written.

20. "Not in word, but in power." Mighty deeds, not mighty words, are the tokens of God's kingdom. The signs of St. Paul's apostleship were the miracles which he wrought.

CHAPTER V.

In this chapter the Apostle passes from the subject of the divisions of the Corinthian Christians to the scandal of the toleration of an "incestuous person" among them.

3. "I verily, as absent in body." We are here, as also in 1 Tim. i. 20., brought across the subject of Excommunication. Three points are to be noticed, (1.) the form of excommunicating; (2.) the force or effect of Excommunication; (3.) the object or purpose of it. (1.) As to

I. CORINTHIANS, V.

4 in the name of our Lord Jesus Christ, when A. D. 57.
ye are gathered together, and my spirit, ^g with the g Mat. 16, 19.
power of our Lord Jesus Christ, & 18, 18.

5 ^h to deliver such an one unto ⁱ Satan for the John 20, 23.
destruction of the flesh, that the spirit may be 2 Cor. 2, 10.
saved in the day of the Lord Jesus. & 13, 3, 10.

6 ^k Your glorying is not good. Know ye not b Job 2, 6.
that ^l a little leaven leaveneth the whole lump? Ps. 103, 6.

7 Purge out therefore the old leaven, that ye 1 Tim. 1, 20.
may be a new lump, as ye are unleavened. For i Acts 26, 18.
even ^m Christ our ⁿ passover is sacrificed for us: k ver. 2.

8 therefore ^o let us keep ³ the feast, ^p not with ch. 3, 21.
old leaven, neither ^q with the leaven of malice and & 4, 19.
wickedness; but with the unleavened *bread* of sin- James 4, 16.
cerity and truth. 1 ch. 15, 33.

Gal. 5, 9.
2 Tim. 2, 17.
m Isai. 53, 7.
John 1, 29.
ch. 15, 3.
1 Pet. 1, 19.
Rev. 5, 6,
12.
n John 19, 14.
2 Or, is slain.

o Ex. 12, 15, & 13, 6. 3 Or, holyday. P Deut. 16, 3. q Matt. 16, 6, 12. Mark 8, 15. Luke 12, 1.

the form, St. Paul directs (verse 4.) the sentence to be pronounced in the Name and with the authority of Christ, in a public assembly of the Corinthian Church, where he himself in spirit would be present with them. (2.) The force or effect of Excommunication is involved in the words "*to deliver unto Satan*". The visible Church is the kingdom of Christ: outside the Church is the kingdom of Satan. Hence to excommunicate or to expel a person from the visible Church is to thrust him out of that kingdom in which Christ reigns into that outer state in which the power of Satan is comparatively unrestrained, in which he is deprived of the benefit of Common Prayer and Sacraments, and left to the working of his natural conscience only and the residue of Baptismal grace which may yet abide in him. (3.) The object or purpose of Excommunication is stated in verse 5: "for the saving of the soul". The incestuous Corinthian was excommunicated by St. Paul in order that by the shame and terror of such an expulsion his conscience might be startled, and the fleshly lusts through which he had sinned might be destroyed, and so repenting he might be re-admitted into the Church and finally saved. All this came to pass. From 2 Cor. vii. 6—16. we learn that the Corinthian Church obeyed St. Paul in pronouncing the sentence, and from 2 Cor. ii. 5—11. that the excommunicated man was restored upon showing signs of sorrow.

6. "A little leaven." This one sin of incest is a blot upon your whole Christian fellowship, and should not only stop all boastfulness, but be purged out, lest like leaven it should spread and contaminate the whole body.

7. "For even Christ our passover." As in preparation for the Passover the Jews put away all leaven out of their houses, so because Christ our Paschal Lamb is slain, ought we to lay aside every evil habit and impure thought, and become as it were "a new lump", new in principles and practice.

8. "Therefore let us keep the feast." This Epistle was written in the spring of A. D. 57, probably in the midst of the Feast of the Passover. The Feast of Unleavened Bread, which was observed at

I. CORINTHIANS, V.

A. D. 57. 9 I wrote unto you in an epistle ^rnot to com-

^r See ver. 2, 7. pany with fornicators :

² Cor. 6, 14. 10 ^s yet not altogether with the fornicators ^t of
^{Eph.} 5, 11. this world, or with the covetous, or extortioners, or
² Thess. 3, 14. with idolaters; for then must ye needs go ^u out of
^s ch. 10, 27. the world.
^t ch. 1, 20.
^u John 17, 15.
1 John 5, 19.

11 But now I have written unto you not to keep
^x Mat. 18, 17. company, ^xif any man that is called a brother be
^{Rom.} 16, 17. a fornicator, or covetous, or an idolater, or a railer,
² Thess. 3, 6, 14. or a drunkard, or an extortioner; with such an
² John 10. one ^y no not to eat.

^z Mark 4, 11. 12 For what have I to do to judge ^zthem also
^{Col.} 4, 5. that are without? do not ye judge ^athem that are
¹ Thess. 4, 12. within?
¹ Tim. 3, 7.

^a ch. 6, 1, 2, 3, 4. 13 But them that are without God judgeth.
^b Deut. 12, 5. Therefore ^bput away from among yourselves that
& 17, 7. wicked person.
& 21, 21,
& 22, 21,
22, 24.

CHAPTER VI.

1 *The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.*

the season of the Passover (Exod. xii.), would naturally suggest the imagery in verses 6, 7, 8.

9. "I wrote unto you in an epistle." He alludes to a previous letter not now extant.

10. "Yet not altogether with the fornicators of this world." Lest they should misinterpret the command not to company with fornicators, St. Paul explains his meaning to be, that his converts should not associate with any brother Christian who had fallen into that or other gross sin. The same rule could not be applied to their necessary intercourse with heathen men, in consequence of the universal depravity of morals. The lesson for ourselves is that we should restrict our intercourse with profligate characters to what may be rendered absolutely necessary by the business of life, and admit to our friendship only such as are of pure and sober lives.

12. "What have I to do to judge them also that are without?" 'I have no authority to pronounce judgment upon the heathen who are without the Church. They must be left to the judgment of God. But those within the Church it is your duty (is it not so?) to judge. Therefore from amongst yourselves fail not to cast out this incestuous person.

CHAPTER VI.

A third topic is introduced, namely, the evil of Christian brethren carrying their disputes before the tribunals of heathen magistrates.

I. CORINTHIANS, VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? A. D. 57.

2 Do ye not know that ^athe saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ^a Ps. 49. 14.
Dan. 7. 22.
Mat. 19. 28.
Luke 22. 30.
Rev. 2. 26.
& 3. 21.
& 20. 4.

3 Know ye not that we shall ^bjudge angels? how much more things that pertain to this life? ^b 2 Pet. 2. 4.
Jude 6.

4 ^cIf then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. ^c ch. 5. 12.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 but brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. ^dWhy do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? ^d Prov. 20. 22.
Matt. 5. 39, 40.
Luke 6. 29.
Rom. 12. 17, 19.
1 Thess. 5. 15.

8 Nay, ye do wrong, and defraud, ^eand that *your* brethren. ^e 1 Thess. 4. 6.

9 Know ye not that the unrighteous shall not

1. "Before the unjust." That is, before the heathen rather than before Christians. The Greek and Roman law sanctioned the settlement of litigated questions by private arbiters, to whom therefore the Christian converts ought to have had recourse for the arrangement of their differences.

3. "Know ye not that we shall judge angels?" The argument is this: 'If the saints of God are hereafter to judge angels, they must be capable of adjudicating between their fellow Christians now'. From Jude 6. it appears that Satan and his angels have not yet received their final judgment, but are reserved unto the judgment of the great day; and from St. Matt. xix. 28. St. Luke xxii. 30, that the saints of God after they have themselves been judged, will in some ineffable manner be associated with Christ, as assessors to Him, the Supreme Judge (St. John v. 22.), in His last and great condemnation of evil angels and evil men.

4. "Set them to judge who are least esteemed." He bids them (ironically) choose for their judges in their disputes, the least-esteemed Christians, rather than incur the scandal of Christians arraigning each other before heathen magistrates. Better would it be to endure wrong than to expose the Church to this shame.

8—9. "Nay, ye do wrong." St. Paul here passes to the rebuke of those sins out of which litigations arise. This and the like passages

I. CORINTHIANS, VI.

A. D. 57. inherit the kingdom of God? Be not deceived: ^fneither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

^f ch. 15. 50.
Gal. 5. 21.
Eph. 5. 5.
1 Tim. 1. 9.
Heb. 12. 14.
& 13. 4.
Rev. 22. 15.

10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

^f ch. 12. 2.
Eph. 2. 2.
& 4. 22.
& 5. 8.
Col. 3. 7.
Titus 3. 3.
^h ch. 1. 30.
Heb. 10. 22.

11 And such were ^gsome of you: ^hbut ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

ⁱ ch. 10. 23.

12 ¶ ⁱAll things are lawful unto me, but all things are not ²expedient: all things are lawful for me, but I will not be brought under the power of any.

^o Or,
profitable.

^k Mat. 15. 17.
Rom. 14. 17.
Col. 2. 22, 23.

13 ^kMeats for the belly, and the belly for meats: but God shall destroy both it and them. Now the

in which the gross sins of the heathen world are detailed, may help us to measure the depth of that gulf out of which the Faith of Christ has lifted man. We are apt to attribute to the progress of civilization that improvement of morals which is really the fruit of Christ's coming in the Flesh. The old heathen world had reached a high degree of civilization, but amidst the highest culture of the arts of life it sanctioned sins of which it is a shame to speak.

11. "Ye are washed." That is, in Holy Baptism. Baptism, Sanctification, and Justification, are properly and most closely connected, because in Baptism we are first by God's free grace cleansed from former sin, and being thus sanctified (although not perfected in holiness), we are admitted into a state of favour and acceptance with God, which is here called Justification.

12. "All things are lawful." In the subsequent verses of this chapter St. Paul rebukes two great sensual sins:—(1.) gluttony; (2.) impurity. The Corinthians were notoriously profligate, so that 'to Corinthize' had become a phrase to express the indulgence of fleshly lusts. It seems also that many had perverted St. Paul's teaching as to the abolition of the Mosaic Law into a plea for unbounded license. St. Paul argues that whilst the distinction of meats had been abolished by the Gospel, a rigid law of moderation remained; and that in the use of Christian liberty as to things indifferent, Christians were bound to have regard to expediency. With regard to fornication, he shews it to be an intolerable sin, and that on many grounds—(1.) because the body is for the service of the Lord, even as the Lord is the guardian and sustainer of the body: (2.) because the body is to share in the resurrection; (3.) because it is a member of Christ; (4.) because it is especially defiled and injured by impurity; (5.) because it is the temple of the Holy Ghost; (6.) because equally with the soul it has been redeemed by the Blood of Christ.

I. CORINTHIANS, VII.

body *is* not for fornication, but ^lfor the Lord; ^mand the Lord for the body. A. D. 57.

14 And ⁿGod hath both raised up the Lord, and will also raise up us ^oby His own power. ^l ver. 15, 19, 20,
¹ Thess. 4. 3, 7.

15 Know ye not that ^pyour bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. ^m Eph. 5. 23.
ⁿ Rom. 6. 5, 8. & 8. 11.
² Cor. 4. 14.
^o Eph. 1. 19, 20.
^p Rom. 12. 5, ch. 12. 27.
^r Eph. 4. 12, 15, 16.
& 5. 30.

16 What? know ye not that he which is joined to an harlot is one body? for ^qtwo, saith He, shall be one flesh. ^q Matt. 19. 5.
Gen. 2. 24. Eph. 5. 31.

17 ^rBut he that is joined unto the Lord is one spirit. ^r John 17. 21, 22, 23.
Eph. 4. 4.
& 5. 30.

18 ^sFlee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ^tagainst his own body. ^s Rom. 6. 12, 13.
Heb. 13. 4.
^t Rom. 1. 24.
1 Thess. 4. 4.

19 What? ^uknow ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, ^xand ye are not your own? ^u ch. 3. 16.
2 Cor. 6. 16.

^x Rom. 14. 7, 8.

20 For ^yye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. ^y Acts 20. 23, ch. 7. 23.
Gal. 3. 13.
Heb. 9. 12.
1 Pet. 1. 18, 19.
2 Pet. 2. 1.
Rev. 5. 9.

CHAPTER VII.

² *He treateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.*

NOW concerning the things whereof ye wrote unto me: ^a*It is good for a man not to touch* ^aver. 8, 26. a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 ^bLet the husband render unto the wife due ^bEx. 21. 10, 1 Pet. 3. 7. benevolence: and likewise also the wife unto the husband.

CHAPTER VII.

St. Paul proceeds to treat of four main subjects upon which it is probable the Corinthians had written to him for advice. (1.) Marriage and divorce; (2.) celibacy; (3.) idol-sacrifices; (4.) spiritual gifts. The present chapter comprehends the two first topics.

I. CORINTHIANS, VII.

A. D. 57. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

^c Joel 2. 16. 5 ^cDefraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^dSatan tempt you not for your incontinency.

^e ver. 12, 25. 6 But I speak this by permission, ^eand not of commandment.

^f Acts 26. 29. 7 For ^fI would that all men were ^geven as I myself. But ^hevery man hath his proper gift of God, one after this manner, and another after that.

ⁱ ver. 1, 26. 8 I say therefore to the unmarried and widows, ⁱIt is good for them if they abide even as I.

^k 1 Tim. 5. 14. 9 But ^kif they cannot contain, let them marry: for it is better to marry than to burn.

^l See ver. 12, 25, 40. 10 And unto the married I command, ^lyet not I, but the Lord, ^mLet not the wife depart from *her* husband:

ⁿ Mal. 2. 14, 16. 11 but and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

ⁿ ver. 6. 12 ¶ But to the rest speak I, ⁿnot the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ^owere your children unclean; but now are they holy.

10. "Not I, but the Lord." Compare the language in verse 12: "To the rest speak I, not the Lord." The explanation of the difference is this. In the former case (verse 10.) St. Paul was about to repeat that prohibition of divorce which Christ had Himself pronounced (St. Mark x. 12.). In the latter case (verse 12.) St. Paul was about to legislate upon a subject which had not been brought before our Lord during His earthly ministry, upon which therefore He had said nothing, namely, the subject of mixed marriages between Christians and heathen, contracted before the conversion of one party to the faith.

14. "Else were your children unclean." The marriage contracted

I. CORINTHIANS, VII.

15 But if the unbelieving depart, let him depart. A. D. 57.
 A brother or a sister is not under bondage in such cases: but God hath called us ^p to peace.

P Rom. 12. 18.
& 14. 19.
ch. 14. 33.
Heb. 12. 14.

16 For what knowest thou, O wife, whether thou shalt ^q save *thy* husband? or ^r how knowest thou, O man, whether thou shalt save *thy* wife?

² Gr.
in peace.
^q 1 Pet. 3. 1.
³ Gr. *what.*

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ^r so ordain I in all churches.

^r ch. 4. 17.
² Cor. 11. 28.

18 ¶ Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? ^s let him not be circumcised.

^s Acts 15. 1,
5. 19. 24. 28.

19 ^t Circumcision is nothing, and uncircumcision is nothing, but ^u the keeping of the commandments of God.

Gal. 5. 2.
^t Gal. 5. 6.
& 6. 15.
^u John 15. 14.
1 John 2. 3.
& 3. 24.

20 Let every man abide in the same calling wherein he was called.

^x John 8. 36.
Rom. 6. 18,
22.
Philem. 16.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

⁴ Gr.
made free.

22 For he that is called in the Lord, *being* a servant, is ^x the Lord's ^y freeman: likewise also he that is called, *being* free, is ^y Christ's servant.

^y ch. 9. 21.
Gal. 5. 13.
Eph. 6. 6.
1 Pet. 2. 16.

between a Christian and a heathen is according to St. Paul a Christian marriage, and the children of such a marriage are not regarded by God in the same light as the children of *two* heathen parents, but as belonging to God's people by virtue of their *one* Christian parent.

15. "A brother or a sister is not under bondage." If the heathen husband or wife is resolved upon separation, they must be allowed to separate. The Christian is not a slave in such matters, although the Christian's duty be to labour for peace and agreement. The separation here spoken of is *not* a separation allowing the Christian man or woman to marry again during the lifetime of the heathen spouse. It is *separation*, not *divorce*.

18. "Is any man called?" These and the six following verses, containing precepts for a contented abiding in our several lots, grow incidentally out of the main topic, namely, the duty of Christians married to heathens to remain serving God in those marriage bonds already contracted.

21. "If thou mayest be made free." Art thou a Christian and a slave? be not disturbed at thy lot of slavery; but if thou mayest be free, that is, if thy master be willing to emancipate thee, choose rather to be a slave still, shewing thereby that Christianity does not tend to break up the existing relationships of society, but to make men discharge better the duties of those relationships. The lowest slave is a free man before God, even as the freest citizen is by his Christian vow the slave of Christ.

I. CORINTHIANS, VII.

A. D. 57. 23 ^z Ye are bought with a price; be not ye the servants of men.

^z ch. 6. 20.
¹ Pet. 1. 18, 19.
 See Lev. 25. 42.
 24 Brethren, ^a let every man, wherein he is called, therein abide with God.

^a ver. 20.
^b ver. 6, 10, 40.
 2 Cor. 8. 8, 10.
^c 1 Tim. 1. 16.
^d ch. 4. 2.
 1 Tim. 1. 12.
 25 ¶ Now concerning virgins ^b I have no commandment of the Lord: yet I give my judgment, as one ^c that hath obtained mercy of the Lord ^d to be faithful.

² Or, necessity.
^e ver. 1, 8.
 26 I suppose therefore that this is good for the present ² distress, *I say*, ^e that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I

^f Rom. 13. 11. spare you.

¹ Pet. 4. 7.
² Pet. 3. 8, 9.
 29 But ^f this I say, brethren, the time *is* short:

23. "Be not ye the servants of men." These words are to be interpreted spiritually. 'Having been bought with the price of Christ's blood,' regard yourselves as *His*; be not mere slaves of men, serving, that is, with eyeservice as menpleasers, but do all as unto Christ. He it is who has cast thy lot in slavery, therefore look up through thy master on earth to the Great Master in Heaven (Compare Col. iii. 23, 24.).

25. "Now concerning virgins." That is, unmarried persons of either sex.

"I have no commandment of the Lord." 'The Lord Jesus has not Himself given any command, but I offer my advice as one who has been generally favoured with the capacity of expounding faithfully the mind of Christ.'

26. "Is good for the present distress, *I say*, that *it is* good for a man so to be." That is, to be unmarried. St. Paul's advice to remain unmarried is grounded upon the peculiar position of the Christians in his day. At the same time it must be confessed that the stream of interpretation has run from the beginning in favour of understanding him to say that the unmarried life, in such as have the gift of continency, leaves those who adhere to it more free to do and suffer for Christ's sake. "The present distress" has been supposed by some to be an allusion to the great famine mentioned in Acts xi. 28.

28. "But I spare you." That is, 'I am endeavouring to spare you this trouble in the advice I now give'. Or, 'but I do not press further upon you the expediency of such an entire foregoing of earthly ties if ye are unable to bear it'.

29. "The time is short." We need not suppose St. Paul to have believed the second coming of Christ to be at hand (Compare 2 Thess. ii. 3.). His meaning is that 'life is always so short, and, in times of

I. CORINTHIANS, VII.

it remaineth, that both they that have wives be as though they had none; A. D. 57.

30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 and they that use this world, as not ^g abusing ^g *it*: for ^h the fashion of this world passeth away.

32 But I would have you without carefulness. ⁱ He that is unmarried careth for the things ² that belong to the Lord, how he may please the Lord:

33 but he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman ^k careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 ¹ So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 ^m The wife is bound by the law as long as ^m her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ⁿ only in the Lord.

^g persecution especially, so uncertain, that it behoves every man to sit 'as loose as possible to the joys and sorrows and business of this world.'

36. "Toward his virgin." That is, toward his virgin daughter in not promoting her marriage."

39. "Only in the Lord." Provided only that she, being now a Christian woman, contract marriage only with a Christian man.

I. CORINTHIANS, VIII.

A. D. 57. 40 But she is happier if she so abide, ° after my judgment: and ^p I think also that I have the Spirit of God.

° ver. 25.
^p 1 Thess. 4. 8.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren:* 11 *but must bridle our knowledge with charity.*

^a Acts 15. 20,
29.

ch. 10. 19.

^b Rom. 14. 14,
22.

^c Rom. 14. 3,
10.

^d ch. 13. 8, 9,
12.

Gal. 6. 3.

1 Tim. 6. 4.

NOW ^a as touching things offered unto idols, we know that we all have ^b knowledge. ^c Knowledge puffeth up, but charity edifieth.

2 And ^d if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

40. "I think also that I have the Spirit of God." This expression does not imply doubt, but certainty that he, St. Paul, equally with the other Apostles, was in these precepts guided by the Holy Ghost.

CHAPTER VIII.

Through Chapters VIII, IX, X, St. Paul discusses the *third* question submitted to him, namely, whether a Christian could lawfully eat of the flesh of animals which had previously formed part of a sacrifice offered to idols. The subject leads him to speak incidentally of the true nature and limits of Christian liberty (Compare Rom. xiv.).

1. "Now as touching things offered unto idols," &c. When an animal was offered in sacrifice, part of the flesh was burnt on the altar, part became the perquisite of the priests, part was received back by the offerer. The portions received by the priests or returned to the offerer, frequently found their way into the market, unless used at the entertainment which not unusually followed the sacrifice. Thus a Christian ran a continual risk of eating flesh which had been sacrificed. And when it is further remembered that idol-sacrifices formed the commencement not only of every public, but of every great family festival, it is obvious that extreme scrupulousness would force a Christian to withdraw almost entirely from the social life of a heathen city; whilst laxity on the other hand would be the sure cause of scandal. St. Paul meets the double difficulty with consummate wisdom and charity.

"We know that we all have knowledge." Many Christian converts, presuming upon their own conviction of the vanity of all idols, and their own freedom from any tendency to idolatry, permitted themselves to partake of heathen feasts even when held in idol temples. St. Paul reproves such, and shews that the man who from charitable regard to the conscientious scruples of his brethren, curtails his own liberty of action, is more known and acknowledged of God, than he who in the pride of his own knowledge offends the prejudices of the weaker. Not knowledge but love commends us to God.

2. "If any man think that he knoweth any thing," &c. That is, confides in his self-conceit upon his own superior knowledge. It had been decreed by the Apostles at Jerusalem (Acts xv. 20.) that Christians should keep themselves from pollutions of idols; but it is not unlikely that some pretended in this respect to be wiser than the

I. CORINTHIANS, VIII.

3 But if any man love God, ^ethe same is known A. D. 57.
of Him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that ^fan idol *is* nothing in the world, ^gand that *there is* none other God but one.

5 For though there be that are ^hcalled gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 but ⁱto us *there is but* one God, the Father, ^kof whom *are* all things, and we ^lin Him; and ^mone Lord Jesus Christ, ⁿby whom *are* all things, and we by Him.

7 Howbeit *there is* not in every man that knowledge: for some ^owith conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak ^pis ^qdefiled.

8 But ^rmeat commendeth us not to God: for

ⁿ ch. 10. 28, 29. ^o Rom. 14. 14, 23. ^p Rom. 14. 17.

^e Exod. 33. 12, 17.
^f Nah. 1. 7.
^g Matt. 7. 23.
^h Gal. 4. 9.
ⁱ 2 Tim. 2. 19.
^j Isai. 41. 24.
^k ch. 10. 19.
^l ^g ver. 6.
^m Deut. 4. 39. & 6. 4.
ⁿ Isai. 44. 8.
^o Mark 12. 23.
^p Eph. 4. 6.
^q 1 Tim. 2. 5.
^r ^h John 10. 34.
^s ⁱ Mal. 2. 10.
^t Eph. 4. 6.
^u ^k Acts 17. 23.
^v Rom. 11. 3.
^w ² Or.
^x ^{for him.}
^y ¹ John 13. 13.
^z Acts 2. 36.
^{aa} ch. 12. 3.
^{ab} Eph. 4. 5.
^{ac} Phil. 2. 11.
^{ad} ^m John 1. 3.
^{ae} Col. 1. 16.
^{af} Heb. 1. 2.

Apostles', pleading as their justification the words of Christ, "Not that which goeth into the mouth defileth a man." There are in every age wilful men who wrest the words of Scripture to justify their own disobedience to the laws and discipline of the Church of God.

5. "As there be gods many, and lords many." The Angels, and also the princes of this world, are in some sort gods, as in their ministrations and government presenting a faint image of God (Compare Psalm cxxxvi. 2, 3. St. John x. 35.).

6. "To us there is but one God," &c. The true and proper attributes of the first two Persons in the Blessed Trinity are here set forth. The Father is the source and fountain of all that exists. All things are of Him. Even the Son Himself is begotten of the Father. The Son is the *agent* by whom the universe was created (See Heb. i. 2. St. John i. 3.). So in the Nicene Creed we declare of the Son, "By whom all things were made", after having proclaimed our belief in the Father as the "Maker of Heaven and earth."

"We in Him;" &c. That is, unto Him or for Him. All things are created for the glory of the Father. In Colossians i. 16, St. Paul further teaches that all things were created for the glory of the Son. The full doctrine of the Apostle therefore is this, that creation is of the Father, through the *instrumentality* of the Son, and for the glory equally of the Father and the Son.

7. "Some with conscience of the idol" &c. There were in the Church some who although baptized into Christ, had not thoroughly got rid of belief in the real existence of heathen deities, and who still ate of idol-meats in a spirit of reverence to the idol, and so in their weak credulity defiled themselves.

8. "Meat commendeth us not to God:" &c. In itself it is a matter of indifference whether the man who has no reverence for the

I. CORINTHIANS, IX.

A. D. 57. neither, if we eat, ²are we the better; neither, if

² Or, *have we* we eat not, ³are we the worse.

³ Or, *have we*
the more.

⁴ Gal. 5. 13.

⁴ Or, *power.*

^r Rom. 14. 13,
20.

^s ch. 10. 28, 32.

⁵ Gr. *edified.*

^t Rom. 14. 15,
20.

^u Matt. 25.
40, 45.

^x Rom. 14. 21.
2 Cor. 11. 23.

9 But ^atake heed lest by any means this ⁴liberty of your's become ^ra stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not ^sthe conscience of him which is weak be ⁵emboldened to eat those things which are offered to idols;

11 and ^tthrough thy knowledge shall the weak brother perish, for whom Christ died?

12 But ^uwhen ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ^xif meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

^a Acts 9. 15.

& 13. 2.

& 26. 17.

² Cor. 12. 12.

Gal. 2. 7, 8.

¹ Tim. 2. 7.

² Tim. 1. 11.

^a **A**M I not an apostle? am I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord?

^b Acts 9. 3, 17. & 18. 9. & 22. 14, 18. & 23. 11. ch. 15. 8. ^c ch. 3. 6. & 4. 15.

idol eat of the sacrificed flesh or not, but he is bound to consider the effect which his eating it will produce upon his weaker brethren.

10. "Sit at meat in the idol's temple." The festive entertainment which followed the sacrifice was frequently held in one of the chambers of the Temple itself.

13. "Lest I make my brother to offend." The grand practical lesson to be learnt from this chapter is that of manifesting a tender, loving regard to the conscientious prejudices of our brethren in Christ. A Christian man stands not alone. He is one of a great family, a member of a large household. He is therefore bound, in all things which do not affect the eternal truth of God, to respect (even at the cost of some self-sacrifice), the feelings, opinions, even the infirmities of those who by the one Baptism have become spiritually related to himself.

CHAPTER IX.

The connection between this chapter and the preceding argument appears to be this:—St. Paul having urged the duty of a Christian man to resign somewhat of his own rights out of regard to weaker brethren, affirms that he has himself acted on this principle, more especially in providing for the expenses of his Apostolical work out

I. CORINTHIANS, IX.

- 2 If I be not an apostle unto others, yet doubt-
less I am to you: for ^dthe seal of mine apostle-
ship are ye in the Lord.
- 3 Mine answer to them that do examine me is
this,
- 4 ^eHave we not power to eat and to drink?
- 5 Have we not power to lead about a sister, a
²wife, as well as other apostles, and *as* ^fthe bre-
thren of the Lord, and ^gCephas?
- 6 Or I only and Barnabas, ^hhave not we power
to forbear working?
7. Who ⁱgoeth a warfare any time at his own
charges? who ^kplanteth a vineyard, and eateth

A. D. 57.
d 2 Cor. 3. 2.
& 12. 12.
e ver. 14.
1 Thess. 2. 6.
2 Thess. 3. 9.
2 Or, woman.
f Matt. 13. 55.
Mark 6. 3.
Luke 6. 15.
Gal. 1. 19.
g Matt. 8. 14.
h 2 Thess. 3.
8, 9.
i 2 Cor. 10. 4.
1 Tim. 1. 18.
& 6. 12.
2 Tim. 2. 3.
& 4. 7.
k Deut. 20. 6.
Prov. 27. 18.
ch. 3. 6, 7, 8.

of his own resources, and foregoing that remuneration which the Christian ministry has a right to claim from those ministered unto.

1. "Have I not seen Jesus Christ our Lord?" St. Paul mentions this "having seen Christ" in answer to those who might regard him as inferior to the other Apostles, from his not having beheld Christ face to face. He affirms therefore that he had "seen Him." He alludes to his vision of Christ at his conversion (See Acts xxvi. 16. 1 Cor. xv. 8.). In that hour, never-forgotten, when on the road to Damascus the glory of the Divine Presence broke forth around him, whilst his companions heard only a voice, St. Paul saw the Face of Christ looking down upon him and heard articulate words from His mouth.

4. "Power to eat and to drink?" That is, have we not warrant for claiming to be maintained by those to whom we preach? According to Christ's own words, "The workman is worthy of his meat." (Compare St. Matt. x. 9, 10.)

5. "To lead about a sister, a wife." That is, to take in marriage a sister or Christian woman as a wife.

6. "Or I only and Barnabas, have not we power to forbear working?" Paul and Barnabas wrought with their own hands for their own support. The other Apostles appear to have suffered themselves to be maintained by their converts. One reason for the difference may have been that Paul and Barnabas preached to the Gentiles who had not been accustomed to a priesthood supported by a Divinely-appointed system of tithes and offerings, and were therefore less prepared to maintain those who ministered amongst them. So St. John commends some who "went forth, taking nothing of the Gentiles" (3 St. John 7.). Nevertheless St. Paul implies that he and Barnabas had a right to be maintained by their converts. And so he implies the Divine claim of the whole Christian ministry to be maintained by the flock of Christ.

7. "Who goeth a warfare" &c. By the various analogies of the soldier—the husbandman—the shepherd—the sacrificing priest; the Apostle urges the right of the Christian ministry to be supported by the Church. The 7th, 13th, and 14th verses of this chapter are fitly appointed to be read amongst the offertory sentences in our Communion Service, as a continued enforcement of this principle.

I. CORINTHIANS, IX.

A. D. 57. not of the fruit thereof? or who ¹ feedeth a flock, and eateth not of the milk of the flock?

¹ John 21. 15.
¹ Pet. 5. 2.

8 Say I these things as a man? or saith not the law the same also?

^m 1 Tim. 5. 18.

9 For it is written in the law of Moses, ^m Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Deut. 25. 4.

10 Or saith He *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ⁿ he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

ⁿ 2 Tim. 2. 6.

^o Rom. 15. 27.
Gal. 6. 6.

11 ^o If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^p Nevertheless we have not used this power; but suffer all things, ^q lest we should hinder the gospel of Christ.

^p ver. 15, 18.
Acts 20. 33.
2 Cor. 11. 7, 9.
& 12. 13.

^q 1 Thess. 2. 6.
^q 2 Cor. 11. 12.

^r Lev. 6. 16, 26.
& 7. 6, &c.
Num. 5. 9, 10.
& 18. 8.—20.
Deut. 10. 9.
& 18. 1.

13 ^r Do ye not know that they which minister about holy things ^s live of the things of the temple? and they which wait at the altar are partakers with the altar?

^s Or, feed.
^s Matt. 10. 10.
Luke 10. 7.

^t Gal. 6. 6.
^u 1 Tim. 5. 17.

14 Even so ^s hath the Lord ordained ^t that they which preach the gospel should live of the gospel.

^u ver. 12.
Acts 18. 3.
& 20. 34.
ch. 4. 12.

^v 1 Thess. 2. 9.
^w 2 Thess. 3. 8.
^x 2 Cor. 11. 10.

15 But ^u I have used none of these things: neither have I written these things, that it should be so done unto me: for ^x *it were* better for me to die, than that any man should make my glorying void.

9. "Thou shalt not muzzle the .. ox" &c. This passage may be classed with 2 Cor. viii. 15. Gal. iv. 31. In each place St. Paul traces under either a common Old Testament narrative, or a simple legal precept, a deep spiritual truth of eternal obligation. The ox employed in treading the corn was to be unmuzzled so as to be able to eat of the grain which he trod. This command was not given, according to St. Paul, merely to enjoin a kindly treatment of a brute beast, but as a symbolical way of teaching that *every labourer*, whether in things earthly or things heavenly, should live of his labour (Compare 1 Tim. v. 18.). Such passages as this should teach us that Holy Scripture is not to be read as a common book, but as full in every part of profound truths; which, like rich mines, often lie hid under a surface which promises nothing.

15. "My glorying void." That is, the glory in which I boast of preaching the Gospel *freely*, foregoing all earthly wages.

I. CORINTHIANS, IX.

16 For though I preach the gospel, I have nothing to glory of: for ^y necessity is laid upon me; ^y Rom. 1. 14. yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ^z I have a reward: but if against my will, ^a a dispensation ^a of the gospel is committed unto me.

18 What is my reward then? *Verily* that, ^b when I preach the gospel, I may make the gospel of Christ without charge, that I ^c abuse not my power in the gospel.

19 For though I be ^d free from all men, yet ^e I made myself servant unto all, ^f that I might gain the more.

20 And ^g unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 ^h to ⁱ them that are without law, as without

A. D. 57.

^z ch. 3. 8, 14.

^a ch. 4. 1.

Gal. 2. 7.

Phil. 1. 17.

Col. 1. 25.

^b ch. 10. 33.

² Cor. 4. 5.

& 11. 7.

^c ch. 7. 31

^d ver. 1.

^e Gal. 5. 13.

^f Matt. 18. 15.

1 Pet. 3. 1.

^g Acts 16. 3.

& 18. 18.

& 21. 23, &c.

^h Gal. 3. 2.

ⁱ Rom. 2. 12,

14.

17, 18. "If I do this thing willingly." St. Paul's meaning is this. 'To preach the Gospel is no subject of glorying, for I am bound to preach it. I incur a woe if I preach it not. If I preached it *willingly* (that is, having taken up the task of myself), then I might claim a reward. If on the contrary I preach it *unwillingly*, that is, as one appointed and sent by One mightier than myself, I lose all claim to reward, because being entrusted with the stewardship of God's truth, I must perforce dispense it, and so cannot glory in doing that which it is my office to do. The question for me is, not whether I shall preach the Gospel (this I must needs do), but whether I shall preach it without earthly remuneration? And this I have chosen to do in order that not abusing, that is, not pressing my rights as a minister of the Gospel, I may have the glory of proclaiming it to you without charge.'

19. "For though I be free from all." Though I am under no obligation to any man, I have frankly devoted myself to the service of all, accommodating myself, in things indifferent, to their prejudices, in order to win, if it be only some few of them, to Christ.

20. "To the Jews I became as a Jew." On this principle St. Paul acted, when he caused Timothy, who was of Jewish origin, to be circumcised, in order to recommend his ministry to the Jews, (he circumcised, says Chrysostom, to abolish circumcision,) although the religious obligation of circumcision had ceased, the Jewish rite having been supplanted by Christian Baptism; and again when (See Acts xxi. 23.) he assisted with his presence and with his money at the purification of the four men who had taken a temporary vow upon them according to the provisions of the law in Numbers vi.

21. "To them that are without law." Among those who were not under the Law of Moses, that is, the Gentile converts, I acted as being myself free as a Christian from that Law. Examples of this are to be

I. CORINTHIANS, IX.

^{A. D. 57.} law, (^k being not without law to God, but under
^k ch. 7. 22. the law to Christ,) that I might gain them that
 are without law.

¹ Rom. 15. 1. ² Cor. 11. 23. ^m ch. 10. 33. ⁿ Rom. 11. 14. ⁿ that I might by all means save some.
^{ch. 7. 16.} ²² ¹To the weak became I as weak, that I might
 gain the weak: ^m I am made all things to all *men*,

²³ And this I do for the gospel's sake, that I
 might be partaker thereof with *you*.

^o Gal. 2. 2. ^{& 5. 7.} ^{Phil. 2. 16.} ^{& 3. 14.} ² Tim. 4. 7. ^{Heb. 12. 1.} ²⁴ ¶ Know ye not that they which run in a race
 run all, but one receiveth the prize? ^o So run,
 that ye may obtain.

found in St. Paul's refusal to circumsise Titus being a Greek; and in his
 claiming for his Gentile proselytes (See Epistle to the Galatians through-
 out) perfect freedom from the observance of the Levitical ceremonial.

“**Being not without law, to God.**” St. Paul adds these words
 to guard against the supposition that he felt himself justified in using
 any means to attain his great end of making converts. He declares
 that whilst as a Christian he was free from the Law of Moses, he re-
 mained still under the bond of obedience to the highest of all laws,
 God's moral law as revealed in Christ. These few words are a most
 solemn warning that in making concessions to the infirmities of others
 we should be careful not to exceed the mark, by compromising any
 portion of Divine Truth or of our own duty. The believer must live
 cautious of himself, useful to others, and in all and above all accept-
 able to God.

²³. “**That I might be partaker thereof with you.**” That I might
 be a fellow-sharer with you in the glorious rewards promised in the
 Gospel. We may observe here how the salvation of others is ever
 connected in St. Paul's mind with the thought of his own. He would
 not be crowned alone, but yearns even in Heaven to be associated with
 his spiritual children. Some are apt to lose sight of the doctrine of the
 fellowship of Christ's Church, and to be deeply moved only by the
 desire of individual salvation. The large proportion of Intercessory
 Prayer in our Church services is a witness against this error.

²⁴. “**Know ye not that they which run in a race.**” St. Paul's
 allusion to the eternal rewards of the faithful suggests to his mind a
 comparison between the spiritual conflict and the great Isthmian
 Games which were celebrated near Corinth. He dwells upon *three*
 main points.

(1.) Whilst in the spiritual race *all* who strive heartily are crowned—
 not only he who runs *best*, but all who run *well*; nevertheless the prize
 of eternal glory, like the prize at the Isthmian games, is not for every
 one who chooses to enter the course, but for that smaller number who
 labour with all their might in the course.

(2.) As the runner in a race is not permitted for a long time before
 to indulge in any excess lest he should weaken his vigour, so self-control
 is the great secret of success in the spiritual conflict.

(3.) The infinite superiority of the heavenly prize is to be noted. It
 is a crown not of fading leaves, but imperishable. We may here note
 with St. Augustine one point in which the image fails. “God does not

25 And every man that ^pstriveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we ^qan incorruptible.

A. D. 57.
 Eph. 6. 12.
 1 Tim. 6. 12.
 2 Tim. 2. 5.
 & 4. 7.
 q 2 Tim. 4. 8.
 James 1. 12.
 1 Pet. 1. 4.
 & 5. 4.
 Rev. 2. 10.
 & 3. 11.
 r 2 Tim. 2. 5.
 s Rom. 8. 13.
 Col. 3. 5.
 t Rom. 6. 18,
 19.

26 I therefore so run, ^rnot as uncertainly; so fight I, not as one that beateth the air:

27 ^sbut I keep under my body, and ^tbring it into subjection: lest that by any means, when I have preached to others, I myself should be ^ua castaway.

u Jer. 6. 30. 2 Cor. 13. 5, 6.

CHAPTER X.

1 *The sacraments of the Jews 6 are types of our's, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers

“look upon us when striving in the heavenward race as the people looked at their champions in the arena. For the populace encourage their champion with their cries, but cannot help him on. The man who proclaims the contest may provide the crown, but cannot supply vigour to the runner; but God when He beholds us striving, assists us in the conflict.”

26. “I therefore so run, not as uncertainly.” That is, for no uncertain issue, but for a reward which cannot fail.

“So fight I, not as one that beateth the air.” That is, against no imaginary enemies, but against true and real adversaries; such are our corrupt appetites within, and the powers of darkness which assail us from without.

27. “I keep under my body.” A main part of the spiritual conflict consists in the subduing the body, so that the soul may not be polluted by the lusts of the flesh. Self-denial, hard work, uniform moderation in eating, drinking, sleeping, occasional fasting, have ever been accounted good instruments, coupled with frequent and earnest prayer, for this subjugation of the body. So our own Church has preserved the great fast of Lent, as well as other seasons of abstinence, not as mere ceremonial observances, but to aid us by periodical foregoings of even lawful pleasures in bringing the body into subjection.

“I myself should be a castaway.” A verse full of warning. (1.) No amount of usefulness to others will save us if we ourselves live not the life of God. To me, says St. Chrysostom, neither preaching nor making countless converts will bring salvation if I shew not my own life unblameable. (2.) It is possible to have received the grace of God, as St. Paul had received it, and to fall away. Hence the prayer in our Litany, “That it may please thee to strengthen such as do stand.”

CHAPTER X.

The Apostle now rises in his argument against a self-indulgent spirit, by reminding his converts of the old Jewish Church, chosen of God,

I. CORINTHIANS, X.

A. D. 57. were under ^a the cloud, and all passed through

^b the sea ;

^a Ex. 13. 21.
& 40. 34.
Num. 9. 18.
& 14. 14.

2 and were all baptized unto Moses in the cloud and in the sea ;

Deut. 1. 33.
Neh. 9. 12.
19. Ps. 78. 14.
& 105. 33.

3 and did all eat the same ^c spiritual meat ;

^b Ex. 14. 22.
Num. 33. 8.
Josh. 4. 23.
Ps. 78. 13.

4 and did all drink the same ^d spiritual drink : for they drank of that spiritual Rock that ² followed them : and that Rock was Christ.

^c Exod. 16. 15. 35.
Neh. 9. 15.
20. Ps. 78. 24.

5 But with many of them God was not well pleased : for they ^e were overthrown in the wilder-

^d Exod. 17. 6.
Num. 20. 11. Ps. 78. 15.

NESS.

² Or, *went with them*, Deut. 9. 21. Ps. 105. 41. ^e Num. 14. 29, 32, 35. & 26. 64, 65. Ps. 106. 26. Heb. 3. 17. Jude 5.

yet on account of recklessness and impatience visited with the Divine judgment ; and with a further motive drawn from the Holy Communion, closes that part of the Epistle which relates to idol-sacrifices.

1. "Under the cloud." The fathers of Israel were all under the guidance of the same pillar of cloud, and were all baptized unto Moses (giving him thereby a pledge of obedience) in the cloud, which like the overshadowing spirit rested over them, and in the Red Sea whose waves like the Baptismal waters were round about them. So our Baptismal office speaks of God safely leading His people through the Red Sea, figuring thereby His Holy Baptism. The passage of the Red Sea was a type of Baptism, in that it separated the Israelites from their old bondage in Egypt (the Scripture image of the slavery of sin) ; introduced them to a life miraculously sustained in a wilderness of probation, as the baptized soul is fed during its pilgrimage by the Sacramental Bread and Cup ; and brought them under a new law of worship and morality, beneath the rule of Moses the prophet like unto Christ.

3. "And did all eat the same spiritual meat." As the former verse alluded to the Sacrament of Baptism, so this to the Lord's Supper. The manna and the water from the rock are termed spiritual or mystical, as being types of the Body and Blood of Christ, with which He the true Bread from Heaven and the fountain of living waters would hereafter nourish His faithful (See St. John vi.). St. Paul does not affirm that the Jewish fathers partook of the same spiritual food with us Christians, but that they all partook of the like amongst themselves. The manna and the water did not convey grace to the souls of the Israelites, as the Sacramental Bread and Cup convey strength and refreshment to the faithful, and so far therefore *they did not* partake of the same spiritual meat and drink with us. Nevertheless the miraculous nature of their food tended to confirm their faith in God, and in this respect was a shadow of the Christian Sacrament.

4. "For they drank of that spiritual Rock which followed them." The meaning is *not* that the Rock followed the camp, as some Jewish Rabbis fabled, nor that the water from the Rock formed itself into a stream which followed their course of march, but that the Israelites, although they knew it not, were really indebted to Christ for their daily drink. The water sprang not originally out of the natural rock but from another Rock even Christ, who was every where with them and wrought marvellously for them.

6 Now these things were ²our examples, to the intent we should not lust after evil things, as ^fthey also lusted. A. D. 57.

7 ^gNeither be ye idolaters, as *were* some of them; as it is written, ^hThe people sat down to eat and drink, and rose up to play.

8 ⁱNeither let us commit fornication, as some of them committed, and ^kfell in one day three and twenty thousand.

9 Neither let us tempt Christ, as ^lsome of them also tempted, and ^mwere destroyed of serpents.

10 Neither murmur ye, as ⁿsome of them also murmured, and ^owere destroyed of ^pthe destroyer.

11 Now all these things happened unto them for ^qensamples: and ^rthey are written for our admonition, ^rupon whom the ends of the world are come.

12 Wherefore ^slet him that thinketh he standeth take heed lest he fall.

^q Rom. 15. 4. ch. 9. 10. ^r ch. 7. 29. Phil. 4. 5. Heb. 10. 25, 37. 1 John 2. 18. ^s Rom. 11. 20.

² Gr. *our figures.*
^f Num. 11. 4, 33, 34.
^g Ps. 106. 14.
^h ver. 14.
ⁱ Ex. 32. 6.
^j ch. 6. 18.
^k Rev. 2. 14.
^l Num. 25. 1, 9.
^m Ps. 106. 29.
ⁿ Ex. 17. 2, 7.
^o Num. 21. 5.
^p Deut. 6. 16.
^q Ps. 78. 18, 56, & 95. 9, & 106. 14.
^r Num. 21. 6.
^s Ex. 16. 2. & 17. 2.
^t Num. 14. 2, 29, & 16. 41.
^u Num. 14. 37. & 16. 49.
^v Ex. 12. 23.
^w 2 Sam. 24. 16.
^x 1 Chr. 21. 15.
^y Or, *types.*

6. "Now these things were our examples." The whole history of Israel in the wilderness can be thoroughly understood by those only who study it as significant of spiritual truths. It is a mystery wherein God has set forth the pilgrimage of the Christian soul, and it is to be read throughout on this principle. "In the Old Testament the New Testament is hidden,—in the New Testament the Old Testament is unfolded."

"To the intent we should not lust." Having in verses 1—4. enumerated *five* distinct benefits, St. Paul (verses 6—10.) enumerates *five* sins of God's ancient people: (1.) their lust after impossible gratifications (Numb. xi.); (2.) their idolatry and wild, probably impure, revels about the golden calf (Exod. xxxii.); (3.) their whoredom with Moabish women (Numb. xxv.). On this occasion Moses mentions 24,000, St. Paul 23,000, as having perished—the exact number being probably between these two round numbers. (4.) Their tempting God when weary of their journeyings (Num. xxi.), where observe that St. Paul describes them as tempting CHRIST, a proof of Christ's pre-existence before His Birth of the Virgin, and an intimation that the Second Person in the Trinity was the immediate Guide of the Church in the wilderness. (5.) Their murmuring against Moses and Aaron (Num. xvi. 41.).

7. "To play." To join in lascivious sports and dances around the idol.

11. "Upon whom the ends of the world are come." The age of the Messiah was regarded by the Jews and by the Apostles as the last dispensation (Compare 1 St. John ii. 18.). An attempt is sometimes made to depreciate the Divine authority of the Apostolic writings by asserting that they were in a gross error in expecting that the end of the world was near. The attempt springs out of ignorance of their meaning. In such passages the Apostles refer, not to the nearness of the day of Judgment, but to the æra of Christ and His Church as the final dispensation.

I. CORINTHIANS, X.

- A. D. 57.** 13 There hath no temptation taken you but such as is ²common to man : but ⁴God is faithful, ^uWho will not suffer you to be tempted above that ye are able ; but will with the temptation also ^xmake a way to escape, that ye may be able to bear it.
- ² Or, moderate.
^t ch. 1: 9.
^u Ps. 125. 3.
² Pet. 2. 9.
^x Jer. 29. 11.
- ^y ver. 7. ^v 14 Wherefore, my dearly beloved, ^vflee from idolatry.
- ² Cor. 6. 17.
¹ John 5. 21.
- ^z ch. 8. 1, 15 I speak as to ^zwise men ; judge ye what I say.
- ^a Matt. 26. 26, 27, 28. 16 ^aThe cup of blessing which we bless, is it not the communion of the blood of Christ? ^bThe bread which we break, is it not the communion of the body of Christ?
- ^b Acts 2. 42, 46.
^c ch. 11. 23, 24.
^c Rom. 12. 5.
^d ch. 12. 27.
^d Rom. 4. 12.
^e Gal. 6. 16.
- ^e Rom. 4. 1. 17 For ^ewe being many are one bread, and one body : for we are all partakers of that one bread.
- ^f & 9. 3, 5.
² Cor. 11. 18.
- ^f Lev. 3. 3, & 7. 15. 18 Behold ^dIsrael ^eafter the flesh : ^fare not they which eat of the sacrifices partakers of the altar?

13. "Who will not suffer you to be tempted." There are four ways in which God fulfils this assurance : (1.) By rebuking the devil when our temptation comes essentially from without ; (2.) by strengthening the soul when our danger arises from spiritual weakness ; (3.) by a providential change of our outward circumstances, when these are the source of temptation ; (4.) by purifying our hearts within, when we are tempted through our own lusts. We should often consider whence our temptations chiefly arise, and pray God to succour us where we most need His help.

16. "The cup of blessing." A term derived probably from the third cup of wine and water handed round at the Paschal Supper, which was called the "Cup of Blessing". We learn from this passage that the Apostles were careful, in celebrating the Lord's Supper, to imitate the precise action of our blessed Lord in blessing the Cup and breaking the Bread. The action therefore prescribed to the Priest in the Prayer of Consecration is no arbitrary form, but an essential part of the rite observed from the beginning. In this Blessing of the Cup two things are included : (1.) the thanking God for His unspeakable Gift of His Son to be our Saviour ; and (2.) the invoking God's blessing and power, that it may be the instrument of our partaking of the Blood of Christ. See Psalm cxvi. 12, 13.

"The communion of the blood of Christ." That is, the Divinely ordained instrument of a common participation in the Blood of Christ.

17. "We being many are one Bread." The Holy Communion is the great bond of unity. It knits together in one not only God's saints throughout the world, but the living and the dead ; so that all His faithful, however separated by race, or country, or time, are one with Him and with each other, as partakers of that one Bread.

18. "Are not they which eat of the sacrifices partakers of the altar?" The Jews who constitute the carnal Israel by eating

I. CORINTHIANS, X.

19 What say I then? ^gthat the idol is any A. D. 57. thing, or that which is offered in sacrifice to idols ^gch. 8. 4 is any thing?

20 But *I say*, that the things which the Gentiles ⁿsacrifice, they sacrifice to devils, and not to God: ^hLev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20. and I would not that ye should have fellowship with devils.

21 ⁱYe cannot drink the cup of the Lord, and ⁱ2 Cor. 6. 15, 16. ^kthe cup of devils: ye cannot be partakers of the ^kDeut. 32. 38. Lord's table, and of the table of devils.

22 Do we ^lprovoke the Lord to jealousy? ^mare ^lDeut. 32. 21. we stronger than He? ^mEzek. 22. 14.

23 ⁿAll things are lawful for me, but all things ⁿch. 6. 12. are not expedient: all things are lawful for me, but all things edify not.

24 ^oLet no man seek his own, but every man ^over. 33. another's *wealth*. Rom. 15. 1, 2.

25 ^pWhatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: Phil. 2. 4, 21.

26 for ^qthe earth *is* the Lord's, and the fulness ^q1 Tim. 4. 4. thereof. Ex. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12.

27 If any of them that believe not bid you *to* ^rwhatsoever ^rLuke 10. 7. *a feast*, and ye be disposed to go;

of the sacrifice, hold communion with the God upon whose altar it is offered. So, although an idol be a mere image of wood or stone, and the idol sacrifice a piece of common flesh, yet those who eat of it hold communion with false gods, or rather with devils, to whom under other names the heathen sacrifices are really offered.

20. "They sacrifice to devils." (Compare Deut. xxxii. 17; also Baruch iv. 7.). The profounder view of idolatry is that which the early Church held, and which St. Paul seems here to imply, that under the names of false gods Satan and his Angels procured themselves to be worshipped. Hence we may see why the religion of the heathen produced no moral goodness; why their very worship often consisted in the grossest obscenities: because their religion was the suggestion of the devil, and his object is not to promote good but evil. Hence, too, the exceeding abomination of idolatry. It is the worship, not of the true God under degrading forms, but an unconscious homage to the great enemy of God.

24. "Let no man seek his own." Not our own gratification, but the good of the brethren is to be our object in all questions of expediency.

25—27. "Whatsoever is sold in the shambles." The general argument is this: 'Christians might buy without questioning any thing sold in the market, for all food is of God's giving. So, too, at the tables of heathen acquaintance they might eat without question what

I. CORINTHIANS, XI.

A. D. 57. is set before you, eat, asking no question for conscience sake.

²⁸ But if any man say unto you, This is offered in sacrifice unto idols, eat not ^s for his sake that shewed it, and for conscience sake: for ^t the earth is the Lord's, and the fulness thereof:

²⁹ Conscience, I say, not thine own, but of the other: for ^u why is my liberty judged of another man's conscience?

³⁰ For if I by ² grace be a partaker, why am I evil spoken of for that ^x for which I give thanks?

³¹ ^y Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

³² ^z Give none offence, neither to the Jews, nor to the ³ Gentiles, nor to ^a the church of God:

³³ even as ^b I please all *men* in all *things*, ^c not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

¹ He reproveth them, because in holy assemblies ⁴ their men prayed with their heads covered, and ⁶ women with their heads uncovered, ¹⁷ and because generally their meetings were not for the better but for the worse, as ²¹ namely in profaning with their own feasts the Lord's supper. ²³ Lastly, he calleth them to the first institution thereof.

^a ch. 4. 16.

Eph. 5. 1.

Phil. 3. 17.

1 Thess. 1. 6.

2 Thess. 3. 9.

B ^a ye followers of me, even as I also am of Christ.

'was set before them; but if a brother Christian pointed out that 'the meat was part of a sacrifice, then they must refuse it out of regard 'to him who had drawn their attention to the fact; not out of regard 'to their own conscience, which might be free from all scruple on 'the subject, and ought not to be subjected to the conscience of another, 'but out of tenderness to the perhaps over-scrupulousness of a brother 'whom it would be unloving to scandalize.'

³⁰. "If I by grace be a partaker." That is, 'Why, whilst I eat 'with thanksgiving, am I to be blamed for that for which I give 'thanks?' In this mention of eating with thanksgiving may be found perhaps the origin of the custom of 'saying grace' at meals.

CHAPTER XI.

In this chapter St. Paul gives sundry precepts concerning the dress of men and women in their public worship, the ordering of the Lord's Supper, and of the common meal which then accompanied it. These precepts probably grow out of the remark, that they had hitherto observed the traditions received from himself, to which he now adds others.

¹. "Be ye followers of me." This verse should properly have been the last verse of the preceding chapter. (Compare with it 1 Cor.

2 Now I praise you, brethren, ^b that ye remember me in all things, and ^c keep the ²ordinances, as I delivered *them* to you.

3 But I would have you know, that ^d the head of every man is Christ; and ^e the head of the woman is the man; and ^f the head of Christ is God.

4 Every man praying or ^g prophesying, having *his* head covered, dishonoureth his head.

5 But ^h every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were ⁱ shaven.

^b ch. 4. 17.
^c ch. 7. 17.
² Or,
traditions,
 2 Thess. 2.
 15. & 3. 6.
^d Eph. 5. 23.
^e Gen. 3. 16.
 1 Tim. 2.
 11, 12.
 1 Pet. 3. 1,
 5, 6.
^f John 14. 28.
 ch. 3. 23.
 & 15. 27, 28.
 Phil. 2. 7,
 8, 9.
^g ch. 12. 10,
 28. & 14. 1,
 &c.
^h Acts 21. 9.
ⁱ Deut. 21. 12.

iv. 16. Phil. iii. 17. iv. 9.). The lives of God's saints are for a pattern both to their contemporaries and to those that come after. No kind of reading has a greater power to stimulate us to a religious life than the biographies of good men; because we see in them the Divine laws reduced to action, and applied to common life. Hence the observance of Saints' days is prescribed by the Church; that we may praise God for His grace manifested in His Holy ones, and that we may ourselves be taught by their trials and conduct.

2. "The ordinances, as I delivered *them* to you." He refers to instructions already given, relating more especially to rites and usages, such as those delivered to them concerning the Lord's Supper (See verse 23.), but also to doctrines (See xv. 3.).

3. "The Head of Christ is God." God the Father is the Head of Christ Jesus regarded as *perfect man*. Thus our Lord says, "I ascend unto My God, and your God" (John xx. 17.). In the mystery of the Trinity also, the Father as the Fountain and Source of Deity, is the Head of the Co-equal and Co-eternal Son.

4. "Every man . . . having his head covered, dishonoureth his head." The covered head was a sign of modesty and subjection. So the Angels veil their faces in the presence of God (Isaiah vi.). The man therefore by covering his head in the congregation dishonoured his head by assuming the sign of subjection, whilst relatively to the woman man is appointed to bear rule. The woman on the contrary dishonoured her head by laying aside the symbol of her subordination to the man, which is God's will concerning her.

5. "Every woman that prayeth or prophesieth." Since in chap. xiv. 34. of this same Epistle, St. Paul forbids women to speak at all in the Church, we must understand him to refer in this place to the case of women under an extraordinary inspiration of the Holy Ghost, which would free them from the common rule of keeping silence, and to enjoin that even when speaking under special inspiration the woman must still keep the sign of her subordination upon her. Or we may, as some have done, take the word "prophesying" in this passage to denote not the utterance of exhortation to man, but of praise to God. The sense then will run thus: "Every woman joining in public prayer "or praise." For this use of the word 'prophesy' compare 1 Chron. xxv. 1, 2, 3.

I. CORINTHIANS, XI.

A. D. 57. 6 For if the woman be not covered, let her also
k Num. 5. 18. be shorn: but if it be ^k a shame for a woman to
Deut. 22. 5. be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head,
1 Gen. 1. 26, forasmuch as ¹ he is the image and glory of God:
27. & 5. 1. but the woman is the glory of the man.
& 9. 6.

m Gen. 2. 21, 8 For ^m the man is not of the woman; but the
22. woman of the man.

n Gen. 2. 18, 9 ⁿ Neither was the man created for the woman;
21, 23. but the woman for the man.

o Gen. 24. 65. 10 For this cause ought the woman ^o to have
2 That is, a power on *her* head ^p because of the angels.
sign that she

is under the 11 Nevertheless ^q neither is the man without the
power of her woman, neither the woman without the man, in
husband. the Lord.
p Eccles. 5. 6.
q Gal. 3. 28.

7. "He is the image and glory of God." Man was created first in order by God immediately out of the earth, and invested with dominion over every living thing. He was made for God alone. Woman was fashioned out of man, and for man's sake (Gen. ii. 18, 20.). With this whole argument of the Apostle, in which he connects the seemingly little matter of woman's dress at church, with the mystery of the original creation of Adam and Eve, compare the very similar passage (1 Tim. ii. 13, 14.).

10. "For this cause ought the woman to have power on her head." The word "power" is here used for the 'sign of power.' The veil or covering was a sign of the woman being under the power of another, that is, of the man. For this cause ought the woman to have on her head a covering as the sign of her subjection to authority.

"Because of the angels." The Angels of God, sent forth as ministering spirits to God's people, have always been believed to be especially present in public worship (Compare Eccles. v. 4, 5, 6.). So St. Chrysostom, rebuking irreverent behaviour in church, says: "The church is no merchant's shop or market, but the place of Angels, and Archangels, the Palace of God." And again, "Hear me and know that the Angels are every where, but chiefly in the house of God they attend upon their King, where all is filled with their incorporeal powers." With this doctrine St. Paul's language exactly coincides. Angels are revealed to us as Beings of surpassing purity, pre-eminent for reverence and due subordination: St. Paul accordingly represents them as deeply concerned in the order and propriety of the worship of that lower family of God, which is hereafter to be itself as the Angels of God in heaven.

11. "Neither is the man without the woman." Having insisted upon the subordination of the woman to the man, St. Paul guards against being supposed to represent the woman as having no worthy rank in creation, and asserts that in the Divine constitution of the world, the man and the woman are for the mutual society, help, and comfort of one another.

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12 For as the woman *is* of the man, even so *is* A. D. 57.
the man also by the woman; ^rbut all things of Rom. 11. 36.
God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ²covering. ² Or, *veil*.

16 But ^sif any man seem to be contentious, we ^s 1 Tim. 6. 4.
have no such custom, ^tneither the churches of God. ^t ch. 7. 17.
& 14. 33.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. ^u ch. 1. 10,
11, 12,
& 3. 3.

18 For first of all, when ye come together in the church, ^uI hear that there be ³divisions among ³ Or, *schisms*.
^x Matt. 18. 7.
Luke 17. 1.
Acts 20. 30.
1 Tim. 4. 1.
2 Pet. 2. 1, 2.
you; and I partly believe it.

19 For ^xthere must be also ⁴heresies among you, ⁴ Or, *sects*.
^y Luke 2. 35.
1 John 2. 19.
See Deut.
13. 3.
^rthat they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ⁵*this* is not to eat the Lord's supper. ⁵ Or, *ye cannot eat*.

16. "If any man seem to be contentious." Having used various arguments to enforce the decent covering of women in public assemblies, St. Paul concludes by appealing to the authority of the Church. 'If', he says, 'a person will not be convinced by my reasoning, let him bow to the custom of the Churches of God.' We should learn from this whole passage the importance of apparently even small things in the worship of God. Christian women ought also to learn that the Church is not a place for the display of costly apparel, but that their attire should be such as to denote a desire to withdraw from observation rather than to court it.

19. "There must be also heresies among you." St. Paul does not here justify the sin of heresy, but implies that whilst from human infirmity there will always be heresy in the Church, God overrules it for the proving and making manifest those who hold the truth (Compare Note on Titus iii. 10.). All false doctrine is not heresy, but all false doctrine tends to become heresy, and heresy tends to schism; hence in the Litany we pray against all false doctrine, heresy, and schism, marking the three stages of doctrinal error. We should on the one hand be very anxious ourselves to believe aright, and on the other hand very slow to brand others as heretics. Heresy is too grave a sin to be charged lightly upon any Christian.

20. "This is not to eat the Lord's supper." It is not possible to be worthy partakers of the Lord's Supper, on account of the disorderly nature of the assembly. To understand this passage, we must call to mind a custom in the Primitive Church thus described by St. Chry-

I. CORINTHIANS, XI.

A. D. 57. 21 For in eating every one taketh before *other*
^a 2 Pet. 2. 13. ^b Jude 12. his own supper: and one is hungry, and ² another
 is drunken.

22 What? have ye not houses to eat and to
^a ch. 10. 32. ^b James 2. 6. ^c Or, them that are poor? drink in? or despise ye ^a the church of God, and
^b shame ² them that have not? What shall I say
 to you? shall I praise you in this? I praise *you*
 not.

23 For ^c I have received of the Lord that which
^c ch. 15. 3. ^d Gal. 1. 1, 11, 12. ^e Matt. 26. 26. ^f Mark 14. 22. ^g Luke 22. 19. also I delivered unto you, ^d That the Lord Jesus
 the *same* night in which He was betrayed took
 bread:

24 and when He had given thanks, He brake
it, and said, Take, eat: this is My body, which is
 broken for you: this do ³ in remembrance of Me.

³ Or, for a remembrance. 25 After the same manner also *He took* the cup,

sostom: "Upon certain days they made a common table, and service
 "being ended and all the faithful having heard the sermon and prayers
 "and received the Holy Communion, they did not immediately return
 "home, but the rich having brought food from their own houses, invited
 "the poor to a common feast in the Church." In the Apostolic times
 this feast preceded the Sacred Service. Evils very soon grew out of the
 usage, and finally caused its abolition. St. Paul here notices several
 abuses, as that the rich who were the greatest contributors to the feast
 consumed even to excess what they had brought, leaving the poor
 without any share, and thus by their gluttony and drunkenness pro-
 faned the Lord's Supper, of which they were about to partake.

21. "Every one taketh before other his own supper." One greedily
 eats his own provision which he has brought, before anything has been
 set before another.

22. "And shame them that have not." That is, the poor, who
 are put to shame by being bidden to the feast, and by being deprived
 when there of their due portion.

23. "I have received of the Lord." How great must be the "dig-
 "nity of those Holy Mysteries", the history of which the Ascended
 Lord did not permit St. Paul to learn from human lips, but Himself by
 special revelation made known unto him.

24. "This is My body." The Church of England, whilst affirming
 that Christ's Natural Flesh and Blood are in heaven and not on earth
 (See Rubric at the end of Communion Service), yet teaches that in the
 Holy Communion Christ is *really*, not *figuratively*, present; that is, He is
 present not merely because we then by an act of devout contemplation
 recall Him to our minds, but because by His own mysterious act He
 then draws near unto us, and communicates Himself to us (Compare
Note on St. Matthew xxvi. 26.).

25. "This do ye." As often as ye eat this Bread and drink this Cup
 in remembrance of Me, be careful to do as I have done, to imitate My
 action in instituting this Sacrament (Compare *Note on 1 Cor. x. 16.*).

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when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink *it*, in remembrance of Me. A. D. 57.

26 For as often as ye eat this bread, and drink this cup, ²ye do shew the Lord's death ^etill He come.

27 ^fWherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ^glet a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily

² Or, *shew ye.*
^e John 14. 3.
 & 21. 22.
 Acts 1. 11.
 ch. 4. 5.
 & 15. 23.
 1 Thes. 4. 16.
 2 Thes. 1. 10.
 Jude 14.
 Rev. 1. 7.
^f Num. 9. 10,
 13.
 John 6. 51,
 63, 64.
 & 13. 27.
 ch. 10. 21.
^g 2 Cor. 13. 5.
 Gal. 6. 4.

It is not however necessary to consider the words "This do ye," to be addressed to the Apostles and other ordained persons alone, whose office it is to celebrate the Holy Communion. The whole Church is addressed, and considered as uniting in the Great Sacramental act, wherein in the way prescribed by Himself, Christ's death is pleaded before the Father, and represented to man (See *Note* on St. Luke xxii. 19.).

"This cup is the New Testament." This Cup is an instrument wherein is ratified and made over to you the benefit of the New Covenant of life and peace.

27. "Whosoever shall eat this bread... unworthily." Many tender consciences are needlessly alarmed at this Scripture. What then is it to *eat and drink unworthily*? In answer to this question it must be noticed that the sin of the Corinthians which St. Paul here reproves is the sin of profane irreverence. It is scarcely possible for us to be guilty of the same degree of irreverence, although whosoever approaches the Lord's table with levity, or from worldly motives, does in a measure fall into this same sin. On the other hand, it may be confidently affirmed that no one, however imperfect his obedience, who comes to the Holy Communion grieving for his past sins, and heartily desirous of amending his life, can be said to partake unworthily. With regard to those who have often renewed their vows of amendment, and often broken them, such persons are bound to consider the danger of such relapses into sin, but none the less, if they still earnestly desire to hold fast by God, ought they to come yet again to the Holy Communion for pardon and grace.

"Shall be guilty of the Body and Blood of the Lord." Shall be guilty of sinning against the Body and Blood of the Lord, against the Very Person of Christ then mysteriously present.

28. "Let a man examine himself." Learn hence that in the Holy Communion God works *with us*. The soul must be prepared by self-examination, confession and prayer, if that Holy Food is to be indeed strengthening and refreshment to us. He who *could* do no mighty works at Nazareth because of their unbelief, is rendered powerless to bless even in His own sacrament by our impotence and hardness of heart.

29. "Eateth and drinketh damnation to himself." That is, bringeth upon himself a punishment or judgment (See *Margin.*). The Apostle does not say that even the unworthy receiver incurs forthwith *eternal*

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A. D. 57. eateth and drinketh ²damnation to himself, not discerning the Lord's body.

² Or, *judgment*, Rom. 13. 2. 30 For this cause many *are* weak and sickly among you, and many sleep.

^h Ps. 32. 5. 1 John 1. 9. 31 For ^h if we would judge ourselves, we should not be judged.

ⁱ Ps. 94. 12, 13. Heb. 12. 5, -11. 32 But when we are judged, ⁱ we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

^k ver. 21. 1 ver. 22. ³ Or, *judgment*. m ch. 7. 17. Titus 1. 5. n ch. 4. 19. 34 And if any man ^k hunger, let him eat at ^l home; that ye come not together unto ³ condemnation. And the rest ^m will I set in order when ⁿ I come.

CHAPTER XII.

1 *Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.*

^a ch. 14. 1, 37. **N**OW ^a concerning spiritual *gifts*, brethren, I would not have you ignorant.

condemnation, but that he provokes God to visit him with some severe penalty, such as bodily infirmity or sickness, even unto death, as described in verse 30; which visitations are in verse 32 represented as chastisements sent by God, to move the unworthy Communicant to repentance, and to save him from final condemnation.

30. "Many sleep." That is, die. So in the Exhortation in our Communion office it is said, "That those who receive unworthily (with "profane irreverence), provoke God to plague them with ... *sundry kinds of death.*"

32. "When we are judged, we are chastened of the Lord." If before receiving the Lord's Supper we examine ourselves and judge ourselves, we shall escape these judgments or visitations of God, wherewith he chastens now, in order that we may by repentance escape eternal condemnation.

CHAPTER XII.

Here begins St. Paul's answer to the fourth question proposed to him by the Corinthians, concerning "spiritual gifts". Much of this chapter is obscure, and the obscurity arises, as St. Chrysostom remarked more than fourteen hundred years ago, out of our ignorance of the facts referred to, being such as no longer take place; the extraordinary gifts of the Spirit having been confined to the earliest period of Church History.

1. "Concerning spiritual gifts." When a convert to the Religion of Christ was baptized and confirmed with the laying on of hands, he

I. CORINTHIANS, XII.

2 Ye know ^b that ye were Gentiles, carried away A. D. 57.
unto these ^c dumb idols, even as ye were led.

b ch. 6. 11.
Eph. 2. 11,
12.
1 Thes. 1. 9.
Titus 3. 3.
1 Pet. 4. 3.
c Ps. 115. 5.
d Mark 9. 39.
1 John 4.
2, 3.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God calleth Jesus ^e accursed: and ^e that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now ^f there are diversities of gifts, but ^g the same Spirit.

² Or,
anathema.

* Matt. 16. 17. John 15. 26. 2 Cor. 3. 5. f Rom. 12. 4, &c. Heb. 2. 4. 1 Pet. 4. 10.
g Eph. 4. 4.

frequently received, besides the ordinary grace of the Holy Ghost, diverse supernatural gifts, such as the power to speak in foreign languages, to work miracles, to discern the characters of others. Hence arose the practice of comparing these wondrous gifts, valuing one above another. Hence mutual jealousy amongst those who possessed them. St. Paul's general argument is to this effect, that the gift to be most highly valued was not that which in itself was most wonderful, but that which might be made most useful to the Church; and that superior to all these extraordinary endowments, is ever the Supreme Grace of Christian love, the love of God shewing itself in the love of man.

2. "Ye know that ye were Gentiles." St. Paul reminds the Corinthians that in the days of their heathenism they were led astray to the worship of idols by those who pretended to gifts from heaven, and then lays down this fundamental principle, that one sure mark of the indwelling of the Holy Ghost is the confession of Jesus Christ.

3. "No man speaking by the Spirit of God calleth Jesus accursed." "To pronounce Jesus accursed", became afterwards a well known form of words for renouncing Christianity. "Revile Christ", said the Roman consul to the aged "Polycarp." "Fourscore and six years", replied the "old man, have I served Him and He never injured me, how then can I revile my King."

"No man can say that Jesus is the Lord, but" &c. The multiplicity of spiritual gifts, and the existence side by side therewith of palpable demoniacal possession, appear to have produced a degree of uncertainty in some, as to what was the work of the Holy Ghost, and what of an evil spirit. This may be less surprising when we remember that (See Acts xvi. 17.) the damsel with the spirit of divination, confessed Paul to be a teacher of truth, and that an evil spirit (Acts xix. 15.) declared himself unable to resist Christ. On the other hand, the miraculous gifts of the Holy Ghost in that wonderful age, descended it would seem upon individuals not yet perfectly sanctified, who accordingly used sometimes their own supernatural powers for purposes of vain-glory. Hence a natural confusion in the minds of some as to the true source in particular instances of the extraordinary powers manifested. St. Paul meets this difficulty by laying down as a fundamental principle that a full confession of Jesus as the Lord, a confession going far beyond that mentioned in Acts xvi. xix., can proceed only from the Holy Ghost. The mere outward profession of Christianity was in that age of persecution a sign, so far, of the influence of the Holy Spirit (Compare 1 St. John iv. 1, 2, 3.).

4—6. "There are diversities of gifts . . . differences of adminis-

I. CORINTHIANS, XII.

- A. D. 57. 5^h And there are differences of ² administrations, but the same Lord.
- ^h Rom. 12. 6, 7, 8. Eph. 4. 11. 6 And there are diversities of operations, but it is the same God ⁱ which worketh all in all.
- ² Or, *ministries*. ⁱ Eph. 1. 23. 7^k But the manifestation of the Spirit is given to every man to profit withal.
- ^k Rom. 12. 6, 7, 8. ch. 14. 26. Eph. 4. 7. 8 For to one is given by the Spirit ^l the word of wisdom; to another ^m the word of knowledge by the same Spirit;
- ^l ch. 2. 6, 7. ^m ch. 1. 5. & 13. 2. 9ⁿ to another faith by the same Spirit; to another ^o the gifts of healing by the same Spirit;
- ⁿ Matt. 17. 19, 20. ch. 13. 2. 10^p to another the working of miracles; to another ^q prophecy; ^r to another discerning of spirits; to another ^s *divers* kinds of tongues; to another the interpretation of tongues:
- ^o Mark 16. 18. James 5. 14. ^p ver. 28. 29. Mark 16. 17. Gal. 3. 5. 11 but all these worketh that one and the self-same Spirit, ^t dividing to every man severally ^u as he will.
- ^q Rom. 12. 6. ch. 13. 2. & 14. 1, &c. ^r ch. 14. 29. 1 John 4. 1. 12 For ^x as the body is one, and hath many members, and all the members of that one body, being many, are one body: ^y so also *is* Christ.
- ^s Acts 2. 4. & 10. 46. ch. 13. 1. 13 For ^z by one Spirit are we all baptized into
- ^t ch. 14. 29. 1 John 4. 1. ^u John 3. 8. Heb. 2. 4. ^x Rom. 12. 4, 5. Eph. 4. 4, 16. ^y ver. 27. Gal. 3. 16. ^z Rom. 6. 5.

trations . . . diversities of operations." By "gifts" we understand the secret inward grace of the Holy Ghost—by "administrations," the outward offices or ministries in which the gifts are to be employed—by "operations," the results of the exercise of those *gifts* in those ministries. Thus the conversion of the world was the operation resulting from the gifts of God, faithfully used by the Apostles in their Apostolic office or administration.

9. "To another faith." Not the faith which must be possessed by all true Christians, but that special faith which is the mother of miracles. (Compare St. Matt. xvii. 20. 1 Cor. xiii. 2.).

10. "To another prophecy." See upon "prophecy", chap. xiv.

"Discerning of spirits." That is, discerning between one speaking by the Holy Ghost and one speaking under the influence of an evil spirit (See *Note* on ver. 3.).

"To another the interpretation of tongues." While some had the gift of speaking in a foreign language, others had only the gift of interpreting that foreign language when spoken into the language of the place.

11. "Dividing to every man severally as He will." This bestowal of their various gifts by the Spirit, not according to the will of another, but according to His own good pleasure, is a proof that the Holy Ghost is no less than Very and Eternal God.

13. "By one Spirit are we all." An allusion to the two Sacraments, by each of which (through the water of Baptism and the Cup

I. CORINTHIANS, XII.

one body, ^a whether *we be* Jews or ² Gentiles, whether *we be* bond or free; and ^b have been all made to drink into one Spirit. A. D. 57.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ^a Gal. 3. 28.
Eph. 2. 13,
14, 16.
Col. 3. 11.
² Gr. *Greeks*.
^b John 6. 63.
& 7. 37, 38,
39.

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling.

18 But now hath ^c God set the members every one of them in the body, ^d as it hath pleased Him. ^c ver. 23.
^d ver. 11.
Rom. 12. 3.
ch. 3. 5.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 and those *members* of the body, which we think to be less honourable, upon these we ³ bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. ³ Or, *put on*.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 that there should be no ⁴ schism in the body; ⁴ Or, *division*. but *that* the members should have the same care one for another.

26 And whether one member suffer, all the mem-

of the Lord) the soul is brought under the influence of the One Divine Spirit.

“One body.” As the human soul dwelling in the body makes all the varied limbs and capacities one man, so the One Holy Spirit makes the Church one, however widely dispersed and variously endowed. Let us learn from this great Scripture the oneness of the Church as designed by Christ, and how grievously His design has been marred by our divisions. The loss of unity is the main cause of infidelity at home, and of the slow spread of the Gospel amongst the heathen.

I. CORINTHIANS, XIII.

A. D. 57. bers suffer with it; or one member be honoured, all the members rejoice with it.

^e Rom. 12. 5.
^f Eph. 1. 23.
& 4. 12.
& 5. 23, 30.
Col. 1. 24.

27 Now ^e ye are the body of Christ, and ^f members in particular.

^f Eph. 5. 30.
^g Eph. 4. 11.
^h Eph. 2. 20.
& 3. 5.

28 And ^g God hath set some in the church, first ^h apostles, secondarily ⁱ prophets, thirdly teachers, after that ^k miracles, then ^l gifts of healings, ^m helps,

ⁱ Acts 13. 1.
ⁿ Rom. 12. 6.
^k ver. 10.
^l ver. 9.

ⁿ governments, ² diversities of tongues.

^m Num. 11. 17.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ³ workers of miracles?

ⁿ Rom. 12. 8.
¹ Tim. 5. 17.
Heb. 13. 17, 24.

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

² Or, *kinds*,
ver. 10.

31 But ^o covet earnestly the best gifts: and yet shew I unto you a more excellent way.

³ Or, *powers*.
^o ch. 14. 1, 39.

CHAPTER XIII.

1 *All gifts*, 2, 3 *how excellent soever*, are nothing worth without charity.
4 *The praises thereof*, and 13 *prelacion before hope and faith*.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

28. "And God hath set some in the church." (Compare Ephes. iv. 11.) In both passages St. Paul is dilating *not* upon the special and permanent orders of the Christian ministry, but upon the extraordinary gifts of the Spirit. Hence he particularizes a variety of gifts having no necessary reference to ordained persons.

"Helps, governments." By "helps" we may understand especial gifts for ministering to the sick and poor; by "governments," especial qualifications for the exercise of pastoral authority.

31. "A more excellent way." That is, the "way of Divine Love," on which he enlarges in the next chapter.

CHAPTER XIII.

This chapter has been called a triumph-song of Love. It breaks in, as an irresistible outflow from the Apostle's soul, upon the argument about "Spiritual Gifts", which is resumed in chapter xiv. His very style is changed, and for a while St. Paul becomes St. John in the simplicity of his language, and the sublimity of his thought, whilst rapt into St. John's great theme, "The love of God and of the brethren."

1. "Charity." For the thorough understanding of this chapter we must give its full and proper meaning to the word translated "charity".

<p>1. "Charity." The Greek word is translated variously—'love', or 'charity.' It should be noted that the word "charity" is not used for almsgiving in the</p>	<p>New Testament, nor does the word 'charitable' anywhere occur. The word "charitably" occurs once (Rom. xiv. 15.), signifying 'in the spirit of brotherly love.'</p>
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I. CORINTHIANS, XIII.

2 And though I have *the gift of* ^a prophecy, and understand all mysteries, and all knowledge; and though I have all faith, ^b so that I could remove mountains, and have not charity, I am nothing. A. D. 57.
a ch. 12, 8, 9,
10, 28.
& 14, 1, &c.
See Matt.
7, 22.

3 And ^c though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. b Matt. 17, 20.
Mark 11, 23.
Luke 17, 6.
c Matt. 6,
1, 2.

4 ^d Charity suffereth long, *and* is kind; charity envieth not; charity ² vaunteth not itself, is not puffed up, d Prov. 10, 12.
1 Pet. 4, 8.
2 Or, is not
rash.

5 doth not behave itself unseemly, ^e seeketh not her own, is not easily provoked, thinketh no evil; e ch. 10, 24.
Phil. 2, 4.

6 ^f rejoiceth not in iniquity, but ^g rejoiceth ³ in the truth; f Ps. 10, 3.
Rom. 1, 32.
g 2 John 4.

7 ^h beareth all things, believeth all things, hopeth all things, endureth all things. 3 Or, with
the truth.
h Rom. 15, 1.
Gal. 6, 2.
2 Tim. 2, 24.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 ⁱ For we know in part, and we prophesy in ⁱ part. i ch. 8, 2.

10 But when that which is perfect is come, then that which is in part shall be done away.

By charity then is meant, 'the love with which the Christian loves 'God.' This love is a grace divinely infused into the soul, of which the Holy Ghost is the Giver (Rom. v. 5.). God's love to man is the moving cause (1 John iv. 19.), and the love of the brethren the necessary fruit (1 John iv. 20.). That *we* may so love God is the purport of the prayer, "Graft in our hearts the love of Thy Name", and of the Collect, "Cleanse the thoughts of our hearts that we may perfectly love Thee", with which we make our first approach to the Holy Sacrament of Christ's Body and Blood, because those Holy Mysteries are pledges of His love to us, and can only be meetly partaken of by those, who, amidst many infirmities, do nevertheless love God.

3. "Though I give my body to be burned." Almsgiving may spring out of vain-glory, or a careless prodigality, or a selfish dislike to the sight of suffering. Martyrdom may be endured from a mere spirit of philosophic pride, and contempt of pain. Supernatural powers have been exercised by men void of true religion, as in the case of Balaam and Judas Iscariot. Therefore St. Paul pronounces even all these things to be vanity, unless they flow out of the soul's love of God.

6. "Rejoiceth in the truth." Charity takes no pleasure in the contemplation of iniquity, but rejoices "with the truth" in its present successes and final triumph.

I. CORINTHIANS, XIV.

- A. D. 57. 11 When I was a child, I spake as a child, I understood as a child, I ²thought as a child: but when I became a man, I put away childish things.
- ² Or, *reasoned.*
- ^k 2 Cor. 3. 18. & 5. 7. 12 For ^know we see through a glass, ³darkly; but then ¹face to face: now I know in part; but then shall I know even as also I am known.
- ³ Gr. in a riddle.
- ¹ Matt. 18. 10. 13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.
- 1 John 3. 2.

CHAPTER XIV.

1 *Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.*

^a ch. 12. 31. **F**OLLOW after charity, and ^adesire spiritual gifts, ^bbut rather that ye may prophesy.

^b Num. 11. 25, 29.

12. "Through a glass, darkly." St. Paul does not here speak of looking through a glass as through a telescope, but of looking into a glass as into a polished mirror. God's Being is reflected (as in a mirror) in the whole order of the universe. In the wonders of nature, in the providences of life, in the written Word, in the dispensations of His grace, in the sacramental system of the Church, we see, not God Himself, but as it were shadows of Himself. The illustration becomes more exact if the reference be to the ancient mirrors of polished metal, which reflected objects less accurately and clearly than the modern 'looking-glass.'

13. "And now abideth." Faith, Hope, Love, are graces not transitory in their nature like the extraordinary gifts of the Spirit, but permanent, equally bestowed in all ages of the Church; and of these three Divine graces, Love is the greatest, because whilst Faith and Hope last through all generations, Love outlasts the world itself; and belongs, not only like Faith and Hope, to all Time, but reigns with its most perfect sway in Eternity.

CHAPTER XIV.

The Apostle compares the practical value of two extraordinary spiritual gifts; the gift of prophecy, and the gift of tongues. By the gift of prophecy is meant not the power of foretelling future events, but an extraordinary faculty of searching into and expounding to others the deep things of God. It is more difficult to define the "gift of tongues." Many persons seem to have received a miraculous power of speaking in foreign languages without any understanding of the words which they uttered. "Some", says St. Chrysostom, "had a gift of prayer and of an unknown tongue. They prayed, they spoke in Persian or Latin, but their understanding knew not what was spoken." Such a gift, St. Paul argues, was only a sign to unbelievers of an indwelling power greater than that of man, not a means of instruction to the faithful.

1. "Rather that ye may prophesy." That is, be able to expound

2 For he that ^c speaketh in an *unknown* tongue A. D. 57.
 speaketh not unto men, but unto God: for no man ^c Acts 2. 4.
² understandeth *him*; howbeit in the spirit he speak- & 10. 46.
 eth mysteries. 2 Gr.

3 But he that prophesieth speaketh unto men *to*
 edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth
 himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but
 rather that ye prophesied: for greater *is* he that
 prophesieth than he that speaketh with tongues,
 except he interpret, that the church may receive
 edifying.

6 Now, brethren, if I come unto you speaking
 with tongues, what shall I profit you, except I shall
 speak to you either by ^d revelation, or by knowledge, d ver. 26.
 or by prophesying, or by doctrine?

7 And even things without life giving sound,
 whether pipe or harp, except they give a distinction
 in the ³ sounds, how shall it be known what is ³ Or, *tunes.*
 piped or harped?

8 For if the trumpet give an uncertain sound,
 who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue
 words ⁴ easy to be understood, how shall it be known ⁴ Gr.
 what is spoken? for ye shall speak into the air. significant.

the Truth of God. For this use of the word of prophesy compare Rom.
 xii. 6. 1 Thess. v. 20.

6. "Except I shall speak to you either by revelation." St. Paul
 enumerates four modes of information: two, Revelation and Know-
 ledge, referring to the recipient of the spiritual gift; two, Prophecy
 and Teaching, which refer rather to the persons to be taught and
 edified. Or we may say that St. Paul here mentions two sources of
 information, and two kinds of exposition corresponding thereto: (1.)
Revelation, that is, a miraculous communication of Divine Truth, which
 he who has received, hands on to others by prophesy, a miraculous
 power of exposition; (2.) *Knowledge*, that is, information acquired in
 the ordinary way by investigation or study, which again is communi-
 cated to others by the ordinary process of doctrine or teaching. In
 either way there is profit to the hearer; in the mere faculty of speaking
 in an unknown language there is, St. Paul affirms, no edification.

7—12. "Even things without life." By the analogy of musical
 instruments, in which it is requisite that every note should speak
 with a clear and defined tone, if the melody is to be pleasing, St. Paul
 proves the necessity of every word being intelligible to the hearers if
 they are to be edified.

I. CORINTHIANS, XIV.

A. D. 57. 10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

² Gr. *of spirits.* 12 Even so ye, forasmuch as ye are zealous ² of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

^e Eph. 5. 19. ^{Col.} 3. 16. ^f Ps. 47. 7. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: ^e I will sing with the spirit, and I will sing ^f with the understanding also.

^g ch. 11. 24. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen ^g at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

13. "Let him that speaketh . . . pray that he may interpret." An indication that even the miraculous gifts of the Spirit were often vouchsafed in answer to prayer. He that had received the faculty of speaking in a foreign language is taught to add to his speaking earnest prayers, to the end and with the hope that he may be enabled also to interpret to others the strange words articulated by his tongue.

14. "My spirit prayeth . . . my understanding is unfruitful." My spirit yielding itself to the Divine impulse, is uplifted Godward, but my understanding, the faculty by which I comprehend and interpret my impressions, is uninformed and barren. Hence the Apostle proceeds to describe the highest kind of worship to be that in which the intellect and the affections are alike employed.

16. "When thou shalt bless with the spirit." There is here *certainly* an allusion to the public services of the Church, and *probably* to the celebration of the Lord's Supper; the terms, "when thou shalt bless" having reference to the Bread and Cup, and the words, "at thy giving of thanks", to the great Eucharistic prayer to which the people were accustomed, as Justin Martyr tells us, to say with a loud acclamation, Amen. St. Paul's language coincides exactly with that of St. Matt. xxvi. 26, 27.

I. CORINTHIANS, XIV.

19 yet in the church I had rather speak five A. D. 57.
words with my understanding, that *by my voice* I
might teach others also, than ten thousand words
in an *unknown* tongue.

20 Brethren, ^h be not children in understanding: ^h Ps. 131. 2.
Matt. 11.
25. & 18. 3.
& 19. 14.
Rom. 16. 19.
ch. 3. 1.
Eph. 4. 14.
Heb. 5. 12,
13.
howbeit in malice ⁱ be ye children, but in under-
standing be ² men.

21 ^k In the law it is ¹ written, With *men of* other
tongues and other lips will I speak unto this people;
and yet for all that will they not hear me, saith
the Lord. ⁱ Matt. 18. 3.
¹ Pet. 2. 2.
² Gr. *perfect*,
or, *of a ripe*
age, ch. 2. 6.
^k John 10. 34.
¹ Isai. 28. 11,
12.

22 Wherefore tongues are for a sign, not to them
that believe, but to them that believe not: but
prophesying *serveth* not for them that believe not,
but for them which believe.

23 If therefore the whole church be come together
into one place, and all speak with tongues, and
there come in *those that are* unlearned, or unbe-
lievers, ^m will they not say that ye are mad? ^m Acts 2. 13.

24 But if all prophesy, and there come in one
that believeth not, or *one* unlearned, he is con-
vinced of all, he is judged of all:

25 and thus are the secrets of his heart made
manifest; and so falling down on *his* face he will
worship God, and report ⁿ that God is in you of a
truth. ⁿ Isai. 45. 14.
Zech. 8. 23.

26 How is it then, brethren? when ye come
together, every one of you hath a psalm, ^o hath a ^o ver. 6.
ch. 12. 8, 9,
10.
doctrine, hath a tongue, hath a revelation, hath

21. "In the law it is written." (See Isai. xxviii. 11. and compare Jer. v. 15.). The passage referred primarily to the punishment of the Jews by the Chaldeans, whose tongue they knew not. St. Paul uses it to illustrate his argument, that the presence of strange languages is a sign of God's visitation, designed not so much for believers as for the hard-hearted.

25. "And so falling down on his face." The stranger coming into an assembly of Christians and hearing only a pouring forth of unknown words, will pronounce them to be madmen; but if he hear a solemn exposition of God's truth, he will be convinced by those truths, will confess his own secret sinfulness, and acknowledge the presence of God.

26. "Every one of you hath a psalm." Although we need not take these words literally, and assume that every Christian possessed some extraordinary gift, yet St. Paul's language here implies a great profusion of those gifts. At that wonderful period, when the Christian congregation

20. "In malice be ye children." In the original, 'be ye infants.'

I. CORINTHIANS, XIV.

A. D. 57. an interpretation. ^p Let all things be done unto edifying.

^p ch. 12. 7.
² Cor. 12. 19.
Eph. 4. 12. 27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

^q ch. 12. 10. 29 Let the prophets speak two or three, and ^q let the other judge.

^r 1 Thess. 5. 19, 20. 30 If *any thing* be revealed to another that sitteth by, ^r let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

^s 1 John 4. 1. 32 And ^s the spirits of the prophets are subject to the prophets.

² Gr. *tumult*, or, *unquietness*. 33 For God is not *the author* of ² confusion, but of peace, ^t as in all churches of the saints.

^u ch. 11. 16.
^u 1 Tim. 2. 11, 12. 34 ^u Let your women keep silence in the churches: for it is not permitted unto them to speak; but ^x *they are commanded* to be under obedience, as also saith the ^y law.

^x ch. 11. 3.
Eph. 5. 22.
Col. 3. 18.
Titus 2. 5.
^y 1 Pet. 3. 1.
^y Gen. 3. 16. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

met together, it really was found that one man was able and ready to pour forth an inspired hymn of praise, another to give a doctrinal exposition, another to interpret the unknown tongue in which a brother spake, another to tell of some heavenly communication imparted to himself. Hence arose the necessity of regulating the exercise of those various gifts in such a manner as would prevent confusion and produce edification.

27—31. "Let it be by two, or at the most by three, and that by course." He gives rules for preserving order in the public assemblies. The speaking with tongues is to be by a limited number of persons at a time, and these in rotation, and to be followed by an interpretation of what is so spoken. Similarly the prophetic expositions are to be in succession, without unseemly interruption of one speaker by another, and the other prophets are to judge whether the speakers really have the gift to which they pretend.

29. "Let the other." That is, the other possessors of the gift, judge.

32. "The spirits of the prophets are subject to the prophets." The heathen prophets were or pretended to be overpowered by the influence of their inspiration, so as to lose all self-control. St. Paul affirms that the inspiration of the Holy Ghost never deprives a man of his self-control so as to render him incapable of conforming to rules of decency and order.

34. Compare Note on ch. xi. 5.

I. CORINTHIANS, XV.

36 What? came the word of God out from you? A. D. 57.
or came it unto you only?

37 ^z If any man think himself to be a prophet, ^{z 2 Cor. 10. 7.}
or spiritual, let him acknowledge that the things ^{1 John 4. 6.}
that I write unto you are the commandments of
the Lord.

38 But if any man be ignorant, let him be
ignorant.

39 Wherefore, brethren, ^a covet to prophesy, and ^{a ch. 12. 31.}
forbid not to speak with tongues. ^{1 Thes. 5. 20.}

40 ^b Let all things be done decently and in order. ^{b ver. 33.}

CHAPTER XV.

³ By Christ's resurrection, ¹² he proveth the necessity of our resurrection,
against all such as deny the resurrection of the body. ²¹ The fruit,
³⁵ and manner thereof, ⁵¹ and of the changing of them, that shall be
found alive at the last day.

MOREOVER, brethren, I declare unto you the ^{a Gal. 1. 11.}
gospel ^a which I preached unto you, which ^{b Rom. 5. 2.}
also ye have received, and ^{c Rom. 1. 16.} wherein ye stand;
^{ch. 1. 21.}

² ^e by which also ye are saved, if ye ² keep in ² ^d ye
memory ³ what I preached unto you, unless ^d ye ³ ^{Gr. by what}
have believed in vain. ^{speech.}

³ For ^e I delivered unto you first of all that ^{f Gal. 1. 12.}
^f which I also received, how that Christ died for ^{g Ps. 22. 15,}
our sins ^g according to the Scriptures; ^{&c. Isai. 53.}
^{5, 6, &c.}
^{Dan. 9. 26.}

Zech. 13. 7. Luke 24. 26, 46. Acts 3. 18. & 26. 23. 1 Pet. 1. 11. & 2. 24.

36. "What? came the word of God out from you?" St. Paul urges that no local custom of Corinth may be pleaded against the above rules. The Gospel did not issue *from* Corinth, but was brought *to* Corinth. The Corinthians therefore must be content to *receive* rules, and not *claim to give them* to others.

37. "Or spiritual." That is, or possessed of any extraordinary spiritual gift. The possession of any spiritual gift implies a certain faculty for discerning the operation of the spirit in others.

38. "Let him be ignorant." If any man obstinately refuses to recognise the truth and authority of my rules, he must be suffered to remain in ignorance. It is vain to force knowledge upon unwilling minds.

CHAPTER XV.

In this chapter St. Paul unfolds the doctrine of the Resurrection of the Body, or as it is more precisely expressed in the Service for Holy Baptism, the Resurrection of the *Flesh*. But as the whole of Christianity is founded upon history, so the general Resurrection of all flesh is founded upon the historical fact of Christ's Resurrection. Therefore St. Paul begins with summing up the evidence of Christ's Resurrection.

3. "According to the Scriptures." (Compare Psalm xvi. 10.

I. CORINTHIANS, XV.

A. D. 57. 22 For as in Adam all die, even so in Christ shall all be made alive.

^c ver. 20. 23 But ^cevery man in his own order: Christ
¹ Thess. 4. the firstfruits; afterward they that are Christ's at
 15, 16, 17. His coming.

^d Dan. 7. 14, 27. 24 Then *cometh* the end, when He shall have delivered up ^dthe kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

^e Ps. 110. 1. 25 For He must reign, ^etill He hath put all
 Acts 2. 34, 35. enemies under His feet.

^f Eph. 1. 22. 26 ^fThe last enemy *that* shall be destroyed is
 Heb. 1. 13. death.
 & 10. 13.

^g 2 Tim. 1. 10. 27 For He ^ghath put all things under His feet.
 Rev. 20. 14. But when He saith all things are put under *Him*,
^h Ps. 8. 6. *it is* manifest that He is excepted, which did put
 Matt. 28. 18. all things under Him.
 Heb. 2. 8.
 1 Pet. 3. 22.

22. "As in Adam all die, even so in Christ." Here, as in ver. 45, the Apostle contrasts Adam the father of the human race, from whom we derive a corrupt nature, with Christ, from whom as a second Adam, those who are baptized into Christ derive a new spiritual life. The bond between us and the first Adam is our fleshly descent, the bond between us and the second Adam are the two Sacraments. By Baptism we are grafted into Christ, by the Lord's Supper our union with Him is sustained and strengthened—we are made one with Him and He with us.

23. "Every man in his own order." (Compare 1 Thess. iv. 15.) There are three steps in the process of the Resurrection: 1. The Resurrection of Christ. 2. Of the faithful dead, the dead in Christ. 3. Of all the dead.

24. "When He shall have delivered up the kingdom." That is, the mediatorial kingdom, that special sovereignty which as Man He exercises over His Church. This special sovereignty must endure until He shall have thoroughly subdued the power of evil; then at the close of the present dispensation the Mediatorial Kingdom will be resigned. Christ will nevertheless reign on a King amongst His saints, but in a different way and for a different end. Hence it is said in the Creed, "Of His kingdom there shall be no end."

26. "The last enemy." There are three great enemies to mankind. Satan, sin, death. Satan was overcome by Christ upon the Cross. Sin is overcome by the grace of Christ in His people. Death is now in course of being destroyed, and will be finally overcome by Him in the general Resurrection.

27. "But when He saith." Compare Ps. ii. 8. Eph. i. 22. Heb. ii. 8. 1 St. Pet. iii. 22. in all which passages is described the supreme dominion granted to the *Man* Christ Jesus, as the reward of His sufferings; a dominion comprehending Angels and men, One only excepted, the Almighty Father, but distinct from the Divine authority which as God He has exercised from all eternity.

I. CORINTHIANS, XV.

28 ^h And when all things shall be subdued unto Him, then ⁱ shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. A. D. 57.
^h Phil. 3. 21.
ⁱ ch. 3. 23.
& II. 3.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? ^k 2 Cor. 11. 26.
Gal. 5. 11.
² Some read, *our*.

30 And ^k why stand we in jeopardy every hour? ¹ 1 Thes. 2. 19.

31 I protest by ²¹ your rejoicing which I have in Christ Jesus our Lord, ^m I die daily. ^m Rom. 8. 36.
ch. 4. 9.
² Cor. 4. 10,
II. & II. 23.

32 If ³ after the manner of men ⁿ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^o let us eat and drink; for to-morrow we die. ³ Or, to *speak after the manner of men*.
ⁿ 2 Cor. 1. 8.
^o Eccles. 2. 24.
Isai. 22. 13.
& 56. 12.
Luke 12. 19.
P ch. 5. 6.

33 Be not deceived: ^p evil communications corrupt good manners.

28. "Then shall the Son also Himself be subject." St. Paul is here speaking of the Son as for awhile the Head of the Mediatorial kingdom, and so having a special dominion, hereafter to be resigned; not of the mysterious and eternal relationships of the several Persons of the Blessed Trinity to each other. Although even here we must confess a subordination of the Son to the Father—the Father being the Fountain of Deity, the Son being begotten of the Father.

"That God may be all in all." The grand consummation to which all the Divine dispensations tend, when the regenerate creation shall be brought near to the Creator, and without mediation shall see God face to face, and be satisfied with the Beatific Vision.

29. "Baptized for the dead." A most difficult passage. St. Chrysostom's interpretation is perhaps the best. "We are baptized upon this faith. 'I believe in the Resurrection of the dead.'" If then there is no Resurrection, why art thou baptized for the dead, affirming, that is, the Resurrection of those who are dead, and in thy baptism taking a step which has reference not to this life and to living men, but to thy death and thy portion among the dead.

31. "By your rejoicing." That is, by the joy or glorying which I have on your account. (Compare 2 Cor. vii. 13.)

32. "I have fought with beasts at Ephesus." An allusion to some great danger encountered at the hands of an Ephesian mob; such as that recorded in Acts xix. 29. St. Paul's Roman citizenship would have preserved him from being in a literal sense cast to wild beasts in the amphitheatre.

33. "Evil communications." A Greek verse quoted from a Greek play. The argument seems to be this. Bodily afflictions were daily endured by St. Paul in hope of the Resurrection. What advantage would he gain through those sufferings if there were no Resurrection. Then he might as well adopt as his principle the old heathen maxim, "Let us eat and drink; for to-morrow we die (and are annihilated)." But "not so. Another heathen writer might tell them how by such maxims

I. CORINTHIANS, XV.

A. D. 57. 34 ^qAwake to righteousness, and sin not; ^rfor some have not the knowledge of God: ^sI speak ^tthis to your shame.

^q Rom. 13. 11. Eph. 5. 14. ^r 1 Thes. 4. 5. ^s ch. 6. 5. ^t Ezek. 37. 3. 35 But some *man* will say, ^uHow are the dead raised up? and with what body do they come?

^u John 12. 24. 36 *Thou* fool, ^vthat which thou sowest is not quickened, except it die:

37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 but God giveth it a body as it hath pleased Him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

^x Dan. 12. 3. ^y Matt. 13. 43. 42 ^xSo also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

^y Phil. 3. 21. 43 ^yIt is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

“the conscience was defiled and the life corrupted.” Thus St. Paul answers one heathen writer by the words of another.

35. “With what body do they come?” St. Paul having first shewn that the decay of seed sown in the ground is the first step in the process of its vegetating into a new plant, adds that the Resurrection body will differ from the buried body, as the plant of wheat differs from the grain cast into the furrow. “All flesh is not the same flesh.” The various creatures of God’s handywork are adapted, each to his own position in the universe, and are each glorious in their own way. Similarly our Resurrection bodies may differ from our present bodies, being adapted to the new world in which they are to exist. Nevertheless the identity of the human body will be preserved through all changes. It will be no more to be confused with other bodies than the produce of the grain of wheat is to be confused with the produce of the grain of barley or rye.

44. “There is a natural body, and there is a spiritual body.”

44. “Natural body.” It has been suggested that ‘animal’ body would be a better translation than “natural” body.

I. CORINTHIANS, XV.

45 And so it is written, The first man Adam ^{A. D. 57.}
^z was made a living soul; ^a the last Adam *was* ^z ^{Gen. 2. 7.}
made ^b a quickening spirit. ^a Rom 5. 14.
^b John 5. 21.
^c & 6. 33, 39,
^d 40, 54, 57.
^e Phil. 3. 21.
^f Col. 3. 4.

46 Howbeit that *was* not first which is spiritual,
 but that which is natural; and afterward that
 which is spiritual.

47 ^c The first man *is* of the earth, ^d earthy: the ^c John 3. 21.
 second Man *is* the Lord ^e from heaven. ^d Gen. 2. 7.
 & 3. 19.

48 As *is* the earthy, such *are* they also that are ^e John 3. 13,
 earthy: ^f and as *is* the heavenly, such *are* they ^f Phil. 3. 20,
 also that are heavenly. ^g 31.

49 And ^g as we have borne the image of the ^g Gen. 5. 3.
 earthy, ^h we shall also bear the image of the hea- ^h Rom. 8. 29.
 venly. ² Cor. 3. 18.
 & 4. 11.

50 Now this I say, brethren, that ⁱ flesh and ⁱ Phil. 3. 21.
 blood cannot inherit the kingdom of God; neither ¹ John 3. 2.
 doth corruption inherit incorruption. ⁱ Matt. 16. 17.
^j John 3. 3, 5.

51 Behold, I shew you a mystery; ^k We shall ^k 1 Thess. 4.
 not all sleep, ¹ but we shall all be changed, ^{15, 16, 17.}
¹ Phil. 3. 21.

The *natural* body is that in which the soul is now lodged. The *spiritual* body is that in which it shall be lodged after the Resurrection. This *spiritual* body will be more excellent than the present *natural* body, but the elements of the natural body will be employed in the formation of the spiritual body. The natural body is as the grain, out of which is to be fashioned and transfigured that unknown but glorious organism, 'the spiritual body.'

49. "As we have borne the image of the earthy." In verses 45—49. we have the greater glory of the Resurrection Body illustrated by a contrast between Adam and Christ. Adam was a recipient of the gift of life—Christ the Giver of life. He therefore in this excelled Adam. Here we have a body like that of the first Adam; hereafter we are to have a body fashioned like unto Christ's glorious body (Phil. iii. 21.), and therefore more excellent than the present body moulded after the likeness of Adam. This great mystery of the transfiguration of the buried body is referred to in our Burial Service: "In sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto His Glorious Body."

50. "Flesh and blood cannot inherit the kingdom." This flesh as at present constituted cannot exist in the heavenly places. A change must pass upon it to adapt it to its future home.

51. "We shall not all sleep." The reference is to that generation which shall be alive on the earth at Christ's coming. All men will not die, but all, the quick and the dead, must undergo that ineffable change which is to fit these mortal bodies for the life of eternity. The natural body, in the case of those alive on the earth at Christ's Advent, will be transfigured into the spiritual body, without any temporary severance (as in the case of those who die) of flesh and spirit.

I. CORINTHIANS, XVI.

A. D. 57. 52 in a moment, in the twinkling of an eye, at
m Zech. 9. 14. the last trump: m for the trumpet shall sound, and
Matt. 24. 31. the dead shall be raised incorruptible, and we shall
John 5. 25. be changed.
1 Thess. 4.
16.

53 For this corruptible must put on incorruption,
n 2 Cor. 5. 4. and ⁿ this mortal *must* put on immortality.

54 So when this corruptible shall have put on
 incorruption, and this mortal shall have put on
 immortality, then shall be brought to pass the say-
 ing that is written, ^o **Death is swallowed up in
 victory.**
o Heb. 2. 14,
15.
Rev. 20. 14. Isaiah 25. 8.

55 ^p O death, where *is* thy sting? O ² grave, where
p Hos. 13. 14. *is* thy victory?
2 Or, hell.

56 The sting of death *is* sin; and ^a the strength
q Rom. 4. 15. of sin *is* the law.
& 5. 13.
& 7. 5, 13.

57 ^r But thanks *be* to God, which giveth us ^s the
r Rom. 7. 25. victory through our Lord Jesus Christ.
s 1 John 5.
4, 5.

58 ^t Therefore, my beloved brethren, be ye sted-
t 2 Pct. 3. 14. fast, unmoveable, always abounding in the work
 of the Lord, forasmuch as ye know ^u that your
u ch. 3. 8. labour is not in vain in the Lord.

CHAPTER XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

52. "In a moment." Although the final change of the natural into the spiritual body is thus instantaneous, yet there are passages which may lead us to regard it as the consummation of a process which has been going on long before. The saints of God, by keeping under the body and bringing it into subjection, make the first step towards the 'Great Final Change.' So the Holy Communion seems to be in some mysterious manner connected with the Resurrection of the Flesh. (See St. John vi. 53, 54.), and our own Communion Office, "The Body of our Lord Jesus Christ . . . preserve thy BODY . . . unto "everlasting life."

56. "The strength of sin is the law." The law of duty, by its enactments and prohibitions, begets sin (if there were no law there could be no transgression), sin begets death. Christ's victory is three-fold; over the law by fulfilling it with a perfect obedience; over sin by subduing it even in others through His grace; over death by the Resurrection.

CHAPTER XVI.

The Epistle concludes with certain directions with regard to the general collection then in progress throughout the Christian Churches for the poor disciples at Jerusalem, and with sundry allusions to St. Paul's own future plans.

NOW concerning ^athe collection for the saints, A. D. 57.
 as I have given order to the churches of ^aGalatia, even so do ye. Acts 11. 29. & 24. 17. Rom. 15. 26. 2 Cor. 8. 4. & 9. 1, 12. Gal. 2. 10. b Acts 20. 7. Rev. 1. 10.

2 ^bUpon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. c 2 Cor. 8. 19.

3 And when I come, ^cwhomsoever ye shall approve by *your* letters, them will I send to bring your ²liberality unto Jerusalem. 2 Gr. gift, 2 Cor. 8. 4, 6, 19. d 2 Cor. 8. 4, 19.

4 ^dAnd if it be meet that I go also, they shall go with me. e Acts 19. 21. 2 Cor. 1. 16.

5 Now I will come unto you, ^ewhen I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^fbring me on my journey whithersoever I go. f Acts 15. 3. & 17. 15. & 21. 5. Rom. 15. 24. 2 Cor. 1. 16. g Acts 18. 21. ch. 4. 19. James 4. 15. h Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8. i Acts 19. 9. k Acts 19. 22. ch. 4. 17. l Rom. 16. 21. Phil. 2. 20, 22. 1 Thess. 3. 2.

7 For I will not see you now by the way; but I trust to tarry a while with you, ^gif the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For ^ha great door and effectual is opened unto me, and ⁱthere are many adversaries.

10 Now ^kif Timotheus come, see that he may be with you without fear: for ^lhe worketh the work of the Lord, as I also *do*.

1. "Concerning the collection for the saints." In promoting this charitable effort (one of the first of the kind recorded in history) St. Paul quotes the example of the Galatians to the Corinthians, of the Corinthians to the Macedonians (2 Cor. ix. 2.), of the Corinthians and Macedonians to the Romans (Rom. xv. 26.). It is observable that this "collection" had a marked influence on St. Paul's future course. With the contributions of the churches he proceeded to Jerusalem (Acts xx. 4.), and was there arrested in the Temple (Acts xxi. 17.), and after a lengthened imprisonment sent on to Rome.

2. "Upon the first day of the week." This passage constitutes the great Scripture warrant for the weekly Offertory. St. Paul enforces a regular systematic giving of alms, rather than a forced extraordinary effort. This systematic giving is to take place on the Sunday, and is so to be connected with religious worship. Similar contributions, both in money and in kind, appear from ecclesiastical history to have been continued uniformly in the Church from the beginning.

10. "If Timotheus come, see that he may be with you without fear." Here as elsewhere (1 Tim. iv. 12.) St. Paul anticipates that Timothy from his extreme youth might meet with contempt. This is one of those little coincidences which constitute so strong a proof of the authenticity of St. Paul's Epistles.

I. CORINTHIANS, XVI.

- A. D. 57. 11 ^m Let no man therefore despise him : but con-
^m 1 Tim. 4. duct him forth ⁿ in peace, that he may come unto
ⁿ Acts 15. 33. me : for I look for him with the brethren.
- 12 As touching *our* brother ^o Apollos, I greatly
^o ch. 1. 12. desired him to come unto you with the brethren :
 & 3. 5. but his will was not at all to come at this time ;
 but he will come when he shall have convenient
 time.
- 13 ^p Watch ye, ^q stand fast in the faith, quit you
^p Matt. 24. like men, ^r be strong.
 42. & 25. 13.
 1 Thes. 5. 6.
 1 Pet. 5. 8.
- 14 ^s Let all your things be done with charity.
- 15 I beseech you, brethren, (ye know ^t the house
^q ch. 15. 1. of Stephanas, that it is ^u the firstfruits of Achaia,
 Phil. 1. 27. & 4. 1. and *that* they have addicted themselves to ^x the
 1 Thess. 3. 8. ministry of the saints,)
 2 Thess. 2. 15.
- 16 ^y That ye submit yourselves unto such, and
^r Eph. 6. 10. to every one that helpeth with *us*, and ^z laboureth.
 Col. 1. 11. 1 Pet. 4. 8.
- 17 I am glad of the coming of Stephanas and
^s ch. 14. 1. Fortunatus and Achaicus : ^a for that which was
 1 Pet. 4. 8. lacking on your part they have supplied.
- 18 ^b For they have refreshed my spirit and your's :
^u Rom. 16. 5. therefore ^c acknowledge ye them that are such.
- 19 The churches of Asia salute you. Aquila
^x 2 Cor. 8. 4. and Priscilla salute you much in the Lord, ^d with
 & 9. 1. the church that is in their house.
 Heb. 6. 10.
- 20 All the brethren greet you. ^e Greet ye one
^y Heb. 13. 17. another with an holy kiss.
 z Heb. 6. 10. Philem. 2.
- 21 ^f The salutation of *me* Paul with mine own
^a 2 Cor. 11. 9. hand.
 Phil. 2. 30. Philcm. 13.
^b Col. 4. 8.
^c Phil. 2. 29.
 1 Thess. 5. 12.
^d Rom. 16. 5.
 15.
^e Rom. 16. 16.
^f Col. 4. 18.
 2 Thess. 3. 17.

12. "His will was not at all to come at this time." Observe here the generous spirit both of Paul and Apollos. Apollos was unwilling to go to Corinth, because his name had been made the rallying cry of a party (1 Cor. iii. 4.). St. Paul, on the other hand, wished him to go. The factious movements in Corinth had awakened no jealousy or suspicion in the great Apostle's mind.

15. "The house of Stephanas." (See 1 Cor. i. 16.) We obtain in few words a vivid picture of a primitive Christian household,—the first converts in a district, baptized by St. Paul himself, devoted to hospitality, exercising a great influence over their brethren by the power of goodness, visiting the Apostle at a distance, forming thus a medium of communication between him and their fellow-townsmen, and so cheering his heart and theirs.

21. "The salutation of me Paul." St. Paul having so far dictated his Epistle to an assistant, now takes the pen into his own hand, and according to his custom (Rom. xvi. 22. 2 Thess. iii. 17.) adds the con-

I. CORINTHIANS, XVI.

- 22 If any man ^glove not the Lord Jesus Christ, A.D. 57.
^hlet him be Anathema ⁱMaran-atha.
23 ^kThe grace of our Lord Jesus Christ *be* with
you.
24 My love *be* with you all in Christ Jesus.
Amen.

^g Eph. 6. 24.
^h Gal. 1. 8, 9.
ⁱ Jude 14, 15.
^k Rom. 16. 20.

† The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

cluding salutation. St. Paul usually dictated. The Epistle to the Galatians was an exception to his ordinary practice.

22. "If any man love not the Lord Jesus Christ." These burning words thus abruptly introduced are apparently an outburst of the Apostles own fervent spirit, added with his own hand, as a kind of motto appended to his signature. As to the sense, Anathema is any thing separated off with a curse and cast away. Maran-atha signifies, "The Lord cometh." We may learn from this awful sentence to distinguish between zeal for the system of Christianity and love for the Person of Christ. To those who had seen Christ in the flesh, the love of Himself was a supreme motive. It should be so likewise with us, who will one day see Him as they saw Him, face to face, at His appearing. It should be observed that the words left untranslated do not form one sentence, but are to be read as distinct; as "Let him *be* Anathema"—'The Lord cometh.'

It is to be noted that the Subscriptions to the several Epistles are not part of the Canon of Scripture. From 1 Cor. xvi. 9, 19. it would appear that this Epistle was not written from Philippi.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

INTRODUCTION.

THE Second Epistle to the Corinthians was probably written at the close of the same year (A.D. 57.) in which the First Epistle had been dispatched.

St. Paul, after waiting with much anxiety, had at length received information by Titus that the majority of the Corinthians had complied with the directions contained in his first letter; that the man guilty of incest had been excommunicated and had repented. There were however some who still refused to acknowledge the authority of the Apostle. A general collection was being made at this time amongst the churches in behalf of the poor Christians of Palestine, and whilst many of the Corinthians had been eager to contribute, others insinuated that St. Paul was urging forward the collection for his own profit. A double tone is discernible therefore throughout the letter. The Apostle gives both praise and blame, addressing alternately the loyal majority and the rebellious minority amongst his Corinthian converts.

In these Epistles we are (as it has been said) introduced behind the scenes of the Apostolic Church. We see the picture of a Christian congregation as it met for worship in some upper chamber. We see that these scenes of pure devotion were not unalloyed by human vanity. On the other hand we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God. We hear the fervent thanksgiving echoed by the unanimous Amen; we see the administration of the Holy Communion terminating the Feast of Love. Again we become familiar with the perplexities of domestic life, the corrupting proximity of Heathen immorality, the lawless perversion of Christian liberty (See "*Life and Epistles of St. Paul*", by Conybeare and Howson.).

The Collect for Ash-Wednesday.

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

CHAPTER I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

PAUL, ^a an apostle of Jesus Christ by the will of ^a 1 Cor. 1. 1. God, and Timothy *our* brother, unto the church Eph. 1. 1. of God which is at Corinth, ^b with all the saints Col. 1. 1. which are in all Achaia: 1 Tim. 1. 1. 2 Tim. 1. 1.

2 ^c Grace *be* to you and peace from God our Fa- Rom. 1. 7. ther, and *from* the Lord Jesus Christ. 1 Cor. 1. 3. Gal. 1. 3. Phil. 1. 2. Col. 1. 2.

3 ¶ ^d Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 1 Thess. 1. 1. 2 Thess. 1. 2. Philem. 3. d Eph. 1. 3. 1 Pet. 1. 3.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as ^e the sufferings of Christ abound in us, ^e Acts 9. 4. so our consolation also aboundeth by Christ. ch. 4. 10. Col. 1. 24.

6 And whether we be afflicted, ^f *it is* for your ^f ch. 4. 15. consolation and salvation, which ² is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. ² Or, *is wrought.*

7 And our hope of you *is* stedfast, knowing, that ^g as ye are partakers of the sufferings, so *shall ye* ^g Rom. 8. 17. be also of the consolation. 2 Tim. 2. 12.

CHAPTER I.

St. Paul commences this Epistle with an allusion to a severe trouble recently endured by himself, and explains his apparent indecision of purpose in not making a personal visit to Corinth as he had originally intended.

6. "Whether we be afflicted, *it is* for your consolation. My sufferings are for your sake, being incurred by my perseverance in preaching to you and others the saving grace of Christ, whereby in you a like power of patient endurance; and the comfort which I have received in my affliction tends also to your comfort, by assuring you of similar divine consolation in your sorrows. So the lives of God's saints are an inexhaustible source of encouragement to those that come after.

II. CORINTHIANS, I.

A. D. 60. 8 For we would not, brethren, have you ignorant
h Acts 19. 23. of ^hour trouble which came to us in Asia, that
1 Cor. 15. 32.
& 16. 9. we were pressed out of measure, above strength,
 insomuch that we despaired even of life :

² Or, *answer.* 9 but we had the ²sentence of death in ourselves,
i Jer. 17. 5, 7. that we should ⁱnot trust in ourselves, but in God
 which raiseth the dead :

^k 2 Pet. 2. 9. 10 ^kWho delivered us from so great a death, and
 doth deliver : in whom we trust that He will yet
 deliver *us* ;

¹ Rom. 15. 30.
Phil. 1. 19. 11 ye also ¹helping together by prayer for us,
Philem. 22. that ^mfor the gift *bestowed* upon us by the means
m ch. 4. 15. of many persons thanks may be given by many
 on our behalf.

ⁿ ch. 2. 17.
& 4. 2. 12 For our rejoicing is this, the testimony of
o 1 Cor. 2. our conscience, that in simplicity and ⁿgodly sin-
4, 13. cerity, ^onot with fleshly wisdom, but by the grace
 of God, we have had our conversation in the world,
 and more abundantly to you-ward.

13 For we write none other things unto you,
 than what ye read or acknowledge ; and I trust
 ye shall acknowledge even to the end ;

14 *as* also ye have acknowledged us in part,

8. "Of our trouble which came to us in Asia." He refers probably to the danger to which he had been exposed at Ephesus (See Acts xix. and compare 1 Cor. xv. 32.), or, as others have thought, to a severe illness in which he had wholly despaired of recovery, so that (ver. 9.) he had in himself the sentence of death, that is, he had pronounced upon himself the sentence that the hour of his departure had come (Compare ch. iv. 7—12. xii. 7—9.). From all these passages it would appear that St. Paul at this period was labouring under more than usual bodily infirmity.

11. "Ye also helping together by prayer for us." Observe the value which St. Paul sets upon intercessory prayer.

"That for the gift bestowed upon us." That thanksgivings from many hearts may in turn be offered for the gift of health and safety won for me by the prayers of many. Notice in connection with this passage the careful provision made in our Prayer-book, that the congregation which has interceded for the sick and afflicted, should join with them in thanksgiving upon their restoration.

13. "For we write none other things unto you." It is not unlikely that those desiring to misrepresent the Apostle as fickle and inconsistent, had insinuated that his private counsels were different from his public. Hence he declares that he has written nothing save that which was publicly read and received as coming from him. For the public reading of St. Paul's Epistles Compare 1 Thess. v. 27.

14. "As also ye have acknowledged us in part." That is, as part at least of you have acknowledged.

II. CORINTHIANS, I.

^p that we are your rejoicing, even as ^q ye also *are* A. D. 60.
our's in the day of the Lord Jesus.

15 And in this confidence ^r I was minded to come
unto you before, that ye might have ^s a second
² benefit ;

16 and to pass by you into Macedonia, and ^t to
come again out of Macedonia unto you, and of you
to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use
lightness? or the things that I purpose, do I pur-
pose ^u according to the flesh, that with me there
should be yea yea, and nay nay? u ch. 10. 2.

18 But *as* God *is* true, our ^v word toward you
was not yea and nay. v Or, preach-
ing.

19 For ^x the Son of God, Jesus Christ, Who was
preached among you by us, *even* by me and Sil-
vanus and Timotheus, was not yea and nay, ^y but
in Him was yea. x Mark 1. 1.
Luke 1. 35.
Acts 9. 20.
y Heb. 13. 8.

20 ^z For all the promises of God in Him *are* yea,
and in Him Amen, unto the glory of God by us. z Rom. 15. 8,9.

21 ¶ Now He which stablisheth us with you in
Christ, and ^a hath anointed us, *is* God ; a 1 John 2.
20, 27.

15. "That ye might have a second benefit." That is, the benefit of a second visit from me.

17. "Did I use lightness?" He exonerates himself from the charge of fickleness and of wilfulness. He did not change his purposes lightly, nor on the other hand did he resolve according to the flesh, with reference only to his own pleasure, and not to the will of God as manifested in the course of events. He had fully purposed to visit Corinth, yet in submission to providential leadings otherwise.

19. "For the Son of God... was not yea and nay." There is at first sight a want of harmony between the slight matter of a change in the Apostle's plan of visiting Corinth, and the immutability of the Truth of Christ. But it is in accordance with St. Paul's habit of mind to rise up to the loftiest thoughts from the smallest occasions. So here, from the insinuation of levity made against himself, he passes suddenly to the remembrance of the unchangeableness of the Being whose minister he was, and whose Faithfulness he was himself in his measure bound to imitate even in little things.

20. "For all the promises of God in Him are yea." The exact meaning is as follows:—"All God's promises in Christ are sealed and assured with God's own yea, establishing them; wherefore, through Christ to God is returned from us men the Amen of praise and acknowledgment for their accomplishment".

21. "And hath anointed us." That is, with the unction of His grace for our Apostolic work. The expression "anointed us" was

II. CORINTHIANS, II.

- A. D. 60. 22 Who ^b hath also sealed us, and ^c given the earnest of the Spirit in our hearts.
- ^b Eph. 1. 13. & 4. 30.
² Tim. 2. 19. 23 Moreover ^d I call God for a record upon my soul, ^e that to spare you I came not as yet unto Corinth.
- ^c ch. 5. 5.
^d Rom. 1. 9. ch. 11. 31.
^e Gal. 1. 20. Phil. 1. 8. 24 Not for ^f that we have dominion over your faith, but are helpers of your joy: for ^g by faith ye stand.
- ^f 1 Cor. 4. 21. ch. 2. 3.
^g 12. 20. & 13. 2, 10. ^f 1 Cor. 3. 5. 1 Pet. 5. 3. ^g Rom. 11. 20. 1 Cor. 15. 1.

CHAPTER II.

1 *Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

^a ch. 1. 23. & 12. 20, 21. & 13. 10. **B**UT I determined this with myself, ^a that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

probably suggested by the mention just before of *Christ*, that is, the "Anointed One". He who stablisheth us with you in His Anointed One, and hath anointed us, is God.

22. "Who hath also sealed us." God set His seal upon the Apostles in the extraordinary powers with which He endowed them; and in their wonderful spiritual gifts He gave an earnest of their future glory.

23. "To spare you I came not as yet unto Corinth." If I had come as I purposed, I must have reprov'd you severely for your disorders. This I shrank from doing, and therefore I remained away. Yet I say not this as though I were a master, and you my slaves, but as desiring to be amongst you a helper of your joy, not a reprov'er of your faults.

24. "For by faith ye stand." Your religious belief is the one foundation upon which ye stand before God, and is not therefore to be domineered over by me.

CHAPTER II.

St. Paul continues the subject of his deferred visit to Corinth, and then kindling at the mention of his Divine call into Macedonia, by which the Gospel first passed out of Asia into Europe, he breaks (ver. 14.) into an ascription of praise to God, thus leading him, as in the train of Christ's triumphal progress, through the world.

1. "That I would not come again to you in heaviness." These words do not imply that St. Paul had actually visited Corinth on a former occasion in sorrow; but only that he had resolved not to visit them at all a second time, until he could do so without being grieved by the sight of their disorders. St. Paul had hitherto only visited Corinth once as related in Acts xviii.

2. "If I make you sorry, who is he then that maketh me glad."

II. CORINTHIANS, II.

3 And I wrote this same unto you, lest, when I ^{A. D. 60.} came, ^b I should have sorrow from them of whom ^b I ought to rejoice; ^c having confidence in you all, that my joy is *the joy* of you all. ^c ch. 7. 16. & 8 22. Gal. 5. 10.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. ^d ch. 7. 8, 9, 12.

5 But ^e if any have caused grief, he hath not ^e grieved me, but in part: that I may not over-charge you all. ^e 1 Cor. 5. 1. Gal. 4. 12.

6 Sufficient to such a man is this ² punishment, which *was inflicted* ² of many. ² Or, *cen- sure.*

7 ^h So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. ^h 1 Cor. 5. 4. 5. 1 Tim. 5. 20. Gal. 6. 1.

8 Wherefore I beseech you that ye would confirm *your* love toward *him*.

9 For to this end also did I write, that I might know the proof of you, whether ye be ⁱ obedient in all things. ⁱ ch. 7. 15. & 10. 6.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* ³ in the person of Christ; ³ Or, *in the sight.*

If I by a visit should put you to shame, who would there be to make glad my own heart; seeing that to you alone could I look for pleasure? Therefore for a personal visit, I substituted a letter (the first Epistle to the Corinthians), in order to avoid the pain of rebuking you face to face.

5. "If any have caused grief." Observe the tenderness with which St. Paul abstains from mentioning by name the incestuous person.

"He hath not grieved me, but in part." It is not Paul only whom he has grieved, but your whole body, of which I reckon myself a part; for I do not overcharge you all, by supposing that you were indifferent to his sin.

6. "Sufficient to such a man is this punishment." (Compare 1 Cor. v. 4.) The punishment alluded to is the public excommunication there described.

7. "So that contrariwise ye ought rather to forgive him." From this passage, as also from ch. vii., it appears that the excommunication had produced its intended effect in awakening the incestuous man and his partizans to repentance.

10. "To whom ye forgive any thing, I forgive also." As in 1 Cor. v. St. Paul had associated himself with the Corinthian Church in pronouncing the sentence of excommunication, so here he joins himself with them in removing it.

II. CORINTHIANS, II.

A. D. 60. 11 lest Satan should get an advantage of us :
for we are not ignorant of his devices.

^k Acts 16. 8. & 20. 6. 12 ¶ Furthermore, ^k when I came to Troas to
^l 1 Cor. 16. 9. *preach* Christ's gospel, and ^l a door was opened
unto me of the Lord,

^m ch. 7. 5, 6. 13 ^m I had no rest in my spirit, because I found
not Titus my brother : but taking my leave of
them, I went from thence into Macedonia.

ⁿ Cant. 1. 3. ^o 1 Cor. 1. 13. 14 Now thanks *be* unto God, which always caus-
^p ch. 4. 3. eth us to triumph in Christ, and maketh manifest
^q Luke 2. 34. ⁿ the savour of His knowledge by us in every place.

^r John 9. 39. 15 For we are unto God a sweet savour of Christ,
^s 1 Pet. 2. 7, 8. ^o in them that are saved, and ^p in them that perish :

^r 1 Cor. 15. 10. ^q ch. 3. 5, 6. 16 ^q to the one *we are* the savour of death unto
^s ch. 4. 2. death ; and to the other the savour of life unto life.
^t & 11. 13. And ^r who *is* sufficient for these things ?

^u 2 Pet. 2. 3. 17 For we are not as many, which ² ^s corrupt the
^v ch. 1. 12. word of God : but as ^t of sincerity, but as of God,
^w & 4. 2. in the sight of God speak we ³ in Christ.

11. "Lest Satan should get an advantage of us." Compare the expression in 1 Cor. v. 5. "to deliver unto Satan." If through over-severity, the repentant man had been driven to despair, Satan, to whom when cut off from Christ he had been delivered, would gain an advantage over the Church of God by robbing them of a brother.

12, 13. "When I came to Troas." Through Titus St. Paul expected to learn the moral state of the Corinthian Church. Hence his anxiety for the coming of Titus, and the joy with which he was filled at his arrival (See ch. vii. 5, 6.).

14. "Now thanks be unto God." The imagery of these verses is borrowed from the triumphal procession of a Roman conqueror ; amid the fragrance of incense ; with his principal captives in his train. Christ, St. Paul declares, having first taken His Apostle captive by His grace, was now leading him in triumph through the heathen world, making him in turn to prevail over the enemies of the Cross, and causing the knowledge of the true God, like sweetest incense, to flow forth from him into the world around.

15. "We are . . . a sweet savour of Christ, in them that are saved, and in them that perish." The Gospel is equally a divine fragrance amongst those who receive it and those who reject it. Its own nature is not altered by the reception which it meets with, but the sweet odour is to unbelieving souls as a pestilential atmosphere tending to death, to believing hearts a quickening scent breathing health and life. We may learn from this passage the double power of the Sacraments of Christ, that they increase the condemnation of the unworthy recipient, whilst they minister strength to the true-hearted.

17. "Which corrupt the word of God." That is, adulterate it by mixing false doctrine therewith, and this for the sake of gain (See Titus i. 11.).

CHAPTER III.

1 *Lest their false teachers should charge him with vain glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry.* 6 *Whereupon entering a comparison between the ministers of the law and of the gospel,* 12 *he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

DO ^a we begin again to commend ourselves? or ^a ch. 5. 12. & 10. 8. 12. & 12. 11. need we, as some *others*, ^b epistles of commendation to you, or *letters* of commendation from you? ^b Acts 18. 27.

2 ^c Ye are our epistle written in our hearts, ^c 1 Cor. 9. 2. known and read of all men:

3 *forasmuch as ye are* manifestly declared to be the epistle of Christ ^d ministered by us, written ^d 1 Cor. 3. 5. not with ink, but with the Spirit of the living God; not ^e in tables of stone, but ^f in fleshy tables ^e Ex. 24. 12. & 34. 1. of the heart. ^f Ps. 40. 8.

4 And such trust have we through Christ to God-ward: Jer. 31. 33. Ezek. 11. 19. & 36. 26. Heb. 8. 10.

5 ^g not that we are sufficient of ourselves to think ^g John 15. 5. any thing as of ourselves; but ^h our sufficiency ^h 1 Cor. 15. 10. Phil. 2. 13. is of God;

CHAPTER III.

From the assertion of his own Apostleship, of which the Corinthian Church was itself a living proof, St. Paul passes on to contrast the transitory character of the Jewish dispensation with the more enduring glory of the Christian.

2. "Ye are our epistle" &c. In the next verse the Corinthians are said to be the Epistle of Christ ministered or presented to the world by St. Paul. The meaning is this:—The Church founded by St. Paul at Corinth was in its very existence a letter commendatory of St. Paul written by Christ to be read by the whole world, engraven deeply in the Apostle's own heart through the love which he bore to his converts. They were the seal set by God upon his Apostleship (See 1 Cor. ix. 2.).

"Written in our hearts." There may be here an allusion to the breastplate set with precious stones, on which were written the names of the tribes of Israel (Exodus xxviii. 15—21.), to be worn by the High Priest in perpetual remembrance of the people for whom he ministered. The name of Corinth, St. Paul declares, was graven upon no precious stone, but upon his own loving heart. In the following verse there is a clear allusion to the "tables of stone written by the finger of God" (Exodus xxxi. 18.). Christ had written by His Spirit on the fleshy tables of the hearts of the Corinthians, and these Corinthian converts were themselves borne on the heart of St. Paul, and formed a testimony to all men of his labour.

II. CORINTHIANS, III.

A. D. 60.

¹ 1 Cor. 3. 5.
& 15. 10.
ch. 5. 18.
Eph. 3. 7.
Col. 1. 25, 29.
¹ 1 Tim. 1. 11,
12.
² 2 Tim. 1. 11.

^k Jer. 31. 31.
Matt. 26. 28.
Heb. 8. 6, 8.

^l Rom. 2. 27,
29. & 7. 6.

^m Rom. 3. 20.
& 4. 15.
& 7. 9, 10, 11.
Gal. 3. 10.

ⁿ John 6. 63.
Rom. 8. 2.

^o Or,
quickeneth.

^p Rom. 7. 10.
Ex. 34. 1, 28.
Deut. 10. 1,
&c.

^q Ex. 34. 29,
30, 35.

^r Gal. 3. 5.

^s Rom. 1. 17.
& 3. 21.

6 Who also hath made us able ⁱ ministers of
^k the new testament; not ^l of the letter, but of the
spirit: for ^m the letter killeth, ⁿ but the spirit
giveth life.

7 But if ^o the ministration of death, ^p written
and engraven in stones, was glorious, ^q so that the
children of Israel could not stedfastly behold the
face of Moses for the glory of his countenance;
which *glory* was to be done away:

8 how shall not ^r the ministration of the spirit
be rather glorious?

9 For if the ministration of condemnation *be*
glory, much more doth the ministration ^s of right-
eousness exceed in glory.

10 For even that which was made glorious had
no glory in this respect, by reason of the glory
that excelleth.

11 For if that which is done away *was* glo-

6. "Not of the letter, but of the spirit." St. Paul declares himself the minister, not of a dispensation 'of writing', but of a Divine Spirit acting on the soul. Through the ministry of Moses a written law of commandments was given; through the ministry of St. Paul the Holy Spirit wrought upon the inner conscience. "By letter", says St. Chrysostom, "is meant the law which punisheth them that transgress; by Spirit is meant the grace which through Baptism quickens those dead in sin. Moses brought not to man the Spirit, but bare letters; we have been entrusted with the giving of a Spirit."

"The letter killeth," &c. The letter or writing of the Law, holy and good in itself, brought with it condemnation by the severity of its requirements. The Spirit, that is, the Holy Ghost, under the Gospel dispensation, quickens the soul into spiritual life. The Law of Moses set a rule of life, but conveyed no supernatural grace to enable men to keep it. Under the Gospel the Spirit is given to enable us to do the will of God.

7. "If the ministration of death," &c. That is, the Jewish dispensation. It should however be observed that the Law was not *the* cause of death. Death came into the world by sin. The Law did but pronounce and execute the sentence of death which sin had provoked.

"Which glory was to be done away." The glory of the Jewish dispensation was typified in the shining of Moses' face, which was only permitted to be seen for a little while, and thereby indicated the transitoriness of the Mosaic Law. We ought not to regard this application of an incident of Old Testament history as being merely an illustration, but as growing out of St. Paul's way of reading the Old Testament, namely, as full of shadows of the New Testament, by a special providence divinely cast before (Compare 1 Cor. x. Gal. iv. for similar interpretations).

II. CORINTHIANS, III.

rious, much more that which remaineth is glorious. A. D. 60.

12 ¶ Seeing then that we have such hope, ^t we use great ² plainness of speech :

13 and not as Moses, ^u which put a veil over his face, that the children of Israel could not stedfastly look to ^x the end of that which is abolished :

14 but ^y their minds were blinded : for until this day remaineth the same veil untaken away in the reading of the old testament ; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless ^z when it shall turn to the Lord, ^a the veil shall be taken away.

17 Now ^b the Lord is that Spirit : and where the Spirit of the Lord *is*, there *is* liberty.

13. "And not as Moses, which put a veil over his face." Read carefully Exodus xxxiv. 29—34. Moses, after he had spoken for a while to the people, veiled his face, as a sign of the Israelites not being permitted on account of their hardness of heart to see clearly to the end of that old system, that is, to understand all the better things shadowed forth in the Law, and Christ its great End.

14. "Remaineth the same veil." The same veil rests still upon the Old Testament, when read in the Jewish synagogue, preventing the Jews from penetrating into the real glory of its promises. The veil which lies upon the Old Testament can be lifted only by the acceptance of the New.

15. "The veil is upon their heart." The allegory is here slightly changed. The veil which has hitherto been described as resting upon the face of Moses and upon the Old Testament, is now said to be upon the Jewish heart. St. Paul perhaps thus varies his language to intimate that after all the darkness is not in God's Word, but in those who read it. The fault of unbelief is not in God, but in man.

16. "When it shall turn to the Lord." When Moses returned into God's presence, he removed the veil ; so when the heart turns to the Lord, the veil that was on it remains there no more.

17. "There is liberty." The Spirit of God, by working in us a love of holiness, makes our service to be no longer a service of constraint but of perfect freedom. The Saint of God serves God, not from fear of punishment, but from love of God, and so pleases himself in serving God.

14. The insertion of the word "till" in the English version of Exodus xxxiv. 33. perverts the meaning of the passage. Moses, whilst speaking to the people, continued unveiled ; having ceased speak- ing, he veiled himself, to the end that as a punishment for their hardness his communication with them might be stopped, and they might receive only partial enlightenment.

II. CORINTHIANS, IV.

A. D. 60. 18 But we all, with open face beholding ^c as in
^c 1 Cor. 13. 12. a glass ^d the glory of the Lord, ^e are changed into
^d ch. 4. 4, 6. the same image from glory to glory, *even* as ² by
¹ Tim. 1. 11. the Spirit of the Lord.
^e Rom. 8. 29.
¹ Cor. 15. 49.
 Col. 3. 10.

² Or, of the
 Lord the
 Spirit.

CHAPTER IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.*

THEREFORE seeing we have ^a this ministry,
^a ch. 3. 6. ^b as we have received mercy, we faint not ;
^b 1 Cor. 7. 25.
¹ Tim. 1. 13. ² but have renounced the hidden things of ³ dis-
³ Gr. *shame*,
 Rom. 1. 16. honesty, not walking in craftiness, ^c nor handling
^c & 6. 21. the word of God deceitfully ; but ^d by manifesta-
^c ch. 2. 17. tion of the truth ^e commending ourselves to every
¹ Thess. 2. man's conscience in the sight of God.
³, 5. ^d ch. 6. 4, 7. ^e ch. 5. 11.
^d & 7 14. ^f 1 Cor. 1. 18. 3 But if our gospel be hid, ^f it is hid to them
^e ch. 2. 15. that are lost :
^f 2 Thess. 2. 10. 4 in whom ^g the god of this world ^h hath blinded
^g John 12. 31. the minds of them which believe not, lest ⁱ the light
^h & 14. 30. Eph. 6. 12. ⁱ Isai. 6. 10. John 12. 40. ch. 3. 14. ⁱ ver. 6. ch. 3. 8, 9, 11, 12.

18. "But we all, with open face" &c. As Moses with unveiled face beheld the presence of God, so we Christians beholding with the eye of faith, on which no cloud rests, the Person and glory of Christ, are ourselves transfigured step by step into His likeness, the soul becoming gradually holy as He is holy, and the body of flesh being destined hereafter to be fashioned like unto His glorious Body.

CHAPTER IV.

St. Paul contrasts the glorious nature of the ministration of the Gospel with the feebleness of those to whom it is entrusted.

3. "If our gospel be hid." In the word "hid" there is a reference to the veil spoken of in the last Chapter. If, says the Apostlè, there be a veil upon the glad tidings which I preach, it is in the case only of those who through their own obduracy are in the way of spiritual ruin (Compare ch. ii. 15.).

4. "The god of this world." That is, Satan, to whom, as appears from the Book of Job, and from the history of our Lord's temptation, a certain power is still permitted over the natural world. So he is called by Christ, "The prince of this world" (St. John xii. 31. xiv. 30. xvi. 11.); and by St. Paul, "The prince of the power of the air" (Ephes. ii. 2.). By serving Satan men make him their god.

"Hath blinded the minds." Spiritual blindness is often God's judgment upon sin. The sin so punished may be sensual sin or intellectual sin. A life given up to the lusts of the flesh ends in the

II. CORINTHIANS, IV.

A. D. 60.

of the glorious gospel of Christ, ^k Who is the image of God, should shine unto them.

5 ¹ For we preach not ourselves, but Christ Jesus the Lord; and ^m ourselves your servants for Jesus' sake.

6 For God, ⁿ Who commanded the light to shine out of darkness, ² hath ^o shined in our hearts, to ^p give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in ^q earthen vessels, ^r that the excellency of the power may be of God, and not of us.

8 *We are* ^s troubled on every side, yet not distressed; *we are* perplexed, but ³ not in despair;

9 persecuted, but not forsaken; ^t cast down, but not destroyed;

10 ^u always bearing about in the body the dying of the Lord Jesus, ^x that the life also of Jesus might be made manifest in our body.

11 For we which live ^y are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

^k John 1. 18. & 12. 45. & 14. 9. Phil. 2. 6. Col. 1. 15. Heb. 1. 3.
¹ 1 Cor. 1. 13, 23. & 10. 33.
^m 1 Cor. 9. 19. ch. 1. 24.
ⁿ Gen. 1. 3.
² Gr. is he who hath.
^o 2 Pet. 1. 13.
^p ver. 4.
¹ 1 Pet. 2. 9.
^q ch. 5. 1.
^r 1 Cor. 2. 5, ch. 12. 9, 3 ch. 7. 5.
³ Or, not altogether without help, or, means.
^t Ps. 37. 24.
^u 1 Cor. 15. 31. ch. 1. 5. 9. Gal. 6. 17. Phil. 3. 10.
^x Rom. 8. 17. 2 Tim. 2. 11, 12.
^y 1 Pet. 4. 13. 2 Ps. 44. 22. Rom. 8. 36. 1 Cor. 15. 31. 49.

darkening of all the moral perceptions of the soul. The same penalty ensues upon intellectual sin, such as vanity, self-sufficiency, pride; an excessive use of the reasoning faculty unchecked by reverence, love, humility. Of this last kind would appear to have been the sin of the Angels.

6. "In the face of Jesus Christ." That is, through Christ we are admitted to know God. The revealed face of Jesus Christ seems to be contrasted with the veiled face of Moses.

7. "In earthen vessels." From this verse to ver. 10 of the next Chapter St. Paul appears to write under the sense of some bodily sickness, as a man under sentence of death (Compare ch. i. 8, 9). The general doctrine inculcated is God's use of the meanest instruments to bring about His purposes of love. In the preaching of the Gospel in the raising the Sacramental symbols of Water, Bread and Wine, into very channels of grace, He manifests His power through the weakness of the instrumentality employed.

10. "Bearing about in the body the dying of the Lord." St. Paul in his "dying daily", in his "being killed all the day long", in his being "in deaths oft", bore about the world in his own life a semblance of the dying of his Master. In these sufferings was to be seen the brand or mark of the Master upon His slave. But in the power to endure and glory in such sufferings he gave proof of the present life of the Ascended Christ, who alone could have enabled His servant so to rejoice in tribulation. Thus in every age the continued life of Christ is manifested in the supernatural patience of His saints.

. II. CORINTHIANS, V.

- A. D. 60. 12 So then ^a death worketh in us, but life in you.
- ^a ch. 13. 9. 13 We having ^b the same spirit of faith, according
^b Rom. 1. 12. as it is written, **I believed, and therefore have**
^c 2 Pet. 1. 1. **I spoken**; we also believe, and therefore speak;
Ps. 116. 10.
- ^c Rom. 8. 11. 14 knowing that ^c He which raised up the Lord
^d 1 Cor. 6. 14. Jesus shall raise up us also by Jesus, and shall
 present *us* with you.
- ^d 1 Cor. 3. 21. 15 For ^d all things *are* for your sakes, that ^e the
 ch. 1. 6. abundant grace might through the thanksgiving of
 Col. 1. 24. many redound to the glory of God.
 2 Tim. 2. 10.
- ^e ch. 1. 11. 16 For which cause we faint not; but though
 & 8. 19. our outward man perish, yet ^f the inward *man* is
 & 9. 11, 12. renewed day by day.
- ^f Rom. 7. 22. 17 For ^g our light affliction, which is but for
 Eph. 3. 16. a moment, worketh, for us a far more exceeding
 Col. 3. 10. *and* eternal weight of glory;
 1 Pet. 3. 4.
- ^g Matt. 5. 12. 18 ^h while we look not at the things which are
 Rom. 8. 18. seen, but at the things which are not seen: for the
 1 Pet. 1. 6. things which are seen *are* temporal; but the things
 & 5. 10. which are not seen *are* eternal.
- ^h Rom. 8. 24. ch. 5. 7. Heb. 11. 1.

CHAPTER V.

1 *That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.*

^a Job 4. 19. ch. 4. 7. 2 Pet. 1. 13, 14. **F**OR we know that if ^a our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

12. "Death worketh in us, but life in you." The dangers of the Apostle were the source of life to his converts. They reaped the spiritual life which was the fruit of his toils and martyrdom.

15. "All things are for your sakes." 'Our sufferings', he says, 'and our consolation under them are for your good, that the abundant grace of God thus manifested in me might redound to His glory, through the thanksgivings of those who spiritually profit thereby.'

CHAPTER V.

St. Paul sets forth more fully the coming glory and the love of Christ as the two motives which impel him to a zealous exercise of the ministry entrusted to him.

1. "Our earthly house." That is, the present natural body, with which is contrasted the eternal and spiritual body, which shall be ours at the general Resurrection (Compare 1 Cor. xv. 40, 42, 44.).

2 For in this ^b we groan, earnestly desiring to be ^{A. D. 60.} clothed upon with our house which is from heaven : ^{b Rom. 8. 23.}

3 if so be that ^c being clothed we shall not be ^{c Rev. 3. 13.} found naked. ^{& 16. 15.}

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but ^d clothed upon, that mortality might ^{d 1 Cor. 15.} be swallowed up of life. ^{53, 54.}

5 ¶ Now ^e He that hath wrought us for the self- ^{e Is. 23. 23.} same thing is God, Who also ^f hath given unto us ^{f Eph. 2. 10.} the earnest of the Spirit. ^{f Rom. 8. 23.}

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

^{f ch. 1. 22.}

^{f Eph. 1. 14.}

^{& 4. 30.}

2. "Desiring to be clothed upon." The resurrection body is represented here as a glorious garment drawn over our present raiment of corruption. Compare with the groaning of the individual Christian here described, the groaning of the whole visible creation (Rom. viii. 19.).

3. "If so be that being clothed we shall not be found naked." The meaning of this difficult passage appears to be, "If only when we have again at the general Resurrection put on the body of flesh, we shall not be found naked to our shame, without, that is, the clothing of glory which will belong only to those who die in the Lord." The unrighteous at the last day will be clothed, but not clothed upon; they will rise with their bodies, but not with a glorified body. So far as "glory" is concerned *they* will be found at the last naked.

4. "Not for that we would be unclothed." St. Paul describes himself as not desiring to be rid of present suffering and infirmity by laying aside altogether a fleshly body and becoming incorporeal, but rather by drawing over the corruptible body, which now is, the beautiful clothing of the incorruptible body which shall be. Throughout this passage St. Paul tacitly rebukes those philosophers who taught that any body must be a clog and hindrance to the soul, and that man's highest desire ought to be to escape from the body, as the mere prison-house of the soul.

"That mortality might be swallowed up of life." That the present mortal body may be absorbed into the immortal, being transfigured into strength and glory.

5. "He that hath wrought us for the selfsame thing." He who has fashioned us for this glorious consummation is God, who has already given us His Spirit as a pledge of future glory. We must remember that the Resurrection of the Body is in some ineffable manner the special work of the Holy Ghost. "He shall quicken our mortal bodies by His Spirit" (Rom. viii. 11.). The gift of the Spirit now for the renewal of our souls is an earnest of the glorification of our bodies by the same Spirit hereafter.

6. "Whilst we are at home in the body." The disembodied soul of the righteous man is at the moment of death translated into a state

- A. D. 60. 7 (for ^s we walk by faith, not by sight :)
- ^f Rom. 8. 24, 25. 8 we are confident, *I say*, and ^h willing rather to be absent from the body, and to be present with the Lord.
- ^h Phil. 1. 23. 9 Wherefore we ² labour, that, whether present or ² Or, *endeavour*. absent, we may be accepted of Him.
- ⁱ Matt. 25. 31, 32. 10 ⁱ For we must all appear before the judgment seat of Christ ; ^k that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
- ^k Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12. 11 Knowing therefore ^l the terror of the Lord, we ^l Job 31. 23. persuade men ; but ^m we are made manifest unto ^l Heb. 10. 31. Jude 23. God ; and I trust also are made manifest in your ^m ch. 4. 2. consciences.
- ⁿ ch. 3. 1. 12 For ⁿ we commend not ourselves again unto you, but give you occasion ^o to glory on our behalf, that ye may have somewhat to *answer* them which ^o ch. 1. 14. glory ³ in appearance, and not in heart.
- ³ Gr. *in the face*. P ch. 11. 1, 16. 17. & 12. 6, 11. 13 For ^p whether we be beside ourselves, *it is* to God : or whether we be sober, *it is* for your cause.
- 14 For the love of Christ constraineth us ; be-

of such nearness to Christ that its condition here is one of comparative absence from Him. Therefore, says the Apostle, we, Christians, are ever of good courage, because death itself doth but bring us nearer to our Lord, and we are ready, if it be His will, to leave the body in order to approach nigher unto Him.

9. "That, whether present or absent, we may be accepted of Him." We labour that whether out of the body or in the body we may find favour in His sight.

10. "We must all appear before the judgment seat." We must all be made manifest, that which we have done in secret being proclaimed aloud ; and every thought and motive being brought into light.

11. "Made manifest in your consciences." We trust that the singleness of our heart in preaching the Gospel is recognised by you, as it is manifest unto God.

13. "Whether we be beside ourselves, it is to God." Festus declared Paul to be beside himself when he saw the Apostle's assured faith and burning zeal. His enemies at Corinth spoke of him as beside himself with vanity on account of his resolute vindication of his Apostolic authority. St. Paul replies that what seemed vain-glory arose from a sense of the greatness of God's call and gifts to him, whilst his more restrained utterances were to set an example of tenderness and humility to his converts.

14. "The love of Christ constraineth us." That is, the love ex-

II. CORINTHIANS, V.

cause we thus judge, that ^q if one died for all, then were all dead: A. D. 69.

15 and *that* He died for all, ^r that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

16 ¶ ^s Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, ^t yet now henceforth know we *Him* no more.

17 Therefore if any man ^u be in Christ, ² he is ^x a new creature: ^y old things are passed away; behold, all things are become new.

18 And all things *are* of God, ^z Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 to wit, that ^a God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath ³ committed unto us the word of reconciliation.

20 Now then we are ^b ambassadors for Christ, as ^c though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

^q Rom. 5. 15.
^r Rom. 6. 11, 12, & 14. 7, 8.
^s 1 Cor. 6. 19.
^t Gal. 2. 20.
^u 1 Thes. 5. 10.
^v 1 Pet. 4. 2.
^w Matt. 12. 50.
^x John 15. 14.
^y Gal. 5. 6.
^z Phil. 3. 7, 8.
^a Col. 3. 11.
^b John 6. 63.
^c Rom. 8. 9. & 16. 7.
^d Gal. 6. 15.
^e 2 Or, let him be.
^f Gal. 5. 6. & 6. 15.
^g Is. 43. 18, 19. & 65. 17.
^h Eph. 2. 15.
ⁱ Rev. 21. 5.
^j Rom. 5. 10.
^k Eph. 2. 16.
^l Col. 1. 20.
^m 1 John 2. 2. & 4. 10.
ⁿ Rom. 3. 24, 25.
^o Gr. put in us.
^p Job 33. 23.
^q Mal. 2. 7.
^r ch. 3. 6.
^s Eph. 6. 20.
^t ch. 6. 1.

hibited by Christ constraineth us to give ourselves to His service, even as He gave Himself for us.

“If one died for all, then were all dead.” More exactly the meaning is this. If one died in the stead of all, then all died in that one person who made Himself their substitute. The passage asserts the doctrine of Christ dying as the Head and representative of the whole race of man.

16. “Henceforth know we no man after the flesh.” We regard men not according to any worldly standard, but as they are spiritually connected with Christ.

“Yea, though we have known Christ after the flesh.” The best interpretation is that of St. Chrysostom, that even Christ Himself we need chiefly look to, not as He was upon earth in the days of His flesh, but as He is now in heaven, enthroned in power, not indeed without a body of flesh, but having that body marvellously glorified.

18. “Who hath reconciled us to Himself. (Compare Rom. v. 10. Col. i. 20.) God the Father is represented in Scripture as loving men even when offended with them on account of disobedience; as an earthly parent still loves the child who has displeased him. Christ is represented as having by His obedience and death restored us to the full and complacent regard of our Heavenly Father whom by sin we had offended.

“The ministry of reconciliation.” This ministry is exercised; (1.)

II. CORINTHIANS, VI.

A. D. 60.

^d Is. 53. 6,
9, 12.
Gal. 3. 13.
¹ Pet. 2, 22, 24. ¹ John 3. 5. ^e Rom. 1. 17, & 5. 19, & 10. 3.

21 For ^dHe hath made Him *to be* sin for us, who knew no sin; that we might be made ^ethe righteousness of God in Him.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

^a 1 Cor. 3. 9.
^b ch. 5. 20.
^c Heb. 12. 15.

WE then, as ^aworkers together *with Him*, ^bbeseech *you* also ^cthat ye receive not the grace of God in vain.

2 (For He saith, **I have heard thee in a time accepted, and in the day of salvation have I succoured thee:** behold, now *is* the accepted time; behold, now *is* the day of salvation.) Isai. 49. 8.

^d Rom. 14. 13.
¹ Cor. 9. 12.
& 10. 32.

3 ^dGiving no offence in any thing, that the ministry be not blamed:

² Gr. *commending*,
ch. 4. 2.

4 but in all *things* ²approving ourselves ^eas the ministers of God, in much patience, in afflictions, in necessities, in distresses,

^e 1 Cor. 4. 1.

^f ch. 11. 23,
&c.

5 ^fin stripes, in imprisonments, ³in tumults, in labours, in watchings, in fastings;

³ Or, *in tossings to and fro.*

6 by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

by preaching the gospel; (2.) by the administration of the two sacraments; (3.) by the authoritative pronouncing the absolution of their sins to those who truly repent of their daily backslidings.

21. "He hath made Him to be sin for us." God the Father accounted and treated Christ as sinful, although in fact Christ was altogether sinless, that we in union with Christ might be accounted righteous before God.

CHAPTER VI.

St. Paul vindicating his own Apostolic character as attested by many proofs, and declaring his intense affection for his converts, exhorts them not to receive God's grace in vain, but to withdraw as much as possible from association with the heathen world.

2. "For He saith." That is, God saith (See Is. xlix. 8.); where God the Father is represented as speaking to God the Son, and declaring that He had heard His intercession, and would help Him the despised and rejected One in His mediatorial work, and give Him the heathen for His inheritance.

6. "By the Holy Ghost." How can the Apostle be said to have

II. CORINTHIANS, VI.

7 ^h by the word of truth, by ⁱ the power of God, ^{A. D. 69.}
 by ^k the armour of righteousness on the right hand ^{h ch. 4. 2.}
 and on the left, ^{& 7. 14.}

8 by honour and dishonour, by evil report and ^{k ch. 10. 4.}
 good report: as deceivers, and *yet* true; ^{Eph. 6. 11,}

9 as unknown, and ^{l yet} well known; ^m as dying, ^{2 Tim. 4. 7.}
 and, behold, we live; ⁿ as chastened, and not killed; ^{l ch. 4. 2.}

10 as sorrowful, yet alway rejoicing; as poor, yet ^{& 5. 11.}
 making many rich; as having nothing, and *yet* ^{& 11. 6.}
 possessing all things. ^{m 1 Cor. 4. 9.}
^{ch. 1. 9.}
^{& 4. 10, 11.}
^{n Ps. 113. 13.}

11 ¶ O ye Corinthians, our mouth is open unto
 you, ^o our heart is enlarged. ^{o ch. 7. 3.}

12 Ye are not straitened in us, but ^p ye are ^p straitened
 straitened in your own bowels. ^{p ch. 12. 15.}

13 Now for a recompence in the same, (^q I speak ^{q 1 Cor. 4. 14.}
 as unto *my* children,) be ye also enlarged.

14 ^r Be ye not unequally yoked together with ^{r Deut. 7. 2, 3.}
 unbelievers: for ^s what fellowship hath righteous- ^{1 Cor. 5. 9.}
 ness with unrighteousness? and what communion ^{& 7. 39.}
 hath light with darkness? ^{s 1 Sam. 5.}

15 And what concord hath Christ with Belial? or
 what part hath he that believeth with an infidel? ^{1 Kin. 18. 21.}
^{1 Cor. 10. 21.}
^{Eph. 5. 7, 11.}

approved himself to the Corinthians "by the Holy Ghost," and in ver. 7. "by the power of God"? Answer: "By the Holy Ghost" signifies the extraordinary gifts of the Holy Ghost, such as speaking with tongues, in which St. Paul excelled above all; "By the power of God", alludes to the working of miracles, which was God's seal ratifying his Apostleship.

8. "By honour and dishonour." With this description of the Apostle's own life compare ch. xi. 24—30, and the following passage from an ancient Christian writer, descriptive of the Christians of his day. "They have wealth in the midst of poverty, a continuing city in the midst of pilgrimage, glory amid shame, endurance in infirmity, the blessing of offspring in barrenness. While in the flesh they live out of the flesh, for the hope of a kingdom they toil on in want, and in the midst of want they reign as kings.

12, 13. "Ye are not straitened in us." *My* heart is large enough to embrace you all. But your heart is contracted so as to shut out me. O that ye would enlarge and in return open your hearts to me, to give me the same affection which I give to you.' St. Paul's intense love for his converts was one leading feature in his character (Compare ch. xii. 15. Gal. iv. 19. Phil. i. 7. 1 Thess. ii. 7, 8.).

14. "Be ye not unequally yoked together." Seek not close alliances whether in friendship or wedlock with the heathen. Whilst we exercise courtesy towards all, we should seek out our friends amongst those who will help, not hinder our own Christian life.

II. CORINTHIANS, VII.

- A. D. 60. 16 And what agreement hath the temple of God with idols? for ^tye are the temple of the living God; as God hath said, **"I will dwell in them, and walk in them; and I will be their God, and they shall be My people."** Exod. 23. 45.
- ^e 1 Cor. 3. 16. & 6. 19.
^f Eph. 2. 21, 22.
^g Heb. 3. 6.
^h Lev. 26. 12, Jer. 31. 33. & 32. 38.
ⁱ Ezek. 11. 20. & 36. 28. & 37. 26, &c.
^j Zech. 8. 8. & 13. 9.
^k Is. 52. 11. ch. 7. 1.
^l Rev. 18. 4.
^m Jer. 31. 1, 9.
ⁿ Rev. 21. 7.
- 17 ^x Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,
- 18 ^y and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Wherof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

- ^a ch. 6. 17, 18.
^b 1 John 3. 3.
- H**AVING ^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
- 2 Receive us; we have wronged no man, we have corrupted no man, ^b we have defrauded no man.
- ^c 1 I speak not *this* to condemn *you*: for ^c I have said before, that ye are in our hearts to die and live with *you*.
- ^d 4 ^d Great *is* my boldness of speech toward you, ^e great *is* my glorying of you: ^f I am filled with comfort, I am exceeding joyful in all our tribulation.
- ^g 5 For, ^g when we were come into Macedonia, our

16. "I will dwell in them." For this promise See Lev. xxvi. 11, 12. The pledged presence of God to the Israelites is now transferred to the Church of Christ. The Holy Ghost abides perpetually in the Church as a body, and in the soul of each baptized person until by perseverance in sin He is provoked to withdraw. Hence the repeated prayer, "Take not Thy Holy Spirit from me."

17. "Wherefore come out from among them." In this and the next verse St. Paul combines several distinct passages of the Old Testament, e. g. 2 Sam. vii. 14. Isai. xlvi. 20. & lii. 11. Jer. li. 6—45. Ezek. xxxvii. 27.

CHAPTER VII.

In this Chapter the Apostle is led by the mention of the effect of his former rebuke upon the Corinthians, to enumerate the several parts of "true penitence." As in 1 Cor. xiii. he sets forth the whole mystery of Christian love, so here the mystery of penitence.

II. CORINTHIANS, VII.

flesh had no rest, but ^h we were troubled on every side; ⁱ without *were* fightings, within *were* fears. A. D. 60.
h ch. 4. 8.

6 Nevertheless ^k God, that comforteth those that are cast down, comforted us by ^l the coming of Titus; i Deut. 32. 25.
k ch. 1. 4.
l See ch. 2. 13.

7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, ^m though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. m ch. 2. 4.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ² after a godly manner, that ye might receive damage by us in nothing. 2 Or, according to God.

10 For ⁿ godly sorrow worketh repentance to salvation not to be repented of: ^o but the sorrow of the world worketh death. n 2 Sam. 12. 13.
Matt. 26. 75.
o Prov. 17. 22.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves,

6. "By the coming of Titus." Who brought to the Apostle the tidings of the good effect of his former Epistle, in awakening the Corinthians to a sense of the greatness of the sin which had been committed amongst them (Compare 1 Cor. v. & chap. ii.). From the words "though I did repent" in ver. 8. it is obvious that the Apostle had felt intense anxiety as to what the effects of his rebuke would be.

8. "I do not repent." I do not regret it, although I did once regret the causing sorrow to you.

10. "Godly sorrow." Godly sorrow is grief for sin as an offence against God. The sorrow of the world deploras only the penal consequences of sin. Godly sorrow is the source of everlasting life; the sorrow of the world rather destroys life by precipitating the sinner into despair. St. Peter exemplifies godly sorrow; Judas Iscariot exemplifies the sorrow of the world.

11. "What carefulness it wrought in you." We have here the several steps of a true repentance, as exemplified at Corinth; (1.) carefulness or earnestness of purpose; (2.) eagerness to apologize for not having sooner cast out the unclean thing; (3.) indignation—righteous wrath at the sin and shame; (4.) fear,—of God's displeasure; (5.) desire,—for restoration to God's favour; (6.) zeal,—increased religious fervour; (7.) revenge,—by a rigorous self-controul. More particularly the penitent takes revenge upon his former self, by cultivating especially that virtue which is the direct opposite of the sin by which he

II. CORINTHIANS, VII.

A. D. 60. yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

^p ch. 2. 4. 12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^p but that our care for you in the sight of God might appear unto you.

^q Rom. 15. 32. 13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^q was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

² Gr. bowels, ch. 6. 12. ^r ch. 2. 9. ^s Phil. 2. 12. 15 And his ² inward affection is more abundant toward you, whilst he remembereth ^r the obedience of you all, how with fear and trembling ye received him.

^s 2 Thes. 3. 4. ^t Philem. 8, 21. 16 I rejoice therefore that ^s I have confidence in you in all *things*.

CHAPTER VIII.

¹ *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

fell. Thus the man repenting of the sin of covetousness, will cherish the virtue of liberality. The man who has offended with his tongue, will in his repentance be more than usually careful of his words. It hence appears that repentance is not a transitory sensation of sorrow, but issues in a continuous change of feeling and action.

12. "Not for his cause that had done the wrong." That is, not merely for the sake of punishing the incestuous man.

"Nor for his cause that suffered wrong." That is, not to enlarge upon the gross injury of the father, whose second wife (probably after being divorced from himself) had formed an incestuous connection with *his own* son and her stepson.

12. "That our care for you." Another reading of the Greek gives "that your care for us", and implies that St. Paul's object was not to exhibit his zeal for his converts, but to bring out more clearly and distinctly their readiness to obey his counsels.

II. CORINTHIANS, VIII.

MOREOVER, brethren, we do you to wit of A. D. 60.
the grace of God bestowed on the churches
of Macedonia;

2 how that in a great trial of affliction the
abundance of their joy and ^atheir deep poverty ^a Mark 12. 44.
abounded unto the riches of their ²liberality. ² Gr. *simplicity*,
ch. 9. 11.

3 For to *their* power, I bear record, yea, and be-
yond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would
receive the gift, and *take upon us* ^bthe fellowship ^b Acts 11. 29.
& 24. 17.
Rom. 15. 25,
26.
1 Cor. 16.
1, 3, 4.
ch. 9. 1.
of the ministering to the saints.

5 And *this they did*, not as we hoped, but first
gave their own selves to the Lord, and unto us
by the will of God.

6 Insomuch that ^cwe desired Titus, that as he ^c ver. 17.
ch. 12. 18.
had begun, so he would also finish in you the
same ³grace also. ³ Or, *gift*,
ver. 4, 13.

7 Therefore, as ^dye abound in every *thing*, *in*
faith, and utterance, and knowledge, and *in* all
diligence, and *in* your love to us, *see* ^ethat ye ^e ch. 9. 8.
abound in this grace also.

8 ^fI speak not by commandment, but by occasion ^f 1 Cor. 7. 6.
of the forwardness of others, and to prove the sin-
cerity of your love.

CHAPTER VIII.

The eighth and ninth Chapters are wholly occupied with the subject of the collection, which was at this time being made amongst the Gentile Churches in aid of the poor Christians in Judæa. This collection was going on simultaneously in the poor district of Macedonia and the wealthy province of Achaia; and St. Paul endeavours to sharpen the liberality of the one country by that of the other. It is probable that one motive with the Apostle for so urgently promoting this collection, lay in its obvious tendency to soften the feelings of the Jewish Christians towards the Gentile converts, if only the Gentile could be prevailed on to give freely, and the Jew (Rom. xv. 31.) to accept graciously, the proffered kindness.

2. "How that in a great trial of affliction." For these afflictions, which tried the Macedonian Christians, See Acts xvi. xvii. 1 Thess. i. 6.

5. "And this they did, not as we hoped." That is, they outran my expectation in what they did, giving not only their money, but themselves in heart and life to Christ and His cause.

6. "That as he had begun." As Titus had been the first to set on foot the collection amongst the Corinthians, so St. Paul would leave to him the completion of this gracious work of charity.

II. CORINTHIANS, VIII.

A. D. 63.

9 For ye know the grace of our Lord Jesus Christ, ^g that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

10 And herein ^h I give *my* advice: for ⁱ this is expedient for you, who have begun before, not only to do, but also to be ^{2 k} forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For ^l if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 as it is written, **He that had gathered much had nothing over; and he that had gathered little had no lack.**

Exod. 16. 18.

16 ¶ But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

^m ver. 6. 17 For indeed he accepted ^m the exhortation; but being more forward, of his own accord he went unto you.

10. "Not only to do, but also to be forward." That is, to be willing. Observe the importance which the Apostle sets not so much upon the *act* of giving, as upon the hearty *will* to give, as being something higher even than the act of giving itself.

14. "That their abundance also may be a supply for your want." That as you help them now in their distress, so they hereafter, if need be, may help you.

15. "As it is written." (See Exod. xvi. 18.) Each member of a household was to go out and gather the manna, which was then put into a common stock and meted out again equally to each. And God so over-ruled, that whilst some from age or feebleness may have gathered less than others, yet the whole amount of manna collected was sufficient to give to each the appointed measure. So the goods of Christians may by mutual help be made enough for all.

Here, as in 1 Cor. ix. 9., we have an example of the deep spiritual truth under-lying the Old Testament story.

II, CORINTHIANS, VIII.

18 And we have sent with him ⁿ the brother, A. D. 69. whose praise *is* in the gospel throughout all the ⁿ ch. 12. 18. churches;

19 and not *that* only, but who was also ^o chosen o 1 Cor. 16. 3, 4. of the churches to travel with us with this ² grace, 2 Or, gift, ver. 4, 6, 7. ch. 9, 8. which is administered by us ^p to the glory of the same Lord, and *declaration of* your ready mind: p ch. 4. 15.

20 avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^a providing for honest things, not only in a Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12. the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ³ *I have* in you. 3 Or, he hath.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* ^r the messengers r Phil. 2. 25. of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our ^s boasting on your behalf. s ch. 7. 14. & 9. 2.

CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings, unto God.*

18. "The brother, whose praise is in the gospel." Some have thought this to be St. Luke. Compare Collect for St. Luke's day.

19. "To travel with us with this grace." That is, to travel with us having this gift of your grace, the money collected, in charge.

21. "Providing for honest things." The word honest here signifies "honourable." We are not only to observe in our dealings rigid honesty, but beyond this to aim at what has a fair and honourable appearance in the eyes of men.

22. "And we have sent with them our brother." Probably Silas.

23. "Whether any do enquire of Titus." That is, about Titus. If, says St. Paul, any question be raised as to the trust-worthiness of these messengers, let it be known that Titus is my partner, and that the others are the accredited ambassadors of the Church, men who manifest in their lives the glory of Christ.

II. CORINTHIANS, IX.

A. D. 60.

FOR as touching ^a the ministering to the saints, it is superfluous for me to write to you :
^a Acts II. 23.
 Rom. 15. 26.
 1 Cor. 16. 1.
 ch. 8. 4.
 Gal. 2. 10.
^b ch. 8. 19.
^c ch. 8. 24.
^d ch. 8. 10.
^e ch. 8. 6, 17, 18, 22.

2 for I know ^b the forwardness of your mind, ^c for which I boast of you to them of Macedonia, that ^d Achaia was ready a year ago ; and your zeal hath provoked very many.

3 ^e Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4 lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ² bounty, ³ whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as *of* covetousness.

6 ^f But this I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give ; ^g not grudgingly, or of necessity : for ^h God loveth a cheerful giver.

8 ⁱ And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work :

9 (As it is written, **He hath dispersed abroad ; He hath given to the poor : His righteousness remaineth for ever.**

Ps. 112. 9.

10 Now he that ^k ministereth seed to the sower

CHAPTER IX.

2. "That Achaia was ready." By Achaia is meant Corinth and the neighbourhood.

4. "Lest haply if they of Macedonia come with me." St. Paul appears to have sent on before himself to Corinth, the brethren named in ch. viii. 6, 18, 22. to hasten the collection there, so that when he himself should arrive in company with Aristarchus and Secundus, Macedonians now with him (Acts xx. 4.), the Corinthian Church might not appear to disadvantage in their eyes, through unreadiness, and St. Paul's own praise of Corinthian zeal seem unfounded.

5. "As a matter of bounty, and not as of covetousness." St. Paul asks their alms as a thank-offering to God, not as that by which he covetously anticipated any gain to himself.

10. "He that ministereth seed to the sower." He, God, who supplies the will and the means to be bountiful, will command a sure

II. CORINTHIANS, X.

both minister bread for *your* food, and multiply A. D. 60.
 your seed sown, and increase the fruits of your
 righteousness;)

11 being enriched in every thing to all ²³ boun-² Or, *libe-*
 tifulness, ^m which causeth through us thanksgiving *rality.*
 to God. ³ Gr. *sim-*

12 For the administration of this service not only ^m ch. 1. 11.
ⁿ supplieth the want of the saints, but is abundant & 4. 15.
 also by many thanksgivings unto God; ⁿ ch. 8. 14.

13 whiles by the experiment of this ministration
 they ^o glorify God for your professed subjection ^o Matt. 5. 16.
 unto the gospel of Christ, and for *your* liberal
^p distribution unto them, and unto all *men*; ^p Heb. 13. 16.

14 and by their prayer for you, which long after
 you for the exceeding ^q grace of God in you. ^q ch. 8. 1.

15 Thanks *be* unto God ^r for His unspeakable ^r James 1. 17.
 gift.

CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW ^a I Paul myself beseech you by the meek-^a Rom. 12. 1.
 ness and -gentleness of Christ, ^b who ² in pre-^b ver. 10,
 sence *am* base among you, but being absent *am* ^{ch. 12. 5,}
 bold toward you: ^{7, 9.}
² Or, *in outward appearance.*

blessing upon the liberal man, multiplying his substance and causing his liberality to bear good fruit.

13. "Whiles by the experiment."—Whilst men are led to glorify God by the proof of your Christian obedience which this charitable ministration furnishes.

15. "His unspeakable gift." That is, God's gift of His Son. From his long discussion of the charitable gift to be sent to Jerusalem, the Apostle passes to the thought of the Divine gift of God to man, the gift by the Almighty Father of the Only Begotten Son, the One source and fountain-head of all other gifts of Heaven to earth, of man to man.

CHAPTER X.

With this Chapter St. Paul turns from the obedient members of the Church of Corinth, and addresses those who opposed his authority, vindicating his own apostolical character, and preparing them to look for a severe rebuke upon his next visit (See ch. xiii. 2.).

1. "Who in presence *am* base among you." Who *am* mean in personal appearance. This is said partly in irony; but admitting the fact. Compare ver. 10. of this Chapter. An old writer thus describes

II. CORINTHIANS, X.

- A. D. 60. 2 but I beseech *you*, ^c that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ² think of us as if we walked according to the flesh.
- 3 For though we walk in the flesh, we do not war after the flesh :
- 4 (^d for the weapons ^e of our warfare *are* not carnal, but ^f mighty ³ through God ^g to the pulling down of strong holds ;)
- 5 ^h casting down ⁴ imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ;
- 6 ⁱ and having in a readiness to revenge all disobedience, when ^k your obedience is fulfilled.
- 7 ¶ ^l Do ye look on things after the outward appearance? ^m If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* ⁿ we Christ's.
- 8 For though I should boast somewhat more ^o of

the traditional appearance of the Apostle. "St. Paul was of small stature,—his body somewhat bent forward.—His face pale and bearing the marks of age,—his eyes full of a winning expression, with heavy overhanging and united eye-brows,—his beard long, thickly interspersed with gray hairs."

2. "I beseech *you*, that I may not be bold." I pray that I may not be obliged when I come, to act with that bold authority with which I am ready to act towards those who speak of me as acting by mere earthly principles of fear or favour. For though living with a fleshly body, I do not make the dictates of the flesh my rule of action.

5. "Casting down imaginations, and every high thing." By "imaginations" is to be understood the vain subtlety of philosophical speculations. By "every high thing" is denoted that intellectual presumption which rejoices in opposing the Revelation of God.

6. "Having in a readiness to revenge all disobedience." In the Divine strength of my Apostleship I am ready, when the moral condition of the Corinthian church has through your own efforts been amended as much as possible, to punish those who contumaciously persevere in evil, and refuse to come to a better mind.

7. "Do ye look on things after the outward appearance." St. Paul now directly addresses his opponents, and tells them that if they *will* judge by outward circumstances, he, even so measured, has claims on their obedience, for that he can shew more outward signs of being sent by Christ than any other man.

"Let him of himself." Out of his own mind, or from his own common sense.

II. CORINTHIANS, X.

our authority, which the Lord hath given us for A. D. 60.
edification, and not for your destruction, ^p I should p ch. 7. 14.
not be ashamed: & 12. 6.

9 that I may not seem as if I would terrify you
by letters.

10 For *his* letters, ² say they, *are* weighty and ² Gr. saith he.
powerful; but ^q *his* bodily presence *is* weak, and ^q ver. 1.
his ^r speech contemptible. 1 Cor. 2. 3, 4.
ch. 12. 5, 7, 9.
Gal. 4. 13.

11 Let such an one think this, that, such as r 1 Cor. 1. 17.
we are in word by letters when we are absent, & 2. 1, 4.
such *will we be* also in deed when we are present. ch. 11. 6.

12 ^s For we dare not make ourselves of the s ch. 3. 1.
number, or compare ourselves with some that com- & 5. 12.
mend themselves: but they measuring themselves
by themselves, and comparing themselves among
themselves, ³ are not wise.

13 ^t But we will not boast of things without *our* 3 Or, under-
measure, but according to the measure of the ⁴ rule t ver. 15.
which God hath distributed to us, a measure to 4 Or, line.
reach even unto you.

14 For we stretch not ourselves beyond *our mea-*
sure, as though we reached not unto you: ^u for we u 1 Cor. 3. 5,
are come as far as to you also in *preaching* the 10. & 4. 15.
gospel of Christ: & 9. 1.

15 not boasting of things without *our* measure,
that is, ^x of other men's labours; but having hope, x Rom. 15. 20.
when your faith is increased, that we shall be ⁵ en- 5 Or, magni-
larged by you according to our rule abundantly, fied in you.

16 to preach the gospel in the *regions* beyond

12. "We dare not make ourselves of the number." That is, I cannot bring myself to enlist myself in the number of those who are always commending themselves, or to compare myself with them.

13. "We will not boast of things without our measure." The Apostle here touches upon an entirely new point, namely, that he had never intruded upon a field of labour not his own. He represents himself as having received from God a distinct field of work, measured out to him, as a certain portion of the vineyard is measured out to the vine-dresser; and he asserts that this his field of work reached unto and included Corinth.

15. "Having hope, when your faith is increased." 'I trust', he says, 'that when you are thoroughly established in the faith, God will enlarge my field of labour, so that observing still the principle of keeping within my own rule or limit, and not intruding into the work of others, I may have the blessedness of preaching, in regions more remote than those in which you dwell'.

II. CORINTHIANS, XI.

- A. D. 60. you, *and* not to boast in another man's ² line of things made ready to our hand.
- ² Or, *rule*.
- ^y Isai. 65. 16. 17 ^y But he that glorieth, let him glory in the Jer. 9. 24. Lord.
- ¹ Cor. 1. 31.
- ^z Prov. 27. 2. 18 For ^z not he that commendeth himself is approved, but ^a whom the Lord commendeth.
- ^a Rom. 2. 29. ¹ Cor. 4. 5.

CHAPTER XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 shewing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for His ministry, far superior.*

^a ver. 16.
ch. 5. 13.

³ Or, *ye do bear with me.*

^b Gal. 4. 17,
18.

^c Hos. 2. 19,
20.

¹ Cor. 4. 15.

^d Col. 1. 28.

^e Lev. 21. 13.

^f Gen. 3. 4.

John 8. 44.

^g Eph. 6. 24.

Col. 2. 4, 8,
18.

¹ Tim. 1. 3.

& 4. 1.

Hebr. 13. 9.

² Pet. 3. 17.

WOULD to God ye could bear with me a little in ^a my folly: and indeed ³ bear with me.

2 For I am ^b jealous over you with godly jealousy: for ^c I have espoused you to one husband, ^d that I may present you ^e as a chaste virgin to Christ.

3 But I fear, lest by any means, as ^f the serpent beguiled Eve through his subtilty, so your minds ^g should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive an-

CHAPTER XI.

In order to lead those who were being perverted, to a clearer perception of his claims to their obedience as a true Apostle, St. Paul reminds them of his sufferings and of his disinterestedness.

1. "Would to God ye could bear with me a little in my folly." As all boasting is in itself folly, St. Paul speaks of his own enumeration of his labours as being folly, although in his case it was not really so, being forced upon him by the denial of his Apostleship by the Corinthians.

2. "I have espoused you to one husband." The union of the Church with Christ is often compared to the union of the wife with the husband (See Eph. v. 25—33.).

4. "If he that cometh." That is, the unauthorized teacher who was setting himself up as St. Paul's rival. The allusion is to false teachers and opponents generally.

"Preacheth another Jesus." If, says St. Paul, your false Apostles preach any other Saviour, or any further truths concerning Jesus, or if ye can receive through them other and better spiritual gifts than you have received through me; if, in short, my teaching has been defective, then you might well tolerate the new teacher. But this is not so—I am not behind the very chiefest Apostles; and even if I be unskilled in the art of speaking, I am not wanting in the knowledge of the truth.

other spirit, which ye have not received, or ^h another A. D. 69.
gospel, which ye have not accepted, ye might well ^h bear ² with *him*. Gal. I. 7, 8.

5 For I suppose ⁱ I was not a whit behind the ² Or, with me.
very chiefest apostles. i 1 Cor. 15. 10.
ch. 12. 11.
Gal. 2. 6.

6 But though ^k I be rude in speech, yet not ^l in ^k
knowledge; but ^m we have been throughly made 1 Cor. I. 17.
& 2. 1, 13.
ch. 10. 10.
2 Eph. 3. 4.
m ch. 4. 2.
& 5. 11.
& 12. 12.
manifest among you in all things. n Acts 18. 3.
1 Cor. 9. 6,
12.
ch. 10. 1.

7 Have I committed an offence ⁿ in abasing my-
self that ye might be exalted, because I have ⁿ
preached to you the gospel of God freely? o Acts 20. 33.
ch. 12. 13.
1 Thess. 2. 9.
2 Thess. 3. 8, 9.

8 I robbed other churches, taking wages *of them*,
to do you service. p Phil. 4. 10,
15, 16.
q ch. 12. 14,
16.
r Rom. 9. 1.
3 Gr. this
boasting
shall not be
stopped in
me.

9 And when I was present with you, and wanted,
^o I was chargeable to no man: for that which was
lacking to me ^p the brethren which came from Ma-
cedonia supplied: and in all *things* I have kept
myself ^q from being burdensome unto you, and so
will I keep *myself*. s 1 Cor. 9. 15.
t ch. 6. 11. &
7. 3. & 12. 15.
u 1 Cor. 9. 12.
x Acts 15. 21.
Rom. 16. 18.
Gal. 1. 7. &
6. 12.
Phil. 1. 15.
2 Pct. 2. 1.
1 John 4. 1.
Rev. 2. 2.
y ch. 2. 17.
Phil. 3. 2.
Tit. 1. 10, 11.

10 ^r As the truth of Christ is in me, ³ ^s no man
shall stop me of this boasting in the regions of
Achaia. s 1 Cor. 9. 15.
t ch. 6. 11. &
7. 3. & 12. 15.

11 Wherefore? ^t because I love you not? God
knoweth. u 1 Cor. 9. 12.
x Acts 15. 21.
Rom. 16. 18.
Gal. 1. 7. &
6. 12.
Phil. 1. 15.
2 Pct. 2. 1.
1 John 4. 1.
Rev. 2. 2.
y ch. 2. 17.
Phil. 3. 2.
Tit. 1. 10, 11.

12 But what I do, that I will do, ^u that I may cut
off occasion from them which desire occasion; that
wherein they glory, they may be found even as we.

13 For such ^x are false apostles, ^y deceitful workers,
transforming themselves into the apostles of Christ.

7. "Have I committed an offence in abasing myself"? That is, by working at a trade (Acts xviii. 3.), in company (perhaps) with slaves, in order to elevate you by preaching, without charge, the Gospel unto you?

9. "The brethren which came from Macedonia." That is, Silas and Timotheus (Compare Acts xviii. 3-5.).

12. "That wherein they glory, they may be found even as we." This is a difficult passage. The false teachers objected against St. Paul that by not accepting maintenance from the Church, he confessed that he was no true Apostle. They themselves claimed and received liberal support (See 1 Cor. ix. 12. & ver. 20.), and boasted of so doing as being an assertion of their Apostolical character. St. Paul now vindicates his own contrary practice of refusing to receive money or maintenance from his converts, and declares that in so refusing he set an example to them, that they might be brought to a better mind, and in the very point in which they boasted (namely, in accepting maintenance) might be found hereafter as disinterested as the Apostle himself.

II. CORINTHIANS, XI.

- A. D. 60. 14 And no marvel; for Satan himself is transformed into ^z an angel of light.
- ^z Gal. 1. 8. 15 Therefore *it is* no great thing if his ministers also be transformed as the ^a ministers of righteousness; ^b whose end shall be according to their works.
- ^a ch. 3. 9. 16 ¶ ^c I say again, Let no man think me a fool; if otherwise, yet as a fool ² receive me, that I may boast myself a little.
- ^c ver. 1. ch. 12. 6, 11. ² Or, *suffer*. 17 That which I speak, ^d I speak *it* not after the Lord, but as it were foolishly, ^e in this confidence of boasting.
- ^d 1 Cor. 7. 6, 12. ^e ch. 9. 4. 18 ^f Seeing that many glory after the flesh, I will glory also.
- ^f Phil. 3. 3, 4. 19 For ye suffer fools gladly, ^g seeing ye *yourselves* are wise.
- ^g 1 Cor. 4. 10. 20 For ye suffer, ^h if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.
- ^h Gal. 2. 4. & 4. 9. 21 I speak as concerning reproach, ⁱ as though we had been weak. Howbeit ^k whereinsoever any is bold, (I speak foolishly,) I am bold also.
- ⁱ ch. 10. 10. 22 Are they Hebrews? ^l so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
- ^k Phil. 3. 4. 23 Are they ministers of Christ? (I speak as a fool) I *am* more; ^m in labours more abundant, ⁿ in stripes above measure, in prisons more frequent, ^o in deaths oft.
- ^l Acts 22. 3. Rom. 11. 1. Phil. 3. 5. ^m 1 Cor. 15. 10. ⁿ Acts 9. 16. & 20. 23. & 21. 11. ch. 6. 4, 5. ^o 1 Cor. 15. 30, 31, 32. ch. 1. 9, 10. & 4. 11. & 6. 9. 24 Of the Jews five times received I ^p forty *stripes* save one.
- ^p 1 Cor. 15. 10. ^q Deut. 25. 3.

17. "I speak it not after the Lord." That is, in this matter of boasting, I speak not according to the mind of Christ, which would be against boasting in itself, and permits it only as it were unwillingly, under circumstances such as mine.

19. "Ye suffer fools gladly." This is said ironically. Ye are ready enough to put up with fools, wise men that ye are!

20. "Ye suffer, if a man bring you into bondage." He refers to the readiness with which the Corinthians submitted to exactions and insolent treatment from false teachers.

21. "I speak as concerning reproach." That is, I am speaking to my own disparagement, as though I possessed not the claims to which those false teachers pretend (ironically.)

24. "Forty stripes save one." (See Deut. xxv. 3.)

II. CORINTHIANS, XI.

25 Thrice was I ^a beaten with rods, ^r once was I stoned, thrice I ^s suffered shipwreck, a night and a day I have been in the deep ;

A. D. 60.
^q Acts 16. 22.
^r Acts 14. 19.
^s Acts 27. 41.

26 *in* journeyings often, *in* perils of waters, *in* perils of robbers, ^t *in* perils by *mine own* countrymen, ^u *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren ;

^t Acts 9. 23.
 & 13. 50.
 & 14. 5.
 & 17. 5.
 & 20. 3.
 & 21. 31.
 & 23. 10, 11.
 & 25. 3.

27 *in* weariness and painfulness, ^x *in* watchings often, ^y *in* hunger and thirst, *in* fastings often, *in* cold and nakedness.

^u Acts 14. 5.
 & 19. 23.
^x Acts 20. 31.
 ch. 6. 5.

28 Beside those things that are without, that which cometh upon me daily, ^z the care of all the churches.

^y 1 Cor. 4. 11.
^z See Acts 20. 18, &c.
 Rom. 1. 14.

29 ^a Who is weak, and I am not weak? who is offended, and I burn not?

^a 1 Cor. 8. 13.
 & 9. 22.

30 If I must needs glory, ^b I will glory of the things which concern mine infirmities.

^b ch. 12. 5,
 9, 10.

31 ^c The God and Father of our Lord Jesus Christ, ^d which is blessed for evermore, knoweth that I lie not.

^c Rom. 1. 9.
 & 9. 1.
 ch. 1. 23.
 Gal. 1. 20.
 1 Thess. 2. 5.

32 ^e In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me :

^d Rom. 9. 5.
^e Acts 9. 24,
 25.

33 and through a window in a basket was I let down by the wall, and escaped his hands.

25. "Thrice was I beaten with rods." That is, scourged with the rods of the Roman authorities (Acts xvi. 22.).

"A night and a day I have been in the deep." This probably refers to some narrow escape from shipwreck, in which the Apostle, either in an open boat or raft, was for a night and day tossed upon the waves.

29. "Who is weak, and I am not weak?" That is, with whom in his weakness do I not sympathize? Who has a stumbling-block placed in his path, in whose behalf I do not burn with sorrow and indignation?

32. "The governor under Aretas the king." After his retirement in Arabia (subsequent to his conversion) St. Paul returned to Damascus, and preached there the Gospel boldly (Acts ix.). The Jews conspired against him, and being in favour with the governor of the city, an officer of Aretas king of Arabia Petrea, who had got temporary possession of Damascus, procured a military watch to be set at the gates of the town to prevent the Apostle's escape. The disciples however contrived, under cover of the darkness of the night, to lower the Apostle in a basket from a window in one of the houses over-hanging the city wall. Such a method of escape had in it something of ignominy, and therefore the Apostle (who had resolved to boast rather of his infirmities than of his great gifts) describes the particulars of it in this place.

II. CORINTHIANS, XII.

A. D. 60.

CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and publick disorders there.

IT is not expedient for me doubtless to glory. ²I will come to visions and revelations of the Lord.

² Gr. For I will come.

^a Rom. 16. 7. ch. 5. 17. Gal. 1. 22.

^b Acts 22. 17.

A. D. 46. at Lystra, Acts 14. 6.

2 I knew a man ^a in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one ^b caught up to the third heaven.

CHAPTER XII.

St. Paul gives further proof of his divine calling, by recording a supernatural vision vouchsafed to him.

1. "It is not expedient for me doubtless to glory." It is probable that when he detailed (as in the last Chapter) the escape from Damascus, St. Paul intended to relate with the same minuteness, other perils; but suddenly broke off this purpose, to avoid even the appearance of vain-glory, and passed to the mention of what God had done for him, instead of lingering longer upon his labours in the cause of God.

2. "I knew a man." St. Paul here speaks of himself, as appears from ver. 7.

"In Christ." That is, by the power of Christ caught up.

"Fourteen years ago." This date probably corresponds with that of his special separation to the Apostleship (Acts xiii.). This event was attended by miraculous revelations to others also, for we read of a direct communication from the Holy Ghost to the Church. It is therefore quite in keeping that he himself at this time, when his great career of toil and peril was opening before him, should have been encouraged by an extraordinary revelation; such as is here described.

"To the third heaven." In detailing these wonderful revelations, St. Paul notes two places to which he was transported; (1.) the third heaven; (2.) Paradise. By the third heaven we understand the highest heaven, the abode of the Angels. The first heaven was said to be the region of the clouds, the second heaven the region of the stars, the third heaven the dwelling-place of the angelic Host. By "Paradise" is to be understood the place of departed souls, the rest of the righteous between death and judgment (St. Luke xxiii. 43.). St. Paul's vision therefore comprehended the two states of existence after death. It was probably the remembrance of what he then saw which prompted such passages as Rom. viii. 18. chap. v. 8. Phil. i. 23.

2. "I knew a man." The Greek would be more correctly translated thus, "I know a man." The time, fourteen years ago, is to be connected not with St.

Paul's knowledge of the individual, but with the fact of his "having been caught up," &c.

II. CORINTHIANS, XII.

3 And I knew such a man, (whether in the body, A. D. 60. or out of the body, I cannot tell: God knoweth;)

4 how that he was caught up into ^cparadise, c Luke 23. 43. and heard unspeakable words, which it is not ²law-² Or, *possible*. ful for a man to utter.

5 Of such an one will I glory: ^dyet of myself I d ch. 11. 30. will not glory, but in mine infirmities.

6 For ^ethough I would desire to glory, I shall e ch. 10. 8. & 11. 16. not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^fthorn in the flesh, ^gthe mes- f See Ezek. 23. 24. Gal. 4. 13, 14. g Job 2. 7. Luke 13. 16. senger of Satan to buffet me, lest I should be exalted above measure.

8 ^hFor this thing I besought the Lord thrice, h See Deut. 3. 23, -27. Matt. 26. 44. that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore ⁱwill I rather i ch. 11. 30. glory in my infirmities, ^kthat the power of Christ k 1 Pet. 4. 14. may rest upon me.

10 Therefore ^lI take pleasure in infirmities, in l Rom. 5. 3. ch. 7. 4. reproaches, in necessities, in persecutions, in distresses for Christ's sake: ^mfor when I am weak, m ch. 13. 4. then am I strong.

11 ¶ I am become ⁿa fool in glorying; ye have n ch. 11. 1, 16, 17. o ch. 11. 5. Gal. 2. 6, 7, 8. P 1 Cor. 3. 7. & 15. 8, 9. Eph. 3. 8. compelled me: for I ought to have been commended of you: for ^oin nothing am I behind the very chiefest apostles, though ^pI be nothing.

3. "Whether in the body, or out of the body." St. Paul twice asserts his ignorance as to whether his soul only was rapt into Paradise and Heaven, or whether his body also was transported thither.

7. "A thorn in the flesh." This infirmity was inflicted on the Apostle as a preservative against spiritual pride. It is called a messenger of Satan; whence we conclude that as in the case of Job, this physical infirmity was in some sense produced by Satan. But what was this thorn in the flesh? Many answers have been given. Most probably it was imperfect eye-sight, the remains of the blindness which had been caused by the heavenly light at the time of his conversion, the perfect recovery from which was hindered by Satan, under the permission of God, to the spiritual benefit of the Apostle.

II. CORINTHIANS, XII.

- A. D. 60. 12 ^q Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- 13 ^r For what is it wherein ye were inferior to other churches, except *it be* that ^s I myself was not burdensome to you? forgive me ^t this wrong.
- 14 ^u Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ^x I seek not your's, but you: ^y for the children ought not to lay up for the parents, but the parents for the children.
- 15 And ^z I will very gladly spend and be spent for ^a you; though ^b the more abundantly I love you, the less I be loved.
- 16 But be it so, ^c I did not burden you: nevertheless, being crafty, I caught you with guile.
- 17 ^d Did I make a gain of you by any of them whom I sent unto you?
- 18 ^e I desired Titus, and with *him* I sent a ^f brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?
- 19 ^g Again, think ye that we excuse ourselves unto you? ^h we speak before God in Christ: ⁱ but *we do* all things, dearly beloved, for your edifying.
- 20 For I fear, lest, when I come, I shall not find you such as I would, and *that* ^k I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

14. "The third time I am ready to come to you." Compare ch. xiii. 1. St. Paul had only once actually visited Corinth. This visit is described in Acts xviii. He had planned a second visit, but had abandoned his intention out of consideration for the Corinthians (ch. i. 15—23.). Now for the third time he was meditating a visit. This visit, if it should take place, would be the third visit planned, the second absolutely accomplished.

16. "I caught you with guile." This is not St. Paul's own assertion, but the supposed charge of his enemies. It may be affirmed, he says, that I did not indeed burden you myself, but that this was only a trick in order to win your favour at the moment,—be it so, but did I make a gain of you afterwards by any of my messengers? You know that I did not.

20. "Such as ye would not." That is, more severe in my chastisements than ye would desire.

II. CORINTHIANS, XIII.

21 *and* lest, when I come again, my God ¹will A. D. 60. humble me among you, and *that* I shall bewail ¹ch. 2. 1, 4. many ^mwhich have sinned already, and have not ^mch. 13. 2. repented of the uncleanness and ⁿfornication and ⁿ1 Cor. 5. 1. lasciviousness which they have committed.

CHAPTER XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* ^a the third *time* I am coming to you. ^a ch. 12. 14. ^bIn the mouth of two or three witnesses shall ^bNum. 35. 30. every word be established. ^bDeut. 17. 6. & 19. 15. ^bMatt. 18. 16. ^bJohn 8. 17. ^bHeb. 10. 28.

2 ^cI told you before, and foretell you, as if I were present, the second time; and being absent now I write to them ^dwhich heretofore have sinned, and to all other, that, if I come again, ^eI will not spare: ^cch. 10. 2. ^dch. 12. 21. ^ech. 1. 23.

3 since ye seek a proof of Christ ^fspeaking in ^fMatt. 10. 20. me, which to you-ward is not weak, but is mighty ^f1 Cor. 5. 4. ^fch. 2. 10. ^gin you. ^g1 Cor. 9. 2.

4 ^hFor though He was crucified through weakness, yet ⁱHe liveth by the power of God. For ^hPhil. 2. 7, 8. ^h1 Pet. 3. 18. ⁱRom. 6. 4. ^kwe also are weak ²in Him, but we shall live with ^kSee chap. 10. 3, 4. Him by the power of God toward you. ²Or, *with him.*

5 ¹Examine yourselves, whether ye be in the ¹1 Cor. 11. 28. faith; prove your own selves. Know ye not your own selves, ^mhow that Jesus Christ is in you, ^mRom. 8. 10. ^mGal. 4. 19. except ye be ⁿreprobates? ⁿ1 Cor. 9. 27.

CHAPTER XIII.

St. Paul concludes by urging the Corinthians to examine and amend their own moral condition, so as to avoid punishment at his hands.

1. "In the mouth of two or three witnesses." He declares that in dealing with offenders, he will carefully demand full proof of every person's guilt.

3. "Which to you-ward is not weak." Who (Christ) has worked, and still works through me; not feebly, but mightily amongst you.

4. "We also are weak in Him." The argument is this. As Jesus was crucified a seemingly helpless man, yet He liveth with divine power; so the Apostle, apparently weak like his Lord, because not exercising his authority; would be found also like his Lord, powerful to punish, when the time should be fully come.

5. "Examine yourselves." That is, examine not me, but yourselves. See that *ye* are not reprobates, as I trust *ye* will know that *I* am not reprobate.

II. CORINTHIANS, XIII.

A. D. 60. 6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though ^o we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, ^p when we are weak, and ye are strong: and this also we wish, ^q *even* your perfection.

10 ^r Therefore I write these things being absent, lest being present ^s I should use sharpness, ^t according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, ^u be of one mind, live in peace; and the God of love ^x and peace shall be with you.

12 ^y Greet one another with an holy kiss.

13 All the saints salute you.

14 ^z The grace of the Lord Jesus Christ, and the love of God, and ^a the communion of the Holy Ghost, be with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

6. "That we are not reprobates." The word "reprobate" signifies, *not standing the test*, hence valueless, impotent. St. Paul expresses his hope that the Corinthians upon reflection will feel that his Apostolical character is sound, and that without obliging him to exert his authority.

7. "Though we be as reprobates." I pray, he says, that ye may do what is right; not that my divine commission may be thereby proved. I would have you do right even although the occasion of exercising my spiritual power is thereby removed, and so my authority goes unproved by any stern exertion of it.

11. "Be perfect." Repair and make complete what is damaged and broken in the fabric of your faith.

14. "The grace of the Lord Jesus Christ." The grace of Christ flows out of the love of the Father, and is communicated to man by the Holy Ghost.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

INTRODUCTION.

THE country called Galatia was situated in the North-western part of Asia Minor. It was so called from those Gauls, who, about the year 279 B. C., having traversed the Eastern parts of Europe, crossed the Dardanelles and settled in Asia.

Saint Paul had visited Galatia twice. First, on his second Apostolic journey (Acts xvi. 6.) in A. D. 52, when he appears to have been detained there by illness, and a second time on his third journey (Acts xviii. 23.), when he passed through, strengthening all the disciples, but without making any long stay.

The Epistle to the Galatians was probably written about three or four years after this second visit, perhaps in the winter and spring of A. D. 57, 58; after the Second Epistle to the Corinthians, and before that to the Romans.

The chief subjects of the Epistle are:—

Chapters I, II. The personal authority of St. Paul as an Apostle.

Chapters III, IV. The doctrine of free grace, in opposition to the Jewish doctrine of salvation by works.

Chapters V.—VI. 10. Exhortations.

Chapter VI. 11.—end. Last words.

The Collect for the Ninth Sunday after Trinity.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

CHAPTER I.

6 *He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and sheweth what he was before his calling, 17 and what he did presently after it.*

PAUL, an apostle, (^a not of men, neither by man, but ^b by Jesus Christ, and God the Father, ^c who raised Him from the dead;) ² and all the brethren ^d which are with me, ^e unto the churches of Galatia: ³ ^f Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, ⁴ ^g Who gave Himself for our sins, that He might

a ver. 11, 12.
b Acts 9. 6.
& 22. 10, 15,
21. & 26. 16.
Titus 1. 3.
c Acts 2. 24.
d Phil. 2. 22.
& 4. 21.
e 1 Cor. 16. 1.
f Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.
Eph. 1. 2.
Phil. 1. 2.
Col. 1. 2.
1 Thess. 1. 1.
2 Thess. 1. 2.
2 John 3.
g Matt. 20. 23. Rom. 4. 25. ch. 2. 20. Titus 2. 14.

CHAPTER I.

1—5. The Address.

1. "Paul an apostle, not of men, neither by man." One great subject of this Epistle (See the Introduction) is the assertion of St. Paul's full Apostolical power. Observe how he begins at once by stating it in the clearest way. He declares himself to be an Apostle, neither of man (that is, neither from the authority or mission of man), nor *by* man (that is, by the means or instrumentality of man).

"But by Jesus Christ." St. Paul here no doubt refers to the miraculous event of his conversion near the gates of Damascus, when Christ in person appeared to him to make him 'a minister and a witness both of these things which he had seen, and of those things in which He would appear unto him' (Acts xxii. 15. xxvi. 16.). Thus the source of his apostolic power, and the means whereby he was put in possession of it, were from Christ alone, though the outward and orderly consecration to it took place some years later by the hands of 'certain prophets and teachers' at Antioch, under the express direction of the Holy Ghost (Acts xiii. 1, 2.).

"Who raised Him from the dead." The other Apostles were to be 'witnesses of the Resurrection' (See Acts i. 22. iv. 33.). And thus St. Paul was by revelation made a competent witness to the same fact.

2. "And all the brethren which are with me." His companions in travel. Probably Timothy and Erastus (See Acts xix. 22.) were two of them.

"Unto the churches of Galatia." It is to be observed that St. Paul does not add a word of praise of these churches, as is his practice in other Epistles. The Galatian churches had sinned heavily, both in doctrine and discipline, holding Jewish doctrine, and disowning the authority of the Apostle.

3. "Grace *be* to you and peace." The regular form of salutation in St. Paul's letters (See Rom. 1 and 2 Cor. Ephes. Philipp. Colos. 1 and 2 Thess.).

4. "Who gave Himself for us." Observe how even in the salutation St. Paul opens the doctrinal subject of his letter: the free grace

deliver us ^h from this present evil world, according to the will of God and our Father: A. D. 58.

5 to Whom *be* glory for ever and ever. Amen.

^h See Isai.
65. 17.
John 15. 19.
& 17. 14.
Heb. 2. 5.
& 6. 5.
1 John 5. 19.
i ch. 5. 8.

6 ¶ I marvel that ye are so soon removed ⁱ from him that called you into the grace of Christ unto another gospel:

7 ^k which is not another; but there be some ^k 2 Cor. 11. 4. ^l that trouble you, and would pervert the gospel of Christ. 1 Acts 15. 1, 24.
2 Cor. 2. 17.
& 11. 13.
ch. 5. 10, 12.

8 But though ^m we, or an angel from heaven, m 1 Cor. 16. 22.

of God, in Christ giving Himself for the deliverance of men from the slavery of sin and evil. Thus it is to be observed how the address of the Epistle contains reference to the two main subjects which are treated in it, and by its severity indicates how greatly the Galatians had fallen away in respect of both.

6—10. The Apostle's indignant surprise at their apostacy.

6. "I marvel." This is the only instance in all St. Paul's Epistles in which he does not express his thankfulness to God in addressing any Church.

"That ye are so soon removed." Rather, 'that ye are so soon 'turning yourselves away', becoming deserters, or renegades, from the true Gospel to a false one.

"From him that called you." That is, 'from God, who by His own free grace and mercy called you, when He sent me to preach unto you, and opened your hearts to listen to my preaching, and to believe in Christ'.

7. "Which is not another." 'Do not suppose that you are only 'adopting another form of the Gospel. There cannot be two Gospels, 'nor two forms of the one Gospel. That which you are turning to is 'not another sort of Gospel, equally true and equally saving with that 'which I teach'.

"But there be some that trouble you." 'The truth is, not that 'there are two Gospels, but that there are certain persons who are doing 'you great harm; for they are raising tumults, and divisions, and dis-'sensions among you, and endeavouring to pervert the Gospel of Christ, 'and to turn it into falsehood'.

8. "But though we, or an angel from heaven." 'Listen then to 'the strength with which I speak. Even though I Paul, or Timothy, or 'Silas, or all we together, or even an Angel from Heaven, should come 'to you and offer to teach you a gospel different (either by taking away 'from it, or adding to it, or in any other way changing it) from that 'which we, Paul, Timothy, and Silas preached to you in the first in-'stance when, by the grace of God, we converted and baptized you, let 'him be accursed, that is, judge him to be under the curse of God, a 'messenger of falsehood, sent to drag you back from the liberty of the 'Gospel to the curse of the Law'.

GALATIANS, I.

A.D. 58. preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any

^m Deut. 4. 2. *man* preach any other gospel unto you ⁿ than that
& 12. 32. ye have received, let him be accursed.
Prov. 30. 6.

10 For ^o do I now ^p persuade men, or God? or

^q do I seek to please men? for if I yet pleased men,
I should not be the servant of Christ.

11 ¶ ^r But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For ^s I neither received it of man, neither was I taught *it*, but ^t by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that ^u beyond

9. "As we said before." 'I repeat it a second time; not indeed in exactly the same terms; but I say it a second time in order to give it additional weight and emphasis.' 'If any', whoever he is, 'preaches' (as some are preaching) 'a gospel other than that which ye did at first receive, let him be held to be accursed.' Observe here that St. Paul first says 'a gospel other than that *which we preached*', and afterwards 'a gospel other than that *which ye received*', plainly calling upon the Galatians to be able to recognize, and know, and retain that which they had heard.

10. "For do I now persuade men, or God?" 'You have heard the strength of my language. Now tell me; does that sound like the language of one who is endeavouring to please men by obscuring the truth, or keeping it out of sight, as I am accused of doing?' It seems plain that St. Paul was accused by the Judaizing teachers as giving way unduly, out of weakness and timidity, to the prejudices (as they considered them) of the Gentiles.

"For if I yet pleased men." 'Nay, if even after all that I have done and suffered for speaking the plain truth of God, I were still trying to accommodate my preaching to men's wishes and prejudices, I should not be Christ's true and faithful servant.'

11—24. The account of his first Conversion.

11. "But I certify you." 'I assure you': the expression signifies that what he says is of very great importance. 'I assure you, regarding the Gospel that was preached to you by me, when first you were converted, that it is not one which is formed on any human model, or upon any human principles. It is altogether Divine.'

12. "For I neither received it." Rather, 'for neither did I receive it from man, nor was I so taught it; but by revelation of Jesus Christ.'

13. "For ye have heard." 'For ye remember that when I was with you, I told you of the way in which I behaved in former times while I was still under the yoke of the Jewish Law, that I used to persecute the Church of God exceedingly, and did my best to lay it waste.'

GALATIANS, I.

measure I persecuted the church of God, and A. D. 58.
^x wasted it :

14 and profited in the Jews' religion above many ² Gr. equals in years.
 my ² equals in mine own nation, ^y being more ex-
 ceedingly zealous ^z of the traditions of my fathers.

15 But when it pleased God, ^a who separated me ^z
 from my mother's womb, and called *me* by His
 grace,

16 ^b to reveal His Son in me, that ^c I might
 preach Him among the heathen; immediately I
 conferred not with ^d flesh and blood :

17 neither went I up to Jerusalem to them which
 were apostles before me; but I went into Arabia,
 and returned again unto Damascus.

18 Then after three years ^e I ³ went up to Je-

x Acts 8. 3.
 2 Gr. equals
 in years.
 y Acts 22. 3.
 & 26. 9.
 Phil. 3. 6.
 z Jer. 9. 14.
 Matt. 15. 2.
 Mark 7. 5.
 a Isai. 49. 1, 5.
 Jer. 1. 5.
 Acts 9. 15.
 & 13. 2.
 & 22. 14, 15.
 Rom. 1. 1.
 b 2 Cor. 4. 6.
 c Acts 9. 15.
 & 22. 21.
 & 26. 17, 18.
 Rom. 11. 13.
 Eph. 3. 8.
 d Matt. 16. 17.
 1 Cor. 15. 50.
 Eph. 6. 12.
 e Acts 9. 26. 3 Or, returned.

14. "And profited in the Jews' religion." 'And I used to be an advanced and forward observer of all the rites and ordinances of the Jewish Law, beyond many of my contemporaries in my own nation, being more exceedingly zealous than they were in obeying the traditions handed down to us from our fathers.'

15. "But when it pleased God." Observe here how the Apostle attributes everything to the free grace of God. It was 'His good pleasure.' 'He separated me from my mother's womb.' 'He called me by His grace.' 'He revealed His Son to me, and through me to the Gentiles.' 'The work was altogether God's: ordained before I was born, carried out by my wonderful conversion on the road to Damascus, qualifying me by giving me the inward light and the outward utterance of revelation.'

16. "Immediately I conferred not." 'From the first moment when I thus received the revelation of God (Acts ix. 16. xxii. 10.), I did not consult with any man whatever; nor did I even go up to Jerusalem to communicate what had happened to the older Apostles, or to take counsel with them.'

17. "But I went into Arabia." This visit of St. Paul to Arabia is not mentioned in the narrative of the Acts of the Apostles. It is also uncertain to what part of Arabia St. Paul went, and for how long a time. It is not impossible that he may have gone to the peninsula of Mount Sinai, as Moses and Elijah before him, and there have received some of those visions and revelations of the Lord of which He speaks in 1 Cor. ii. 12. 2 Cor. xii.

"And returned again unto Damascus." It was after this return that the Jews of Damascus took counsel to kill him, and watched the gates day and night for that purpose by the authority of the governor under King Aretas, when through a window in a basket he was let down by the wall, and escaped their hands (Acts ix. 25. 2 Cor. xi. 32, 33.).

18. "Then after three years." These three years are to be dated back from the time of his conversion. The words connect themselves with what was said in verse 16, 'when God visited me with His grace

GALATIANS, I.

A. D. 58. **rusalem to see Peter, and abode with him fifteen days.**

^f 1 Cor. 9. 5. **19** But ^f other of the apostles saw I none, save
^g Matt. 13. 55. ^s James the Lord's brother.

^h Rom. 9. 1. **20** Now the things which I write unto you,
^h behold, before God, I lie not.

ⁱ Acts 9. 30. **21** ⁱ Afterwards I came into the regions of Syria
 and Cilicia ;

^k 1 Thess. 2. **22** and was unknown by face ^k unto the churches
^{14.}
^l Rom. 16. 7. of Judæa which ^l were in Christ :

23 but they had heard only, That he which per-

‘on the road to Damascus, I did not at once go to Jerusalem to the
 ‘older Apostles, but went to Arabia ; and then, after a long interval,
 ‘not less than three years since my conversion, I went up to Jerusalem.’

“**To see Peter.**” See the account of this visit in Acts ix. 26—29.
 Putting the two accounts together it appears that the object of St. Paul
 in going to Jerusalem was to confer with St. Peter, who was his host
 during the fortnight of his stay there ; but that Barnabas was the
 person who introduced him to St. James, the Bishop of Jerusalem, the
 first cousin of the Lord, who perhaps may have been the only other
 Apostle present in Jerusalem during those days. For though St. Paul
 was thus introduced, and was with them ‘coming in and going out’ at
 Jerusalem, yet he saw no other of the Apostles than the two whom
 he mentions.

20. “**Behold, before God, I lie not.**” ‘I call God to witness the
 ‘truth of what I say.’ No doubt the Apostle speaks thus strongly on
 account of the calumnious accusations which had been brought against
 him by his enemies in Galatia.

21. “**Afterwards I came into the regions of Syria and Cilicia.**”
 (See Acts ix. 29, 30.) His bold preaching in Jerusalem when he
 ‘disputed against the Grecians’ (as Stephen against the Libertines,
 Cyrenians, Alexandrians, and them of Cilicia, and Proconsular Asia),
 led the eager proselytes to try to take his life, “which when the bre-
 “thren knew, they brought him down to Cæsarea, and sent him forth
 “to Tarsus”, his native city, the capital of Cilicia. How long St. Paul
 remained in retirement at Tarsus is not clearly ascertained. But it is
 probable that it was not less than three or four years (perhaps A. D. 38
 to A. D. 43.). But whether it were a longer or a shorter time, it is
 very remarkable to observe how the Apostle, though divinely informed
 of the sacred mission on which he was to be employed (See Acts ix. 15.
 xxii. 15—21. xxvi. 16—18.), yet retired for so long a time into obscurity,
 passing his time, no doubt, in holy prayer and study, and waiting for
 the orderly external commission (Acts xiii. 1—3.) before he took upon
 himself the active duties to which he was already divinely called.

22. “**And was unknown by face.**” St. Paul remained, all this time,
 unknown by sight to the other Christian Churches (except that of Jeru-
 salem) in Judæa. All that they knew of me was that the persecutor of
 whom they had formerly heard, was become a fervent and faithful
 preacher of Christ ; and they blessed and glorified God for that which
 He had done in me.

secuted us in times past now preacheth the faith A.D. 58.
which once he destroyed.

24 And they glorified God in me.

CHAPTER II.

¹ He sheweth when he went up again to Jerusalem, and for what purpose :
³ and that Titus was not circumcised : ¹¹ and that he resisted Peter,
and told him the reason, ¹⁴ why he and other, being Jews, do believe in
Christ to be justified by faith, and not by works : ²⁰ and that they live
not in sin, who are so justified.

THEN fourteen years after ^a I went up again to ^a Acts 15. 2.
Jerusalem with Barnabas, and took Titus with
me also.

2 And I went up by revelation, ^b and communi- ^b Acts 15. 12.
cated unto them that gospel which I preach among
the Gentiles, but ² privately to them which were of ² Or,
severally.

CHAPTER II.

1—10. St. Paul's later visit to Jerusalem.

1. "Then fourteen years after." It is probable that this visit is the same as that which is recorded in the fifteenth chapter of the Acts, and that it took place in the year A.D. 50. During the interval, St. Paul had spent (See the last note) a considerable time at Tarsus ; from thence he had been called by Barnabas, on the news of the great work of conversion that was going on in the city of Antioch (Acts xi. 21.). There they remained a year, at the close of which St. Paul and St. Barnabas had gone to Jerusalem with alms in the great famine (Acts xi. 29, 30.). Then, by the express direction of the Holy Ghost, St. Paul and St. Barnabas had been consecrated as Apostles (Acts xiii. 1—3), probably about the year 45. Then followed the first Apostolical journey, which extended as far as Derbe in Lycaonia, after which they returned to Antioch, and 'there abode long time with the disciples' (Acts xiv. 28.).

"And took Titus with me also." St. Paul particularly mentions Titus, though there were others also in his company, (Acts xv. 2.) because of the dispute which arose respecting him in Jerusalem (ver. 3—5.).

2. "And I went up by revelation." As the Holy Ghost, speaking no doubt through the prophets that were at Antioch, had directed that St. Paul and St. Barnabas should be consecrated as Apostles, so He also bade them go up on this mission to Jerusalem (Compare xi. 27, 28. xx. 23. xxi. 11.).

"And communicated unto them." By 'them' we must understand the Christians of Jerusalem. It would seem from this expression that besides his private conference with the chief Apostles, St. Paul also communicated his preaching to the general meeting of the Christians at Jerusalem. It is probable that he first spoke in private to the Apostles, and having shewn to them that the Gospel as he preached it to the Gentiles was pure and genuine, though spoken ill of by many, then

GALATIANS, II.

- A. D. 58. reputation, lest by any means ^cI should run, or
^c Phil. 2. 16. had run, in vain.
¹ Thes. 3. 5. 3 But neither Titus, who was with me, being a
 Greek, was compelled to be circumcised:
^d Acts 15. 1, 24. 4 and that because of ^dfalse brethren unawares
² Cor. 11. 26. brought in, who came in privily to spy out our
^e ch. 3. 25. ^eliberty which we have in Christ Jesus, ^fthat they
[&] 5. 1, 13. ^f2 Cor. 11. 20. might bring us into bondage:
^{ch.} 4. 3, 9.

addressed the Christian body in general, and obtained their recognition also.

“**Lest by any means.**” We cannot suppose that by these words St. Paul means to express the least doubt of the divine character and authority of his own preaching. We must understand him to signify that it was desirable and necessary for the satisfaction of his converts among the Gentiles, and also for that of the Church in Jerusalem, that the identity of *his* Gospel with that of the other Apostles should be distinctly seen and acknowledged.

3. “**But neither Titus, who was with me.**” Rather, ‘*not even Titus, my companion*’. St. Paul’s conduct, in the matter of Titus, is to be very particularly observed. The Judaizing Christians pressed him very hard to allow him to be circumcised, and they seem to have urged that as he was St. Paul’s close and personal companion, his being kept uncircumcised was a very pointed act of disregard of the Jewish law. But St. Paul felt that this very fact made it the more necessary for him to resist their pressure. In defence of the liberty of the Gentiles from the burthen of the law, it was imperative on him to forbid the circumcision of Titus, a Greek by birth, without any Jewish blood in his veins, and his own close companion. He felt that the case was a critical one; and that the freedom of the Gentiles altogether would be compromised if he were to allow his own companion, wholly a Gentile, to be forced under the law by being circumcised. His conduct on this occasion receives illustration from that which he pursued in the case of Timothy (Acts xvi. 3.), who though the son of a Greek father, was born of the Jewish race through his mother (2 Tim. i. 5.). It was proper, in order to respect the scruples of Jews, to circumcise him who was born even of one Jewish parent, as it was to forbid with the utmost determination him whose parentage was wholly Gentile (ch. v. 2—4.).

4. “**And that because of false brethren.**” The grammar of this sentence in the original is somewhat broken. The literal English would be, ‘but because of the false brethren secretly brought in,’—and then the sentence goes off into a parenthesis, without coming to any grammatical conclusion. It seems to signify that certain Judaizing Christians, who were rather Jews than Christians, and therefore hardly to be called true brethren, if indeed they were brethren at all, had been greatly offended at the ‘liberty in Christ Jesus’ which the Apostle had acknowledged to be the right of the Gentile converts. They had come as spies to the public conference, intending to raise a tumult against St. Paul on this point. Perhaps some of the right thinking but more timorous Christians may have counselled him to yield to them in the case of Titus, even though he continued to act as before in respect of other Gentiles. But the case was too important for any such compro-

5 to whom we gave place by subjection, no, not A. D. 58.
 for an hour; that ^g the truth of the gospel might g ver. 14.
 continue with you. ch. 3. 1.
& 4. 16.

6 But of these ^h who seemed to be somewhat, h ch. 6. 3.
 (whatsoever they were, it maketh no matter to me :

ⁱ God accepteth no man's person :) for they who i Acts 10. 34.
 seemed to be somewhat ^k in conference added nothing k 2 Cor. 12. 11.
 to me : 1 Acts 13. 46.
Rom. 1. 5.
& 11. 13.
1 Tim. 2. 7.
2 Tim. 1. 11.

7 but contrariwise, ^l when they saw that the gos-
 pel of the uncircumcision ^m was committed unto me,
 as the gospel of the circumcision was unto Peter ; m 1 Thes. 2. 4.

8 (for He that wrought effectually in Peter to
 the apostleship of the circumcision, ⁿ the same was
 ° mighty in me toward the Gentiles :) n Acts 9. 15.
& 13. 2.
& 22. 21.
& 26. 17. 18.
1 Cor. 15. 10.
ch. 1. 16.
Col. 1. 23.

9 and when James, Cephas, and John, who seemed o ch. 3. 5.

mise or conciliation; and St. Paul, entirely convinced of the necessity of relieving the Gentile Christians from the burthens of the Jewish law, resisted the attempt all the more because of such traitorous and false conduct.

5. "To whom we gave place." 'But Barnabas and I did not yield 'to them, no, not for a single hour; in order that you, Gentiles, might 'continue to enjoy the blessed freedom of the Gospel of Christ, according 'to the truth of the Divine doctrine, and not be brought under the 'bondage of the Law of Moses, which neither we nor our fathers were 'able to bear' (Acts xv. 10.).

6. "But of these who seemed to be somewhat." No doubt St. Paul means the Twelve Apostles, held by the Church, as it was right and just that they should be held, as 'pillars' (verse 9.). Men of the highest authority because inspired by the Holy Ghost, and governors, in His strength, of the Church. But great as they were and greatly to be honoured, yet God does not choose or favour any particular person or persons with exclusive partiality. And great as they were, and greatly to be honoured, says the Apostle, they did not give me any knowledge, or impart to me any light of the Gospel which I did not possess already.

7. "But contrariwise." 'On the contrary, when I communicated to 'them the Gospel that I had been preaching among the Gentiles, and 'they acknowledged it to be in every respect true and according to the 'Divine revelation, they saw that I was entrusted by the Holy Spirit 'to preach the Gospel to the Gentiles, as St. Peter was entrusted to 'preach it to the Jews'.

8. "For He that wrought effectually in Peter." 'For He' (that is, God the Holy Ghost) who wrought for Peter to make him the Apostle of the circumcision (that is, of the Jews), wrought for me also for the conversion of the Gentiles.

9. "And when James, Cephas, and John." Observe here how the names of the three Apostles (who 'seemed to be somewhat') are arranged. James (the less, the son of Alphaeus) stands first; for he was Bishop of Jerusalem, and the occasion is one which has its place

A. D. 58. to be ^ppillars, perceived ^athe grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

^p Matt. 16. 18.
^{Eph.} 2. 20.
^{Rev.} 21. 14.
^q Rom. 1. 5.
& 12. 3, 6.
& 15. 15.
^{1 Cor.} 15. 10.
^{Eph.} 3. 8.
^r Acts 11. 30.
& 24. 17.
Rom. 15. 25.
^{1 Cor.} 16. 1.
^{2 Cor.} 8. &
9, chapters.
^s Acts 15. 35.
^t Acts 10. 28.
& 11. 3.

10 Only *they would* that we should remember the poor; ^r the same which I also was forward to do.

11 ¶ ^sBut when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, ^the did eat with the Gentiles: but when they were

in Jerusalem. St. Peter and St. John the two leading Apostles (Acts iii. 1.), come next, yielding to the local Bishop the precedence in his own city.

“Who seemed to be pillars.” ‘Who were regarded, rightly, as eminent pillars in the Temple or Church of God’ (Rev. iii. 12.).

“They gave to me and Barnabas.” ‘They frankly, and like brothers, gave their right hands in fellowship to me and Barnabas, acknowledging our Divine mission to the Gentiles, just as we acknowledged theirs to the Jews’.

10. “Only they would.” ‘Only, while they thus acknowledged our different sphere of labour, they expressed their hope that we would remember the poor Christians at Jerusalem; a thing which we had done before (Acts xi. 30.) and were forward to do again’ (Acts xxiv. 17.).

11—21. St. Paul resists St. Peter at Antioch.

11. “But when Peter was come to Antioch. There can be little doubt that this occurred almost immediately after the Council of Jerusalem, recorded in the fifteenth Chapter of the Acts; for after the separation of Paul and Barnabas (Acts xv. 39.), there is no account of their ever having been together again.

“I withstood him to the face.” I publicly (verse 14) resisted, and rebuked him to his face.

“Because he was to be blamed.” Rather, ‘Because he was condemned’. He was self-condemned by the inconsistency of his conduct with the principles just laid down by the Council of Jerusalem, in which he had taken so forward a part; and, no doubt, the sonder part of the Christians of Antioch had also expressed their condemnation of his timidity.

12. “Certain came from James.” Not, we may be certain, with the authority of St. James; but they were Christians of the Church of Jerusalem, of which he was Bishop. But as on the recent occasion (Compare Acts xv. 24.), though they went out from St. James, he gave them no such commandment.

“He did eat with the Gentiles.” On his first coming to Antioch, St. Peter used to eat freely with Gentiles in the agapæ or love-feasts, acting boldly and faithfully according to the leading of the Vision which he had seen at Joppa, and the principles of the decree of the Council of Jerusalem.

come, he withdrew and separated himself, fearing A. D. 58. them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to ^u the truth of the gospel, I said ^u ver. 5. unto Peter ^x before *them* all, ^y If thou, being a Jew, ^x 1 Tim. 5. 20. ^y Acts 10. 28. & 11. 3. livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 ^z We *who are* Jews by nature, and not ^a sinners of the Gentiles, ^z Acts 15. 10, 11. ^a Matt. 9. 11. Eph. 2. 3, 12.

16 ^b knowing that a man is not justified by the ^b Acts 13. 38, 39.

“He withdrew and separated himself.” He began to shrink from the Gentiles, and gradually separated himself from them, out of culpable and inconsistent fear of the blame of the Jewish Christians who had come from Jerusalem.

13. “And the other Jews.” The urgency of the Jerusalem Christians, and the timid duplicity of St. Peter, had the effect of leading all the Christians of Antioch, who had been Jews, to the same dissimulation; insomuch that even Barnabas, the honoured companion of St. Paul in the first great missionary journey and the sharer of his counsels, was carried away with the rest. It was a most critical moment in the history of the Church, for the conduct of the dissembling Apostles threatened to destroy the very roots of Christian liberty.

14. “But when I saw.” Observe how deeply the Church is indebted to the brave, and uncompromising truth of St. Paul; who, perceiving that they were straying away from the straight path of the Gospel, addressed St. Peter in the presence of all the Christians of Antioch, in words the substance of which is contained in the following verses.

“If thou, being a Jew.” “If thou, who wert born a Jew, livest, ‘as thou hast been living, like a Gentile, putting aside the exclusive ‘rules of the Law, how canst thou do things which, in their ultimate ‘tendency, would compel the Gentiles to adopt all the rules of the ‘Law, and live under it as the Jews do?’ Observe that in withdrawing himself from eating with the Gentiles, St. Peter was, in effect, undoing all that the Council of Jerusalem had settled, and bringing the whole Gentile world under the necessary obedience of the Law. The question then between the two Apostles, though it might seem to be one of mere caution and discretion, did really involve the whole liberty of the Gentiles.

15. “We who are Jews by nature.” “You and I, and others ‘like us, were born Jews. We were not Gentiles, sinners (as in the ‘religious phraseology of our countrymen we are in the habit of calling ‘them), yet even we’—(observe the slightly ironical use of the word ‘sinners’ as applied to the Gentiles).

16. “Knowing that a man is not justified.” “Being, as we are,

GALATIANS, II.

- A. D. 58. works of the law, but ^e by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for ^d by the works of the law shall no flesh be justified.
- ^e Rom. 1. 17. & 3. 22, 28. & 8. 3. ch. 3. 24. Heb. 7. 18, 19.
- ^d Ps. 143. 2. Rom. 3. 20. ch. 3. 11.
- ^c 1 John 3. 8, 9.
- ^f Rom. 8. 2. Christ the minister of sin? God forbid.
- ^g Rom. 6. 14. & 7. 4, 6. 18 For if I build again the things which I destroyed, I make myself a transgressor.
- ^h Rom. 6. 11. 2 Cor. 5. 15. 1 Thess. 5. 10. Heb. 9. 14. 1 Pet. 4. 2. ⁱ Rom. 6. 6. ch. 5. 24. & 6. 14. 19 For I ^f through the law ^g am dead to the law, that I might ^h live unto God.
- 20 I am ⁱ crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the

‘well aware that no man is or can be justified before God by performing the works which the law directs, but that the only means of justification is through faith in Jesus Christ, even we, I say, relinquishing all other conceivable claims to the mercy of God, believed in Christ Jesus, in order that we might be justified by faith in Christ and not by works of law, remembering the words of the 143rd Psalm, that ‘by works of law “shall no man living be justified”’ (Compare Rom. iii. 20.).

17. “But if, while we seek to be justified.” The connexion of thought in this and the two following verses is so extremely obscure and difficult, that it is impossible to determine it with certainty. The following paraphrase however seems to convey the general sense of the passage: An opponent is supposed to urge (in the 17th verse), ‘But if, as you say, we, seeking to be justified in and by Christ, and relinquishing our higher Jewish position, are ourselves brought into the same sinful condition as the “sinners” the Gentiles, is not Christ represented as a producer of sin? To this objection St. Paul replies, ‘God forbid that it should be so, or that any one should think so! ‘Nay, verily, the case is just the reverse, for if after having preached the abrogation of the Law, I endeavour to set it up again, I prove *myself* to be an offender, first by having preached the abrogation of it, and secondly by not being able to obey it when I set it up again. ‘Far be it from me to attempt thus to re-establish the law; for by the operation of the law I died to the law, that I might live to God.’

19. “For I through the law am dead to the law.” Rather, ‘For I, through the Law died to the Law:’ that is, ‘the Law did practically ‘kill me. The Law, exacting from me an obedience which I could not pay, and appointing death as the penalty of disobedience, led me on to death, and did condemn me to die. Christ, prefigured and typified by the Law, suffered that death for me, and so, in Him, I died. ‘Thus by the operation of the Law itself, I died in Christ to the Law, in order that in Christ I might live to God.

20. “I am crucified with Christ.” ‘I have been crucified along with Christ.’ The Apostle, dwelling upon the last expression of the previous verse, amplifies the thought of his having died in Christ. ‘I’,

life which I now live in the flesh ^kI live by the faith of the Son of God, ^lwho loved me, and gave Himself for me. A. D. 58.
k 2 Cor. 5. 15.
l Thess. 5.
10.
1 Pet. 4. 2.
1 ch. 1. 4.
Eph 5. 2.
Titus 2. 14.
m ch. 3. 21.
Heb. 7. 11.

21 I do not frustrate the grace of God: for ^mif righteousness *come* by the law, then Christ is dead in vain. See Rom. 11. 6. ch. 5. 4.

CHAPTER III.

1 *He asketh what moved them to leave the faith, and hang upon the law?*
6 *They that believe are justified, 9 and blessed with Abraham. 10*
And this he sheweth by many reasons.

O FOOLISH Galatians, ^awho hath bewitched you, that ye should not obey ^bthe truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? a ch. 5. 7.
b ch. 2. 14.
& 5. 7.
c ver. 14.
Acts 2. 38.
& 8. 15.
& 10. 47.
& 15. 8.
Eph. 1. 13.
Heb. 6. 4.
d Rom. 10.
16, 17.

2 This only would I learn of you, Received ye ^cthe Spirit by the works of the law, ^dor by the hearing of faith?

that is, a baptized Christian man, 'may actually be said to have hung upon the Cross along with Christ who died for me; so that the life which I now have, is not my own, but the life of Christ in me. I am dead, but that in the faith which I cherish in the Son of God, who loved me, and gave Himself for me, the life of Christ liveth in me.'

21. "I do not frustrate." 'I do not, I will not set at nought the grace of God by joining in this evil design of setting up once more the Law of Moses, as if it were binding upon Gentile converts. For if, after all, righteousness in the sight of God is to be obtained by strict obedience to the Law of Moses, then the death of Christ has been to no purpose; He died in vain.'

CHAPTER III.

1-14. Justification is through faith, not by the works of the Law.

1. "O foolish Galatians, who hath bewitched you?" From the error of St. Peter, St. Paul has now come round to speak more directly of the like false teaching under which the Galatian Church is suffering.

"Bewitched you." 'Looked upon you with the "evil eye", so as to pervert and bewitch your better judgment.'

"That ye should not obey the truth?" These words should probably be omitted here, having crept into the text from chap. v. 7.

"Before whose eyes." 'When I first preached to you', St. Paul says, 'I set forth before your eyes, as in a picture, before you, the figure of Jesus Christ, crucified. This image, so faithfully and plainly presented to your minds, ought to have kept your eyes from being enticed away by the fascinating influence of the bewitchment that has been practised upon you.'

2. "This only would I learn of you." 'One single question I would ask of you; one single question will suffice to show how wrong

GALATIANS, III.

- A. D. 58. 3 Are ye so foolish? ^ehaving begun in the Spirit,
e ch. 4. 9. are ye now made perfect by ^fthe flesh?
f Heb. 7. 16.
& 9. 10. 4 ^gHave ye suffered ²so many things in vain?
g Heb. 10. 35, if *it be* yet in vain.
36.
2 John 8. 5 He therefore ^hthat ministereth to you the Spirit,
2 Or, so great. and worketh miracles among you, *doeth he it* by the
h 2 Cor. 3. 8. works of the law, or by the hearing of faith?
- i Rom. 4. 3, 6 Even as ⁱAbraham believed God, and it was
i, 21, 22. ³accounted to him for righteousness. Gen. 15. 6.
James 2. 23.
3 Or, imputed. 7 Know ye therefore that ^kthey which are of
k John 8. 39. faith, the same are the children of Abraham.
Rom. 4. 11,
12, 16.

'you are. When you, as other Christians, received the supernatural 'gifts of the Holy Spirit, did you receive them as having earned 'them by obedience to the works of the law, or did you accept them 'with the willing and grateful hearing of faith?

3. "Having begun in the Spirit." 'How can ye be so senseless 'as to reverse the whole course of your Christian life, and after having 'begun on spiritual principles to attempt to finish on carnal ones?' They began by putting faith in Christ, by the working of the Holy Spirit in their hearts, and they would now go back to the attempt of winning salvation by obedience to the works of the law. The former of these is called the Spirit, the latter the flesh.

4. "Have ye suffered." The Apostle reminds them of the early sufferings which they endured when they were first converted, and asks whether they are ready to lose all the benefit of their early stedfastness under persecution, by apostatizing from the truth now.

"If it be yet in vain;"—as I trust it may not prove to be.

5. "He therefore that ministereth." As in the 2nd verse, St. Paul urged upon the Galatians that it was through faith and not by works that they first received the supernatural gifts of the Holy Spirit, so here he refers to God the giver of those gifts, and of all further gifts of spiritual grace and power, as though he said, 'Did God, who gave 'you your first and all subsequent gifts, give them to you because of 'your works, or your faith?' The word translated 'ministereth' rather means 'giveth abundant additional supply.'

6. "Even as Abraham." God dealt with Abraham (Gen. xv. 6.) exactly in the same way. 'Abraham believed', and his faith was reckoned to him for righteousness.

7. "Know ye therefore." As then faith, and not works, was the ground of the acceptableness of Abraham in the sight of God, so understand that not the children of Abraham's body, nor yet any, supposed children of Abraham's works, but the children of his faith, are they who are his real children, and as such the inheritors of his promises.

5. "Doeth he it." The reader will observe that these words have been inserted by the translators. They are likely somewhat to mislead the reader for this reason: the phrase preceding—"worketh miracles among you"—means properly 'calls into action miraculous 'powers in you', such for example as speaking with tongues. Consequently the sense is, 'He that giveth you a 'bundant supply of the Spirit, confer-ring miraculous powers upon you, is 'that by means of your works or your 'faith'?

GALATIANS, III.

8 And ^lthe scripture, foreseeing that God would justify the heathen through faith, preached before ¹the gospel unto Abraham, *saying*, ^m**In thee shall all nations be blessed.** A. D. 58.
ver. 22
See Rom. 9.
17.
Acts 3, 25.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

11 But ⁿthat no man is justified by the law in the sight of God, *it is evident*: for, ^o**The just shall live by faith.**

12 And ^pthe law is not of faith: but, ^q**The man that doeth them shall live in them.**

13 ^rChrist hath redeemed us from the curse of

Gen. 12. 3. & 18. 18. & 22. 18.

Deut. 27. 26. Jer. 11. 3.

Hab. 2. 4.

Lev. 18. 5.

ⁿ ch. 2. 16.
^o Rom. 1. 17.
Heb. 10. 38.
^p Rom. 4. 4, 5.
& 10. 5, 6.
& 11. 6.
^q Neh. 9. 29.
Ezek. 20. 11.
Rom. 10. 5.
^r Rom. 8. 3.
2 Cor. 5. 21.
ch. 4. 5.

8. "And the scripture, foreseeing." "And this is the way in which 'we are to understand the prophetic words of Scripture addressed to 'Abraham, Gen. xii. 3. (Compare xviii. 18.); for "all nations" never 'could become the children either of the body or the works of Abraham. 'But the Prophetic Spirit, knowing that the merciful design of God 'was to justify the heathen nations, as well as the Jews, by means of 'faith, anticipated the very terms of the Gospel, when He wrote in the 'Book of Genesis, "In thee shall all nations be blessed."

9. "So then they which be of faith." So we conclude by plain Scripture proof that it is they only who inherit the faith of Abraham who inherit his blessing, being really, and in the true sense, his sons.

10. "For as many as are of the works of the law." For all the people who found their title and hope of the mercy of God upon performing the works of the law (whether of the Jewish Law given by Moses, or of any other law), fall under the ban of that curse which was pronounced by Moses on Mount Ebal (Deut. xxvii. 26.). The law, which he cannot fulfil, lays him under a curse for not fulfilling it.

11. "But that no man is justified." This same thing is further proved by the well-known words of the Prophet Habakkuk (ii. 4. Compare Rom. i. 17. Heb. x. 38.); for when he attributes the "life of the just man" to his "faith", he plainly disallows the idea that he might win it by his works, or by his obedience to the law.

12. "And the law is not of faith." For law proceeds on the principle not of faith, but of obedience. It can only justify those who fulfil its precepts. Its scope and power is expressed well by those words of Leviticus xviii. 5: "He who doeth them shall live by them."

13. "Christ hath redeemed us." We then being all under the curse which the Law pronounced upon all who do not obey it, Christ ransomed us, purchased us from under the curse, by becoming a curse instead of us. He is said to have 'become a curse', in the sense of bearing the penalty of the curse that was upon us; just as a sacrifice (and very particularly the Scape-goat, Lev. xvi. 5, &c.) is regarded as enduring and

GALATIANS, III.

A.D. 58. the law, being made a curse for us : for it is written,
Cursed is every one that hangeth on a tree :

Deut. 21. 23.

^u Rom. 4. 9,
16.

14 ^u that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive ^x the promise of the Spirit through faith.

^x Isai. 32. 15.
& 44. 3.

Jer. 31. 33.
& 32. 40.

Ezek. 11. 19.
& 36. 27.

Joel 2. 28, 29.
Zech. 12. 10. ^y

John 7. 39.
Acts 2. 33.

15 ¶ Brethren, I speak after the manner of men ; Though *it be* but a man's ² covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

^y Heb. 9. 17.

² Or, *testament.*

^z ver. 8.

Gen. 12. 3, 7.
& 17. 7.

^a 1 Cor. 12. 12.

16 Now ^z to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, **And to thy seed,** which is ^a Christ.

so carrying away the sin and the penalty of the sin of those who offer it.

“For it is written.” According to the language of the book of Deut. xxi. 23. ‘Cursed is every one that hangeth on a tree’. The words in Deuteronomy are, ‘he that is hanged is accursed of God’. The Apostle, whose object in the quotation was to show that ‘hanging’ is an accursed punishment, so that he who is hanged may be said to ‘become a curse’, slightly alters the words, which otherwise would have applied less perfectly to the Lord.

14. “That the blessing of Abraham.” ‘Christ’, I say, ‘ransomed us from being under the curse of the law’, in order that the blessing pronounced upon Abraham might be extended to the Gentiles in Christ, and that so we (Jews and Gentiles alike) might receive the fulfilment of the promise of the Holy Spirit given through the Prophets (Compare Isai. xlv. 3. Joel ii. 28.).

15—29. Christians are heirs of the promise made to Abraham.

15. “Brethren, I speak after the manner of men.” ‘My brethren, I will illustrate the subject I speak of by an instance taken from the common life and doings of men. If a man concludes a solemn covenant, or disposition, no person has any right to set it at nought, or to add other clauses or conditions to it. This is, as you know, the case even with a *man's* covenant: how much more must it be so with a ‘promise given by God’.

16. “Now to Abraham and his seed.” It is important, in order to understand St. Paul's argument, to observe that the verses (17—26) are parenthetical and explanatory; so that the verses (26—29) are to be connected immediately, as to the argument with verse 16. He says—‘You will remember that in Gen. xiii. 15. and xvii. 8, the promise was made not to Abraham only, but to his seed also. Observe then that the ‘word “seed” is in the singular number, speaking grammatically, not in the plural. God did not say ‘sons’, or ‘children’, nor even ‘seeds’, in the plural; but he used a singular, collective noun, signifying that the ‘Inheritor of Abraham's promise should be *one person*, that is, Christ. ‘Ye then, baptized into Christ (verse 27.), are one in Christ; and so, ye are the Seed of Abraham and heirs of the promise’.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, ^b which was four hundred and thirty years after, cannot disannul, ^c that it should make the promise of none effect.

18 For if ^d the inheritance *be* of the law, ^e *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? ^f It was added because of transgressions, till ^g the seed should come to whom the promise was made; *and it was* ^h ordained by angels in the hand ⁱ of a mediator.

John 1. 17. Acts 7. 38. 1 Tim. 2. 5.

A. D. 58.

^b Exod. 12. 40, 41.

^c ver. 21. Rom. 4. 13, 14.

^d Rom. 8. 17.

^e Rom. 4. 14.

^f John 15. 22.

Rom. 4. 15.

& 5. 20.

& 7. 8, 13.

1 Tim. 1. 9.

^g ver. 16.

^h Acts 7. 53.

Heb. 2. 2.

ⁱ Ex. 20. 19,

21, 22.

Deut. 5. 5,

22, 23, 27, 31.

17. "And this I say." "Now what I mean, in these last verses to urge, is this; this is the plain statement of my argument; It is impossible that after God had once given a solemnly ratified covenant or disposition, a law, dating four hundred and thirty years later, should annul it, so as to make the promise contained in that covenant ineffectual."

"Four hundred and thirty years." (Compare Exod. xii. 40, &c.) The number four hundred and thirty is made up of two numbers of two hundred and fifteen; the first being the time that the Patriarchs dwelt in Canaan before the migration to Egypt, and the second the sojourn in Egypt itself.

18. "For if the inheritance." "And utterly ineffectual it would be: for if the terms of the inheritance are to be so altered as to make it depend upon obedience to law, there is an end of its depending upon promise; whereas God bestowed it as a free promise upon Abraham."

19. "Wherefore then serveth the law?" "Is it then to be supposed that the Law, which is thus without power to bar the promise of God, or to alter its terms, is useless, and good for nothing? Nay, it had its own great and sufficient objects."

"It was added because of transgressions." One object was to exhibit the sinfulness of sins (Compare Rom. v. 20. vii. 8, 13.), for by shewing what the will of God is, it operates to shew how far short men fall of fulfilling it, and so convicts them of sin, and proves to them their need of pardon and redemption.

"Till the seed should come." Secondly, its scope and intended duration was temporary. It was to last on, as a convicting law, only till the coming of the Seed of Abraham, the predicted Inheritor of the promise.

"And it was ordained by Angels." Thirdly, it was promulgated by means of Angels. St. Paul here refers to Deut. xxxiii. 2. (Compare Acts vii. 35—53.). The Jewish writers dwelt much upon the ministry of the Angels in the promulgation of the Law, a fact which illustrates St. Paul's manner of reference to the passage in Deuteronomy. So Josephus speaks of the noblest and holiest of the decrees given in the laws, by means of Angels, who learned them from God.

"In the hand of a mediator." And fourthly, it was given by the

GALATIANS, III.

- A. D. 58. 20 Now a mediator is not a *mediator* of one, ^k but God is one.
- ^k Rom. 3. 29, 30. 21 *Is* the law then against the promises of God? God forbid: ^l for if there had been a law given which could have given life, verily righteousness should have been by the law.
- ^l ch. 2. 21. 22 But ^m the scripture hath concluded ⁿ all under sin, ^o that the promise by faith of Jesus Christ might be given to them that believe.
- ^m ver. 8. ⁿ Rom. 3. 9, 19, 23. ^o & 11. 32. ^o Rom. 4. 11, 12, 16. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- ^p Matt. 5. 17. Rom. 10. 4. Col. 2. 17. Heb. 9. 9, 10. 24 Wherefore ^p the law was our schoolmaster to

hands of Moses, who thus became a mediator between God and Man. Now the idea of a mediator involves of necessity the idea of two parties entering into a sort of contract with each other by the intervention of a third party.

20. "But God is one." But in the promise which God freely made to Abraham, there was no such mediator, as there was no such contract. God spoke to Abraham *immediately*; that is, without any intermediate speaker: for His promise issued freely from His own Love, and did not depend upon the fulfilment of any contract on the part of man.

21. "Is the law then against the promises of God?" "Are we then 'to conclude that the Law opposes, or abrogates, or in any way interferes with the promises made by God so long before? God forbid that any one should think so. Nay, if a law had been given, capable of giving life, then it is conceivable that it might have abrogated the promise, by giving something yet more precious than the promise, and so, righteousness, pardon, and holiness might have come to man by such a law.'

22. "But the scripture hath concluded." "But the case of the Law of Moses is very different from such a supposed case. It doth not, and cannot give life. On the contrary it giveth death. For the Scriptures' (See Deut. xxvii. 26. Ps. cxliii. 2. Compare ch. ii. 16. iii. 10. & Rom. iii. 10—18.) 'prove that all men, Jews and Gentiles alike, fall under the 'condemnation of sin' (Compare Rom. iii. 9—19.). 'And this death-giving Law was given in order that the promise, depending only upon faith in Jesus Christ, might be fulfilled to the believers.'

23 "But before faith came." That is, before the coming of the heir of Abraham's promise, and the consequent initiation of the dispensation of faith, we were kept under the guard of the Law, shut up and inclosed in its ordinances, with the view to the dispensation of faith which was about to be revealed.

24. "Wherefore the law was our schoolmaster." The word here translated "schoolmaster", means in the original a slave, who, according to the custom of the Greeks and Romans, was intrusted with the discipline, and moral teaching of a child. He was the child's inferior in rank, but for a time had the charge, not so much of teaching him, as of keeping him in order, and watching that he did not get into evil courses or among evil companions. Thus he illustrates very aptly the duty of the

bring us unto Christ, ^a that we might be justified by faith. A. D. 58.

25 But after that faith is come, we are no longer under a schoolmaster. q Acts 13, 39.
ch. 2, 16.
r John 1. 12.
Rom. 8. 14,
15, 16,
ch. 4. 5.
s Rom. 6. 3.
t Rom. 13, 14.
u Rom. 10, 12.
I Cor. 12, 13.
ch. 5, 6.
x John 10, 16.
& 17, 20, 21.
Eph. 2, 14,
15, 16,
& 4, 4, 15.
y Gen. 21.
10, 12.
Rom. 9, 7.
Heb. 11, 18.

26 For ye ^r are all the children of God by faith in Christ Jesus.

27 For ^s as many of you as have been baptized into Christ ^t have put on Christ.

28 ^u There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ^x one in Christ Jesus.

29 And ^y if ye be Christ's, then are ye Abraham's seed, and ^z heirs according to the promise.

^z Rom. 8. 17. ch. 4. 7, 28. Eph. 3. 6.

law, which during the nonage of the world, guarded men, and confined them by its strict enactments till faith came, and they were grown up to the freedom of full age.

“To bring us unto Christ.” The words “to bring us” are not in the original: but they fairly represent the sense. The Law took care of us, and strictly kept us “for”, or ‘until’, the coming of Christ, in order that we might then have our real justification from our faith.

25. “But after that faith is come.” But with the coming of Christ, which is the coming of the dispensation of faith, the duty of the disciplining slave came to an end.

26. “For ye are all the children.” ‘For now ye are all (whether ‘Jews or Gentiles alike) full grown sons. ‘Children of God’ ye were ‘even when ye were under the ‘pædagogus’; but ye are become, in ‘Christ Jesus, by your faith, His full-aged sons.’ It is to be regretted that the word ‘sons’ is in our Version incorrectly translated “the children.”

27. “For as many of you.” The Apostle takes up the words of the preceding verse. ‘In Christ Jesus, I say; for all ye who were baptized into Christ, did put on Christ.’ The allusion of these last words seems to be to the white robes with which the newly baptized were clad. ‘By being baptized ye were made members of the Body of Christ. ‘Ye clothed yourselves with Christ: Christ covered, enveloped, and ‘embraced you, and of that holy and precious fact the white robe that ‘was then put upon you was the significant token.’

28. “There is neither Jew nor Greek.” ‘In Christ there is no ‘room for any further diversity. The difference between Jew and ‘Gentile, between slave and freeman, yea, between male and female, is ‘obliterated. All the baptized, whoever they be, having put on Christ, ‘are one man in Christ, as being members of the One.’

29. “And if ye be Christ’s.” The Apostle here returns to the argument, broken off at verse 16. ‘And if thus ye be of Christ, members of His Body, and thus form One Man in Him, then are ye that ‘seed of Abraham spoken of by God in the Book of Genesis, and heirs ‘of the great promise that was made to him.’

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and his to them,* 22 *and sheweth that we are the sons of Abraham by the freewoman.*

^a ver. 9.
ch. 2. 4.
& 5. 1.
Col. 2. 8, 20.
Heb. 9. 10.

² Or.
rudiments.

^b Gen. 49. 10.
Dan. 9. 24.
Mark 1. 15.
Eph. 1. 10.

^c John 1. 14.
Rom. 1. 3.
Phil. 2. 7.
Heb. 2. 14.

^d Gen. 3. 15.
Isai. 7. 14.
Micah 5. 3.
Matt. 1. 23.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 but is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, ^a were in bondage under the ² elements of the world :

4 but ^b when the fulness of the time was come, God sent forth His Son, ^c made ^d of a woman, ^e made under the law,

Luke 1. 31. & 2. 7. ^e Matt. 5. 17. Luke 2. 27.

CHAPTER IV.

1—11. Christians are no longer under age.

1. "Now I say, *That* the heir." The Apostle returns to the same image which he suggested in the third Chapter. 'I repeat, that in ordinary life the heir, during the years of his infancy, that is, before he comes of age, is in no respect different from a slave, even though he is already in title, and is to be in fact, when he is of sufficient age, lord and master of the whole inheritance. Until the time fixed by his father for his coming of age, he is subject to the control of directors of his personal freedom, and managers of his property.'

3. "Even so we." Precisely like that was the condition in which we, both Jews and Gentiles, both St. Paul and the Galatians were before the coming of Christ. We were children, under age. We were held in a state of slavery.

"Under the elements of the world." These words, which are of somewhat uncertain meaning, may probably mean 'rudimentary teaching', such as the Mosaic Law among the Jews, and the imperfect knowledge of God and His will which was among the heathen (Compare Colos. ii. 8, 20.). They are called '*elements*' as being '*rudiments*', '*first lessons*', '*introductory principles of religion*', and they are said to be '*of the world*', as having reference to outward and temporal things rather than to what is spiritual and Divine.

4. "But when the fulness of the time was come." 'When the appointed time came, when all the preliminary things, which God in His wisdom ordained to precede the coming of Christ, were fully completed.'

"God sent forth His Son." 'The Eternal Father sent forth His Eternal Son, as His own Representative upon the earth.'

"Made of a woman." 'Who was not only the Eternal Son sent forth from the bosom of the Eternal Father, but also took the nature of man, being born of a human mother.'

GALATIANS, IV.

5 ^f To redeem them that were under the law, A. D. 58.
^g that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth
^h the Spirit of His Son into your hearts, crying,
 Abba, Father.

7 Wherefore thou art no more a servant, but ^g
John 1. 12.
ch. 3. 26.
Eph. 1. 5. h Rom. 5. 5. & 8. 15.

“Made under the law.” Born under a system of rigorous positive enactments, namely the Law of Moses.

5. **“To redeem them that were under the law.”** He was born under the Law in order that dying under the Law, which He perfectly fulfilled, He might purchase, or ransom those who under the Law were guilty of death. And He was born the true Son of a woman, in order that the sons of women, that is, all men, might receive the adoption of sons. It is to be observed that in the Greek there is no article to the word Law in this passage. It therefore may be understood to apply not only to the Mosaic Law (which is, however, its primary application, and the one immediately needful for the Apostle's argument), but to any system of law and works as opposed to faith in Christ.

“The adoption of sons.” Christ is the only Son of God, we in Him, are adopted sons. Our sonship is not born in us, nor is it ours of right, but it is given us of God's grace and mercy. We, children of wrath, even as all others, are accepted in the beloved Son (Ephes. i. 6. ii. 3.).

6. **“And because ye are sons.”** (Compare Romans viii. 16.). ‘And to prove that ye are thus sons, God sent forth the Holy Spirit into your hearts.’

“The Spirit of His Son.” The Holy Spirit, whom the Son sends (Compare St. John xiv. 16.). He is called “the Spirit of Christ” in Romans viii. 9.

“Crying, Abba, Father.” It is plain from this, and from the parallel passage in Romans viii., that the Holy Spirit within us moves us to earnest and importunate prayer, that He teaches us to pray as we ought, and that His aid makes our prayers acceptable. He is the Advocate (Paraclete) on earth praying for us in our hearts, as Christ is the Advocate (Paraclete) in Heaven, who presents our prayers to His Father in His own most holy Name.

“Abba” is the Aramaic word for father: and the Greek word meaning father is added to it in explanation. This is an interesting indication of that fusion of language between Hebrew and Greek, which helped the spreading of the Gospel among the heathen. The form of words (Compare St. Mark xiv. 36. Rom. viii. 15.) seems early to have become a solemn liturgical form of address to God.

7. **“Wherefore thou art no more a servant.”** Rather, ‘a slave.’ So that, by the argument of the many preceding verses, it is proved that thou art no longer in the state of a minor, differing in no way from that of a slave, but of a son full grown, a son by adoption; and if a son, then an heir of God through Christ, and in Him an inheritor of the promise of Abraham.

GALATIANS, IV.

- A. D. 58. a son; ⁱ and if a son, then an heir of God through
i Rom. 8. 16, 17. **Christ.**
ch. 3. 29. 8 Howbeit then, ^k when ye knew not God, ^l ye did
k Eph. 2. 12. service unto them which by nature are no gods.
1 Thess. 4. 5. 9 But now, ^m after that ye have known God, or
1 Rom. 1. 25. rather are known of God, ⁿ how turn ye ² again
1 Cor. 12. 2. to ^o the weak and beggarly ³ elements, whereunto
Eph. 2. 11, 12. ye desire again to be in bondage?
1 Thess. 1. 9. 10 ^p Ye observe days, and months, and times,
m 1 Cor. 8. 3. & 13. 12. and years.
2 Tim. 2. 19. 11 I am afraid of you, ^q lest I have bestowed
n ch. 3. 3. upon you labour in vain.
Col. 2. 20. 12 Brethren, I beseech you, be as I *am*; for I *am*
2 Or, back. as ye *are*: ^r ye have not injured me at all.
o Rom. 8. 3. 13 Ye know how ^s through infirmity of the flesh
Heb 7. 13. I preached the gospel unto you ^t at the first.
3 Or,
rudiments,
ver. 3.
p Rom. 14. 5.
Col. 2. 16.
q ch. 2. 2.
& 5. 2. 4.
1 Thess. 3. 5.
r 2 Cor. 2. 5. s 1 Cor. 2. 3. 2 Cor. 11. 30. & 12. 7. 9. t ch. 1. 6.

8. "Howbeit then, when ye knew not God." The argument of this verse will come out more clearly if the words are arranged in some such way as this:—"But, as in those former days, because ye 'did not know God, ye did slave-service to those who are no gods,—'how is it that ye now,—now that ye have come to know God (or I 'should rather say, have been known by God), turn back again, and 'of your own will make yourselves again, and afresh, slaves to the same 'powerless and beggarly rudiments from which you had been delivered.'

10. "Ye observe days." 'Ye make a very great and religious point 'of observing all the sacred days of the Jews', that is, the weekly sabbaths;—the months, that is, the new moons;—the times, that is, the festivals, as Passover and Pentecost;—the years, that is, the Sab-
 batical years.

11. "I am afraid of you." 'All this makes me fear that all my labour 'in bringing you over to Christ and to the freedom of the Gospel, has 'been spent in vain, and that you have fallen back into the slavery of 'the Law from which you were delivered.'

12—20. St. Paul contrasts his own care of them with that of the false teachers.

12. "Brethren, I beseech you, be as I am." Observe how the Apostle, having just spoken severely of the Galatians, breaks at once into expressions of tenderness. 'Brethren, I beseech you, set yourselves 'free, as I am free, from this miserable slavery. I too, was a Jew and 'became free, as I would have you become free.'

"Ye have not injured me at all." 'I have no personal com-
 plaint to make against you. Do not suppose that I have been per-
 sonally offended by that which has caused me, and still causes me,
 'so much sorrow.'

13. "Ye know how through infirmity." 'But ye remember well,

14 And my temptation which was in my flesh A. D. 58.
 ye despised not, nor rejected; but received me
^u as an angel of God, ^x even as Christ Jesus.

2 Sam. 19. 27.

^u See Zech.
12. 8.

Mal. 2. 7.

^x Matt. 10. 40.

Luke 10. 16.

John 13. 20.

1 Thes. 2. 13.

² Or, *What
was then.*

15 ² Where is then the blessedness ye spake of?
 for I bear you record, that, if *it had been possible*,
 ye would have plucked out your own eyes, and
 have given them to me.

16 Am I therefore become your enemy, ^y because ^y ch. 2. 5, 14.
 I tell you the truth?

17 They ^z zealously affect you, *but* not well; yea, ^z Rom. 10. 2.
² Cor 11. 2.
 they would exclude ³ you, that ye might affect them. ³ Or, *us.*

18 But *it is good* to be zealously affected always
 in a good *thing*, and not only when I am present
 with you.

*'how on account of illness I was detained in Galatia on the occasion
 'of my first visit, and preached among you.'*

14. "And my temptation which was in my flesh." There is little doubt that we ought to read 'and *your* temptation which was 'in my flesh.' St. Paul's bodily ailment of whatever sort it was, might have led the Galatians to neglect or despise his preaching, and so was a trial to them. 'But far from rejecting or despising me, ye 'received me as if I had been an Angel from heaven, or even as if 'I were Christ Himself, and not His ambassador only.

15. "Where is then the blessedness?" 'You then thought your- selves very happy in my coming and teaching you, and you loudly 'and openly professed it. What is become of that happiness, that self- 'felicitation of yours? For you would gladly then, if it had been pos- 'sible, plucked out your very eyes, and have given them to me, so 'eagerly did you welcome me.' It has been sometimes thought from this expression that St. Paul's bodily ailment was a weakness of the eyes, but this is extremely uncertain.

16. "Am I therefore become your enemy?" The Apostle seems to have been going to say, 'So that you have turned against me, and 'I am become your enemy'; but with that tenderness of feeling which is so characteristic of him he changes to a question. 'So that, have 'I become your enemy by speaking the truth?'

17. "They zealously affect you." Observe how St. Paul does not even make distinct mention of the false teachers. "They", he does not say who they are, but of course the Galatians knew, 'they pay 'court to you, but not honestly, not sincerely, not for your good. 'Nay; they would fain shut you out from Christ, and from the bless- 'ings of the Gospel, in order that ye may pay court to them.'

18. "But it is good to be zealously affected." 'Do not suppose 'that I am unwilling that you should be courted, provided it be in 'an honest and good way. I courted you myself when I was with you, 'and you responded to my appeals with much affection. I would that 'you retained those feelings towards my honourable courting always, 'and not only during the time of my presence among you.'

GALATIANS, IV.

- A. D. 58. 19 ^a My little children, of whom I travail in birth again until Christ be formed in you,
^a 1 Cor. 4. 15. Philem. 10. James 1. 18. 20 I desire to be present with you now, and to change my voice; for ² I stand in doubt of you.
² Or, *I am perplexed for you.* 21 Tell me, ye that desire to be under the law, do ye not hear the law?
 22 For it is written, that Abraham had two sons, ^b the one by a bondmaid, ^c the other by a freewoman.
^b Gen. 16. 15. ^c Gen. 21. 2. 23 But he *who was* of the bondwoman ^d was born after the flesh; ^e but he of the freewoman *was* by promise.
^d Rom. 9. 7, 8. ^e Gen. 18. 10, 14. & 21. 1, 2. Heb. 11. 11. 24 Which things are an allegory: for these are ³ Or, *testaments.* the two ³ covenants; the one from the mount

19. "My little children." This address, indicative of strong affection, and common in St. John, is not found elsewhere in the writings of St. Paul. Here he uses it in reference to the fact of his having been the instrument in God's hands of their conversion to Christ, and so, in some sort, their spiritual parent. He means to say, 'Ye Galatians whom I bore to Christ, as a mother bears her children, and whom I love with parental love, by your relapse from the truth of the Gospel I feel, as it were, a mother's pangs for the second time for you. And I shall continue to feel them, until the true form of Christ be formed in you; until, that is, you grow, by truth of doctrine, and corresponding life, to the true likeness of Christ.'

20. "I desire to be present." 'And I could wish that I were still present with you, and might change my tone towards you from one of severity and rebuke to one of gentleness and praise. And I wish it the more, because I feel uneasy about you, and at a loss how to treat you.'

21—31. Chap. v. 1. The allegory of Sarah and Hagar.

21. "Tell me, ye that desire." 'Tell me, ye who love to be under the bondage of law, will ye not listen to the true interpretation of the very law of Moses to which ye cling?'

22. "For it is written." Not in any single text; but this is to be understood as a general reference to the sacred History as told in the Book of Genesis. 'Abraham had, as you well remember, two sons: the one, Ishmael, born of the bondmaid Hagar; the other, Isaac, born of the freewoman, Sarah: but though they were both children of the same father, yet the bondmaid's son was born in the natural way (without there being any thing supernatural in the circumstances of his birth), while the freewoman's son was born under the efficacy of the Divine promise.'

24. "Which things are an allegory." 'Now this narrative not only is a true historical statement of what did really take place, but also, when rightly understood, contains a deep, under-meaning. It rightly admits of an allegorical interpretation.'

"For these are the two covenants." 'For, so interpreted, we

²f Sinai, which gendereth to bondage, which is A. D. 58.
 Agar.

25 For this Agar is mount Sinai in Arabia, and ² Gr. Sina.
^f Deut. 33. 2.
³ answereth to Jerusalem which now is, and is in ³ Or, is in
 the same
 rank with.
 bondage with her children.

26 But ^g Jerusalem which is above is free, which ^g Isai. 2. 2.
 Heb. 12. 22.
 Rev. 3. 12.
 & 21. 2, 10.
 is the mother of us all.

27 For it is written, **Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.**

Isai. 54. 1.

28 Now we, brethren, as Isaac was, are ^h the ^h Acts 3. 25.
 Rom. 9. 8.
 ch. 3. 29.
 children of promise.

29 But as then ⁱ he that was born after the flesh ⁱ ⁱ Gen. 21. 9.
 persecuted him *that was born after the Spirit*, ^k even ^k ^k ch. 5. 11.
 & 6. 12.
 so *it is now*.

30 Nevertheless what saith ^l the scripture? **Cast** ^l ch. 3. 8, 22.

‘understand these two women to signify two different covenant-dispensations of God; the first, given from mount Sinai, which, as a mother, bringeth forth slaves, inasmuch as it is Hagar. This answers to Jerusalem, the Jerusalem of the Law, the earthly Jerusalem, which with all her children is still in bondage under the Law.’

25. “For this Agar.” These words are probably to be understood as a parenthesis. ‘For this word Hagar is mount Sinai in Arabia’, that is, ‘among the Arabians, or in the Arabian language.’

26. “But Jerusalem which is above.” If St. Paul had traced the allegory throughout he would probably have said, ‘But the other covenant is brought in by Christ, and as a free mother it brings forth free children, inasmuch as it is Sarah. This answers to the heavenly Jerusalem, the City of God, the Church of Christ, which with all her children is free’.

27. “For it is written.” ‘And this is exactly in accordance with the triumphant language of the Prophet Isaiah (liv. 1.), who, looking forward in the Spirit to the multitudes of the Church of Christ, and having in mind the barrenness of Sarah, and the case of Hagar who had the affection of Abraham and conceived by him, bids the barren rejoice, for her children are far more numerous than those of her who hath the husband.’

28. “Now we, brethren.” ‘Thus we, brethren in Christ, are, like Isaac, children of promise. And as in these old times Ishmael mocked (Gen. xxi. 9.) at Isaac, and ill-treated him (as the rabbinical writers relate); and as the descendants of Ishmael in after times continually made aggressions upon the descendants of Isaac (See 1 Chron. v. 10, 19. Ps. lxxxiii. 7.), so it is still. The Jews, holding fast by the law of bondage, persecute us who are free; the descendants of the slave-covenant persecute the children of the free.’

30. “Nevertheless what saith the scripture?” ‘Nevertheless the

No!

GALATIANS, V.

A. D. 58. out the bondwoman and her son: for ^m the son
^m John 8. 35. of the bondwoman shall not be heir with the
son of the freewoman. Gen. 21. 10, 12.

31 So then, brethren, we are not children of the
ⁿ John 8. 36. bondwoman, ⁿ but of the free.
ch. 5. 1, 13.

CHAPTER V.

1 *He moreth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.*

^a John 8. 32. **S**TAND fast therefore in ^a the liberty wherewith
^{Rom. 6. 14.} Christ hath made us free, and be not entangled
^{1 Pet. 2. 16.} again ^b with the yoke of bondage.

^b Acts 15. 10. **2** Behold, I Paul say unto you, that ^c if ye be
^{ch. 2. 4.} circumsised, Christ shall profit you nothing.
^{& 4. 9.}

^c Acts 15. 1. **3** For I testify again to every man that is cir-
^{See Acts} cumcsised, ^d that he is a debtor to do the whole law.
^{16. 3.}

^d ch. 3. 10.

‘words of the Scripture (Gen. xxi. 10.) are undoubtedly true. Those ‘who adhere to the law of bondage, those who are the children of the ‘bondmaid, the covenant of slavery, cannot possibly be heirs of the ‘promise to Abraham along with the children of the freewoman, the ‘members of Christ, who have been set free from the bondage of the ‘slave-covenant.’

31. “So then, brethren” ‘in Christ, inasmuch as we are not a bond- ‘woman’s children, but the freewoman’s children, let us stand firm, ‘and do ye stand firm and upright, in the liberty wherewith Christ ‘has made us free; and be not entangled again in that yoke of bondage ‘from which we have been so happily delivered.’

CHAPTER V.

2—12. St. Paul denounces the observance of the Mosaic Law.

2. “Behold, I Paul say unto you.” The Apostle uses his own name in this emphatic way, partly to signify his high Apostolical authority, and partly to meet the insinuations which had been thrown out against him; as though he said, ‘I, who am accused of shifting, ‘and trimming in my speech in order to please men’ (See i. 10.).

“That if ye be circumsised.” Observe with what remarkable strength he speaks: ‘If ye, who were born Gentiles, and have been ‘baptized into Christ, now receive the rite of circumcision, and put ‘yourselves under the bondage of the law of Moses, I, with the full ‘authority of an Apostle, declare to you that you have fallen from the ‘faith, and Christ, and the Redemption of Christ will be of no good ‘to you.’

3. “For I testify again.” In this and the following verse St. Paul gives the reason for the strong words which he has used. ‘I protest ‘to you, that by submitting to be circumsised, you deliberately under-

4 ^e Christ is become of no effect unto you, who-soever of you are justified by the law; ^f ye are fallen from grace.

^e Rom. 9. 31, 32.
ch. 2. 21.
^f Heb. 12. 15.
^g Rom. 8. 24, 25.

5 For we through the Spirit ^g wait for the hope of righteousness by faith.

^h 1 Cor. 7. 19.
ch. 3. 28.
& 6. 15.

6 For ^h in Jesus Christ neither circumcision avail-eth any thing, nor uncircumcision; but ⁱ faith which worketh by love.

ⁱ 1 Thes. 1. 3.
James 2. 18,
20, 22.

7 Ye ^k did run well; ^l who did hinder you that ye should not obey the truth?

^k 1 Cor. 9. 24.
1 ch. 3. 1.

8 This persuasion *cometh* not of him ^m that calleth you.

^l Or, *who did drive you back.*
^m ch. 1. 6.

9 ⁿ A little leaven leaveneth the whole lump.

ⁿ 1 Cor. 5. 6. & 15. 33.

'take to fulfil all the commands of the law of Moses, and can only 'look^a to that fulfilment as the meritorious ground of your acceptance with God. Accepting then this terrible burden, and looking thus 'to earn your salvation by your works of obedience, you separate your-selves altogether from Christ, and fall away from His grace.'

5. "For we through the Spirit." 'You thereby adopt a hope 'which is altogether different and irreconcilable with that on which 'we rest. For we, holding fast by Christ, through the Holy Spirit, 'are taught to look for the fulfilment of our hope of justification and 'salvation from faith.'

6. "For in Jesus Christ." St. Paul does not mean to imply that circumcision is wrong in itself. On the contrary, as the ordinance of God, and as the token of the covenant between God and the people, it was binding upon all the Jews; so that he himself required Timothy to be circumcised, who though born of a Jewish mother had grown up without being circumcised. In itself it is entirely indifferent, except so far as by receiving it one who is not a Jew willingly puts himself under the obligations of the law. In itself, however, and to a Christian, it is altogether indifferent whether having been a Jew he be circumcised, or having not been a Jew he be uncircumcised. These outward differences are in themselves wholly immaterial. The only thing really material and essential to him is that he have *faith*, and that, not in an inert and unpractical way, but faith working actively in love to God and man.

7. "Ye did run well." 'Ye were running well, at the first, and 'when I was with you. Who is it that broke up the road and checked 'your obedience to the Truth?' The expressions of St. Paul seem to indicate that there was some one person who was a chief leader in the false teaching.

8. "This persuasion," to which you have yielded, does not come 'from God, who called you in the first place through my preaching. 'It comes from a very different source.'

9. "A little leaven." 'And do not comfort yourselves on the 'ground that the chief teachers of this false doctrine are few. For 'false doctrine is like leaven, and has a like power of spreading, till 'the whole mass is soon leavened' (1 Cor. v. 6.).

GALATIANS, V.

- A. D. 58. 10 ° I have confidence in you through the Lord,
o 2 Cor. 2. 3. & 8. 22.
 p ch. 1. 7.
 q 2 Cor. 10. 6.
 r ch. 6. 12. that ye will be none otherwise minded: but ^p he
1 Cor. 15. 30.
 ch. 4. 29.
 & 6. 17.
 t 1 Cor. 1. 23.
 u Josh. 7. 25.
 1 Cor. 5. 13.
 ch. 1. 8, 9.
 x Acts 15. 1,
 2, 24.
 y 1 Cor. 8. 9.
 1 Pet. 2. 16.
 2 Pet. 2. 19.
 Jude 4.
 z 1 Cor. 9. 19.
 ch. 6. 2. that troubleth you ^q shall bear his judgment, who-
 soever he be.
- 11 ^r And I, brethren, if I yet preach circumcision,
1 Cor. 15. 30.
 ch. 4. 29.
 & 6. 17.
 t 1 Cor. 1. 23.
 u Josh. 7. 25.
 1 Cor. 5. 13.
 ch. 1. 8, 9.
 x Acts 15. 1,
 2, 24.
 y 1 Cor. 8. 9.
 1 Pet. 2. 16.
 2 Pet. 2. 19.
 Jude 4.
 z 1 Cor. 9. 19.
 ch. 6. 2. why do I yet suffer persecution? then is ^t the of-
 fence of the cross ceased.
- 12 ^u I would they were even cut off ^x which trouble
 you.
- 13 For, brethren, ye have been called unto liberty;
 only ^y use not liberty for an occasion to the flesh,
 but ^z by love serve one another.

10. "I have confidence in you." 'But though I warn you thus, as feeling your danger to be very great, and your declension from the Truth considerable, yet I still feel confidence in regard to you in the Lord, that ye will not depart from the good mind which you once had, and fall away to "another gospel" (Comp. i. 6.)

"But he that troubleth you." St. Paul still seems to refer chiefly to some one person, or a few (i. 7.), who "trouble" the Galatian Church. Such an one shall bear the heavy load of the condemnation of God, even though he may be one who sets a high value upon himself, or is highly esteemed by others.

11. "And I, brethren." St. Paul seems here to address himself to an argument which the false teachers had drawn against him from his own practice. 'They defend their teaching of circumcision by my example. They say that I too preach circumcision, for I circumcised, they allege, Timothy. Do I preach circumcision? Why then do they oppose and persecute me? Does not their continued persecution prove that I am not now (though before I became a Christian I was so) a preacher of circumcision?'

"Then is the offence of the cross ceased." 'Do I indeed, as they say, still preach circumcision? If I do, then of course there is no further offence taken at the preaching of the Cross of Christ. But whereas I do still preach the Cross of Christ, and they are heavily offended at my preaching it, it is plain that I do not and cannot preach circumcision.'

12. "I would they were even cut off." He exclaims in indignant irony, 'Why do they, who thus banish you from your heavenly country, stop short with circumcision? Why do they not go on to mutilate themselves altogether, like the priests of Cybele in their own country.'

13—26. Christian liberty does not mean liberty to sin.

13. "For, brethren, ye have been called." 'Ye were, as I have shewn, called to Christian liberty. Most true: only remember that you must not pervert that liberty into an opportunity of indulging the lusts of the flesh. On the contrary, in mutual love be ye as slaves to one another. Let your true liberty be guarded by this sort of slavery.' It would seem from this latter clause that the particular lust of the flesh which St. Paul had most in mind in this verse was

14 For ^a all the law is fulfilled in one word, *even* A. D. 58.
 in this; ^b **Thou shalt love thy neighbour as thy-**
 self.

a Matt 7. 12.
& 22. 40.
James 2. 8.
b Matt. 22. 39.
Rom. 13.
8, 9.

15 But if ye bite and devour one another, take
 heed that ye be not consumed one of another.

16 *This* I say then, ^c Walk in the Spirit, and
² ye shall not fulfil the lust of the flesh.

c ver. 25.
Rom. 6. 12.
& 8. 1, 4, 12.
& 13. 14.
1 Pet. 2. 11.

17 For ^d the flesh lusteth against the Spirit, and
 the Spirit against the flesh: and these are contrary
 the one to the other: ^e so that ye cannot do the
 things that ye would.

2 Or.
fulfil not.
d Rom. 7. 23.
& 8. 6, 7.

18 But ^f if ye be led of the Spirit, ye are not
 under the law.

e Rom. 7. 15,
19.
f Rom. 6. 14.
& 8. 2.

that of quarrelsomeness and strife; as indeed appears clear from the rest of the chapter. The rule however applies equally to every sort of fleshly lust.

14. "For all the law." 'In mutual love, I say, for the entire law of the second table, with all its particular precepts, is summed up in that one great principle, "Thou shalt love thy neighbour as thyself"' (Compare Rom. xiii. 10.).

15. "But if ye bite and devour." 'But if, instead of the free slavery of mutual love, ye go on as ye do, biting one another in anger, and trying to consume and overpower one another in lasting hatred, take care lest the result be, not the victory of either side, but the destruction of both.'

16. "This I say then." 'Now the precept which I meant to give you in the 16th verse, where, passing from the doctrinal, I entered upon the hortatory portion of my letter, was this: Walk (that is, live, behave, act) by the rule of the Spirit, and in the strength of the Spirit, and then there is no danger nor chance of your fulfilling the lusts of the flesh.'

17. "For the flesh lusteth." 'For these things are so completely opposed to each other and incompatible, that if you follow the one you cannot possibly follow the other. The motions and desires of the flesh are directly in opposition to the Spirit; the motions and works of the Spirit are directly opposed to those of the flesh.'

"And these are contrary." 'For these two principles within you are so different from each other, and so at variance, that each endeavours to prevent you from following or obeying the other. They fight, as it were, and struggle within you that you may not do whatever you would fain do: the Spirit working that you may not follow the flesh; the flesh lusting that you may not follow the Spirit.'

18. "But if ye be led of the Spirit." 'If then ye yield yourselves up to the guidance of the Spirit, ye thereby escape from the dominion of the flesh.' Be it observed, however, that St. Paul here substitutes the word 'law' where we might have expected him to say 'flesh.' Practically the meaning is the same, for under the rule of mere 'law' there

17. "So that ye cannot." Better translated, 'that ye may not.'

GALATIANS, V.

- A. D. 58. 19 Now ^gthe works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
- ^h 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
- ⁱ 21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that ^hthey which do such things shall not inherit the kingdom of God.
- ^j 22 But ⁱthe fruit of the Spirit is love, joy, peace, longsuffering, ^kgentleness, ^lgoodness, ^mfaith,
- ⁿ 23 meekness, temperance: ⁿagainst such there is no law.

is nothing to enable us to conquer the flesh. Law threatens and condemns, but it does not help nor sanctify. The Apostle's general argument requires the contrast between the Spirit, and law: 'Law' therefore, or the dispensation under which the works of the flesh are most indulged, is put instead of the 'Flesh.'

19. "Now the works of the flesh are manifest." 'There can be no doubt, every one knows what is meant by works of the flesh.'

"Which are these." 'They are such as these.' The Apostle does not give a list of them, as if he were enumerating them all; but gives specimens of them.

"Adultery, fornication." These specimen-works of the flesh appear to be arranged into four sets, first, sins of the sensual appetites (acts of overt sin, inward uncleanness, shameless profligacy); secondly, sins relating to spiritual matters (such as idolatry and witchcraft); thirdly, sins in breach of the sixth commandment (hatred, quarrels, &c.); and fourthly, sins of intemperance (drunkenness, revellings).

21. "Of the which I tell you before." 'Respecting which, I foretell you now (before the day of judgment), as I also told you before when I was among you, that the doers of things like these shall not be admitted to have part of the inheritance of the eternal kingdom.'

22. "But the fruit of the Spirit." Observe the distinction of the words. The good works are the orderly *fruit* of a good root and a good tree. They grow from the root of the Holy Spirit. The bad ones are no fruit at all; but like weeds cumbering the soil, and making it unfruitful.

"Love, joy, peace." Perhaps St. Paul may be understood to arrange the works which are the fruits of the Spirit into sets or groups of three. If so, love may be taken for the basis and principle of all (1 Cor. xiii.) joy, the delight that belongs to its exercise; and peace, the resulting Christian calm and happiness.

"Longsuffering, gentleness, goodness." The second group will be, patient endurance of wrong, kindness of feeling, and active energetic beneficence.

"Faith, meekness, temperance." Faith here means (See 1 Cor. xiii. 7.) the habit of placing confidence in others, or trustfulness, meek-

GALATIANS, VI.

24 And they that are Christ's ° have crucified the flesh with the ² affections and lusts. A. D. 53.

25 ² If we live in the Spirit, let us also walk in the Spirit. ° Rom. 6. 6. & 13. 14. ch. 2. 20. 1 Pet. 2. 11.

26 ² Let us not be desirous of vain glory, provoking one another, envying one another. ² Or, passions. ² ver. 16. Rom. 8. 4, 5. q Phil. 2. 3.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, ^{a 3} if a man be overtaken in a fault, ye ^b which are spiritual, restore such an one ^c in the spirit of meekness; considering thyself, ^d lest thou also be tempted.

^a Rom. 14. 1. & 15. 1. Heb. 12. 13. James 5. 19. ³ Or, *although.* ^b 1 Cor. 2. 15. & 3. 1. ^c 1 Cor. 4. 21. 2 Thess. 3. 15. 2 Tim. 2. 25. ^d 1 Cor. 7. 5. & 10. 12.

ness, strong Christian humility before God and man, and temperance, inward self-government and control of the passions.

23. "Against such there is no law." 'Law does not deal with such things as these. The scope, the object, the force of law is to forbid, and to condemn. These things it has nothing to do with.' Compare verses 18, 19, where 'law' and 'flesh' seem to be used, as it were, synonymously. Law forbids and condemns the works of the flesh. It has no concern with the fruits of the Spirit.

24. "And they that are Christ's." 'Now Christ's people did in their baptism, by partaking in the crucifixion of Christ (Rom. vi. 6.), crucify the flesh with its passions and its lusts. Crucifying the flesh they undertook to live in the Spirit. Therein is their spiritual life. If then we have our spiritual life in the Spirit, let us walk (that is, live and act) in the Spirit. We must in all our lives be, and do, that which in our baptism we undertook to be and do.'

26. "Let us not be desirous." Vain-gloriousness, challenging each other in emulation and envy are works of the flesh, which those who walk in the Spirit must not indulge in.

CHAPTER VI.

1—10. Practical exhortations.

1. "Brethren." Observe the affectionate address, even in the midst of severe rebukes.

"If a man be overtaken." The word may either signify, 'be surprised by sudden temptation', or 'surprised by sudden detection in sin.' Either way (and perhaps the second way is the best) it means if a man sin and is discovered, and his sin comes before the Church for penance and punishment.

"Ye which are spiritual." 'Do ye, who, living in the Spirit, desire to walk in the Spirit, endeavour to restore such a person, not in the spirit of severity or rigid justice, but meekness,—each single one of you

GALATIANS, VI.

- A. D. 58. 2 ^e Bear ye one another's burdens, and so fulfil
^e Rom. 15. 1. ^f the law of Christ.
 ch. 5. 13.
 1 Thes. 5. 14. 3 For ^g if a man think himself to be something,
^f John 13. 14, when ^h he is nothing, he deceiveth himself.
 15. 34.
 & 15. 12. 4 But ⁱ let every man prove his own work, and
 James 2. 8. then shall he have rejoicing in himself alone, and
 1 John 4. 21. ^k not in another.
^g Rom. 12. 3. 5 For ^l every man shall bear his own burden.
 1 Cor. 8. 2. 6 ^m Let him that is taught in the word commu-
 ch. 2. 6. nicatē unto him that teacheth in all good things.
^h 2 Cor. 3. 5. 7 ⁿ Be not deceived; ^o God is not mocked: for
 & 12. 11. ^p whatsoever a man soweth, that shall he also
ⁱ 1 Cor. 11. 28. reap.
 2 Cor. 13. 5. ^q 1 Cor. 6. 9. & 15. 33. ^r Job 13. 9. ^s Luke 16. 25. Rom. 2. 6. 2 Cor. 9. 6.
^k See Luke 18. 11. ^t 1 Cor. 2. 6. ^u 1 Cor. 3. 8.
^l Rom. 2. 6. ^v 1 Cor. 9. 11, 14. ^w 1 Cor. 6. 9. & 15. 33. ^x Job 13. 9. ^y Luke 16. 25. Rom. 2. 6. 2 Cor. 9. 6.

'looking narrowly into himself, lest you be tempted and sin like him.' Observe particularly how the plural number passes into the singular, when the collective judges are bidden to look into their separate consciences.

2. "Bear ye one another's burdens." 'Help one another to bear their burdens, of whatever sort they be; whether of sins (which the context particularly points to), or sorrows and sufferings of any other kind. This is the way to fulfil the law of Christ, which is the law of mutual love, completely.'

3. "For if a man think himself." This verse is to be connected with the first verse of the chapter, the second verse having been parenthetical.

4. "But let every man." 'Let each man examine into his own doings, and if he thinks that he can find therein any ground of satisfaction, let him derive it from himself, and from comparing himself with the law of Christ, not from comparing himself with other people.'

5. "For every man shall bear." Men must not comfort themselves with comparisons. Each has his own burthen which he must bear before God, and he must not try to make it less by comparing it with his neighbour's. Observe how the Apostle has worked round from the second verse, till he seems to have arrived at what sounds like an opposite precept. Yet both are very true, and not hard to reconcile. Each man has his own undivided responsibility before God; but mutual help, and aid will often contribute to make it easier and lighter to bear. No man can bear it for another; but one can often help another to bear his own better.

6. "Let him that is taught in the word." A fresh precept. Let those who are taught the Gospel give a share of all the good things they possess to their teachers, and let it be a fair and liberal share.

7. "Be not deceived; God is not mocked." 'Do not be so mistaken as to imagine that God (to whom really all such gifts are given) can be cheated by your niggardly giving. On the contrary, He knows perfectly well what your means are, and He will repay you accordingly. As you sow, so, proportionately you shall reap.'

8 ^a For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And ^r let us not be weary in well doing: for in due season we shall reap, ^s if we faint not.

10 ^t As we have therefore opportunity, ^u let us do good unto all *men*, especially unto them who are of ^x the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, ^y they constrain you to be circumcised;

A. D. 58.
a Job 4. 8.
q Prov. 11. 18.
 & 22. 8.
r Hos. 8. 7.
 & 10. 12.
s Rom. 8. 13.
 James 3. 18.
t 1 Cor. 15. 58.
u 2 Thes. 3. 13.
v Matt. 24. 13.
w Heb. 3. 6, 14.
 & 10. 36.
x & 12. 3, 5.
y Rev. 2. 10.
z John 9. 4.
 & 12. 35.
aa 1 Thes. 5. 15.
ab 1 Tim. 6. 18.
ac Titus 3. 8.
ad ch. 2. 3, 14.

x Eph. 2. 19. Heb. 3. 6.

8. "For he that soweth." The proverbial phrase, which in the seventh verse the Apostle applied to the case of gifts given to Christian teachers, he here enlarges to all other sorts of things. All sowing which is of an earthly, or carnal kind, shall bear a corresponding harvest: carnal in the seed, it shall be rottenness in the fruit: whereas he that soweth spiritually, and by the Holy Spirit of God, shall have a spiritual harvest to endure for ever.

9. "And let us not be weary." The Apostle still further enlarges his precept: 'nay, let us not tire, or lose heart in doing all that is good and honourable. All such conduct is a sowing of good seed; and in due time, if we persevere and do not grow weary and faint, we shall be sure of an harvest.'

10. "As we have therefore opportunity." 'Let us make use of every opportunity that we can find to work that which is good to all men, and especially to the members of the household of the faith.' The Church is often called the *house* of God; as in 1 Tim. iii. 15. 1 St. Pet. iv. 17, &c. Christians, members of the Body of Christ, are those who make up that house, or family.

11—18. Conclusion. St. Paul glories in the Cross of Christ.

11. "Ye see how large a letter." The original rather means, 'Ye see with what large letters I write to you with my own hand'. The Apostle calls upon the Galatians to notice the boldness of the hand writing, and the large size of the letters in which it was written, intending, apparently to shew that he means to give great force and emphasis to the doctrines and precepts he is sending to them. The main part of the Epistle was written by the hand of an amanuensis, according to the practice in other Epistles (Rom. xvi. 22.). This is the point at which St. Paul takes the pen into his own hand, and finishes the letter.

12. "As many as desire to make a fair shew." 'The teachers who are pressing you to receive circumcision are really only desiring to make a great display of their outward observance of religion, in order that they may escape persecution for professing the pure Christian faith of reliance upon the Cross of Christ. For even they, the upholders of circumcision, do not keep the law themselves, but they wish you to be

GALATIANS, VI.

A. D. 58. ^z only lest they should ^a suffer persecution for the cross of Christ.

^z Phil. 3. 18.
^a ch. 5. 11.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

^b Phil. 3. 3,
7, 8.

^z Or,

whereby.

^c Rom. 6. 6.

ch. 2. 20.

^d 1 Cor. 7. 19.

ch. 5. 6.

Col. 3. 11.

^e 2 Cor. 5. 17.

^f Ps. 125. 5.

^g Phil. 3. 16.

^h Rom. 2. 29.

& 4. 12.

& 9. 6, 7, 8.

ch. 3. 7, 9, 29.

Phil. 3. 3.

ⁱ 2 Cor. 1. 5.

& 4. 10.

& 11. 23.

ch. 5. 11.

Col. 1. 24.

^k 2 Tim. 4. 22.

Philem. 25.

14 ^b But God forbid that I should glory, save in the cross of our Lord Jesus Christ, ² by whom the world is ^c crucified unto me, and I unto the world.

15 For ^d in Christ Jesus neither circumcision avail-eth any thing, nor uncircumcision, but ^e a new creature.

16 ^f And as many as walk ^g according to this rule, peace *be* on them, and mercy, and upon ^h the Israel of God.

17 From henceforth let no man trouble me: for ⁱ I bear in my body the marks of the Lord Jesus.

18 Brethren, ^k the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

‘circumcised that they may find in the cutting of your flesh a ground for boasting that they have made proselytes to the law, and so win favour from the Jews.’

14. “But God forbid that I should glory.” ‘As to myself, God forbid that I should boast of any thing, except the Cross of Christ, by means of which I, having been made a partaker of the death of Christ, have been crucified to all worldly and carnal ordinances such as those of law. They are crucified and dead to me; and I am crucified and dead to them.’

15. “For in Christ Jesus.” (Compare 2 Cor. v. 17.) ‘Thus, in Christ, and by sharing His Crucifixion, all outward distinctions have ceased. It matters not whether a man be circumcised or uncircumcised. In Christ he is a newly created creature, resting on the Cross for justification, help, and salvation.’

16. “And as many as walk.” ‘This is the rule and line for faithful Christians to walk by: and on such as walk by it, and thereby shew themselves to be the true Israel of God, the real children of the faith of Abraham, may have peace, and the mercy of God rest for ever.’

17. “From henceforth let no man trouble me.” ‘Thus I have shewn my Apostolic office, and vindicated the truth of the liberty of the Gospel. Let no man henceforward question, or gainsay my authority. The marks which I bear on my body of the persecutions which I have suffered in preaching the Lord Jesus, are the honourable tokens of my glorious servitude to my Divine Master.’ St. Paul seems to allude to the practice of branding persons on the body in token of devoting them to the service of some heathen god, or temple.

18. “Brethren, the grace.” It is much to be observed that in the original the word Brethren stands at the end of the sentence, in a very unusual and emphatic position. After all the severity and strength of the Epistle, he concludes with this word of tenderness and affection.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

INTRODUCTION.

EPHESUS was an important commercial city near the mouth of the Cayster, and famed throughout the world for its Temple to Diana. First visited by St. Paul on his return from Corinth to Jerusalem at the close of his second Missionary journey¹, it became his residence for three years; and he seems to have visited it again in the interval between his two imprisonments. This Epistle was written about A.D. 62 from Rome; and while it is the most profound in doctrine, and the most lofty in its spiritual tone, of all ever written by him, it is also the most complete and minute in its practical teaching. The main subject of it is the CHURCH OF GOD, the Temple made without hands of redeemed souls, in the eternal purpose of the Father, which originated it; in the atoning work of the Son, which purchased it; in the power of the Holy Ghost, which edifies it by grace into the perfection of God. It easily divides itself into two nearly equal parts; of which the former is occupied with its inner history and purpose; the latter, with its outward structure, growth and form. If it is one of the most difficult of all the Epistles, it is also specially one that repays careful study. To be strong; this is the main precept, which includes all its practical teaching; to know and believe the love which God hath to us: this is the sum of its doctrine; and it "passeth knowledge".

The Collect for the Sixth Sunday after Trinity.

O GOD, who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

¹ Acts xviii. 19.

Commentator's Notice to Readers.

[*This applies also to the other portions of the Commentary entrusted to the writer; for which, see the list of Commentators prefixed to the present Volume.*]

This Commentary, not being intended for theological students, but for busy, every day readers, with no occasion for close research, the author, in the exercise of the discretion given to him, has thought it better only to give one explanation of obscure passages (and that as little encumbered as possible with critical arguments), rather than to perplex the untrained judgment with a variety of conflicting interpretations.

For brevity's sake, but few quotations have been made from other writers; and these are simply marked by inverted commas. Not however that the Commentator has not continually and gladly availed himself of help within his reach.

As to the substance of the Commentary, the writer's one aim has been to make it clear—that his meaning might be intelligible; suggestive rather than exhaustive, for what conscientious reader could wish to be spared the responsibility of exercising his own understanding; full, if thereby it might deserve more than one perusal: practical, so as really to aid tempted and troubled souls to love as well as to think, to obey as well as to suffer; lastly, in complete harmony with the teaching of a Church, which one of her ordained ministers may be pardoned for believing to be more in accordance with the doctrine of the Lord Jesus Christ than any other Communion on Earth.

The blessed task of five years—neither accepted thoughtlessly, nor completed hastily—is now sent forth to do what work it may, by a heart in which thankfulness and anxiety are deeply mingled. May the Eternal Word, through the Spirit of truth and love so use it, and the other Commentaries, which it is permitted to accompany, to the edifying of His people, and the glory of His Father's name, that notwithstanding the errors that must occasionally disfigure it, in some degree it may vindicate the faith once delivered to the saints, and help those, who love God's Inspired Word as their most precious treasure, to make it more and more the joy and rejoicing of their hearts.

EPHESIANS, I.

CHAPTER I.

A. D. 62.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

PAUL, an apostle of Jesus Christ ^a by the will of God, ^b to the saints which are at Ephesus, ^c and to the faithful in Christ Jesus :

2 ^d Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 ¶ ^e Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ² places in Christ :

4 according as ^f He hath chosen us in Him ^g before

a 2 Cor. 1. 1.
b Rom. 1. 7.
2 Cor. 1. 1.
c 1 Cor. 4. 17.
ch. 6. 21.
Col. 1. 2.
d Gal. 1. 3.
Titus 1. 4.
e 2 Cor. 1. 3.
1 Pet. 1. 3.
2 Or, things,
ch. 6. 12.
f Rom. 8. 28.
2 Thes. 2. 13.
2 Tim. 1. 9.
James 2. 5.
1 Pet. 1. 2.
& 2. 9.
g 1 Pet. 1. 2,
20.

CHAPTER I.

The eternal love of God in Christ is the first cause of our redemption. The Apostle bids us give thanks for this infinite mercy, which glorifies the Son in making Him Head over the redeemed creation, and is to the praise of the Father's glory in the salvation of every soul that trusts in Christ. But he also points out to us, through his prayers for this very thing, that we should try, through the gift of the Holy Spirit, fully to understand and value our present blessedness, in beholding the glory to which we are called, and the grace of which we partake, and the greatness of the power, which first manifesting itself in raising Christ from the grave, and setting Him at God's right hand, hath also quickened and raised in and with Him the souls of His true children.

1. "By the will of God." Hence his authority in the Church.

2. "Grace." The cause of their salvation (Titus iii. 5.).

"Peace." The result of it (Rom. v. 1.).

3. "Blessed." (See Ps. lxxviii. 19.) This utterance of adoring praise goes on to the end of verse 14.

"The God and Father." So St. John xx. 17. "My Father, and your Father... my God, and your God".

"Hath blessed... in Christ." This is not a promise of what God will do, but the statement of what He has done, giving in and with Christ all grace and power. These things are ours already: what we have to do, is to take and enjoy them (Compare 1 Cor. iii. 21. Col. i. 19. ii. 9.).

"In heavenly places." This expression occurs four times in this Epistle, and denotes either the local habitation of the ascended Jesus (i. 20.); or the abode of the Church mystically ascended with her Lord (as here, and ii. 6); or the abode of the Angels, fallen and unfallen (vi. 12. there rendered *high*), where wicked spirits carry on their conflict with us, and where the holy Angels serve God (See also Job i. 6. ii. 1.).

4. "According." Because chosen, therefore blessed.

"In Him." Our union with and incorporation into Christ is the prominent truth in this Epistle.

"Before." So, "the Lamb slain from the foundation of the world" (Rev. xiii. 8.).

EPHESIANS, I.

A.D. 62. the foundation of the world, that we should ^h be
^h Luke 1. 75. holy and without blame before Him in love :
 ch. 2. 10. 5 ⁱ having predestinated us unto ^k the adoption of
 & 5. 27. children by Jesus Christ to Himself, ^l according to
 Col. 1. 22. the good pleasure of His will,
 1 Thes. 4. 7. Titus 2. 12.
ⁱ ver. 11. 6 to the praise of the glory of His grace, ^m where-
 Rom. 8. 29, 30. in He hath made us accepted in ⁿ the beloved.
^k John 1. 12. 7 ^o In whom we have redemption through His
 Rom. 8. 15. blood, the forgiveness of sins, according to ^p the
 2 Cor. 6. 18. Gal. 4. 5. riches of His grace ;
 1 John 3. 1. 8 wherein He hath abounded toward us in all
ⁱ ver. 9. wisdom and prudence ;
 Matt. 11. 26. Luke 12. 32. 9 ^q having made known unto us the mystery of
 1 Cor. 1. 21. ^m Rom. 3. 24. & 5. 15. ⁿ Matt. 3. 17. ^o Acts 20. 23. Rom. 3. 24. Col. 1. 14. Heb. 9. 12. 1 Pet.
 1. 18, 19. Rev. 5. 9. P Rom. 2. 4. & 3. 24. & 9. 23. ch. 2. 7. & 3. 8, 16. Phil. 4. 19. ^q Rom.
 16. 25. ch. 3. 4, 9. Col. 1. 26.

“That we should be.” Connect this with ver. 3. as part of the blessing.

“Before Him.” “Who searcheth the hearts and trieth the reins.”

“In love.” Love is the element or soil in which all Christian virtues grow. (Compare iii. 17. iv. 15, 16. v. 2.)

5. “Predestinated.” The Apostle lays such stress on God’s eternal purpose about us, to explain on what a sure foundation our eternal life rests. (Compare St. John xv. 16. See also *Commentary* on Rev. xxi. 17.)

“Adoption of children.” Scripture seems to indicate four degrees of adoption : (1.) In *creation*, Gen. vi. 2—4. St. Luke iii. 38. Acts xvii. 28, 29. (2.) In *covenant*, Ps. lxxxii. 6—9. Hos. xi. 1. Mal. i. 6. (3.) In *spiritual regeneration*, Rom. viii. 14—17. Gal. iii. 26. iv. 5—7. (4.) In *glory*, St. Luke xx. 36. Rom. viii. 21—23. Rev. xxi. 7.

“By Jesus Christ.” “By whom are all things, and we by Him” (1 Cor. viii. 6.)

6. “To the praise.” The glory and exaltation of God, through the manifestation of His attributes and character in our salvation, is the final purpose of redemption (iii. 10, 11.)

“Made us accepted.” Or been gracious to us. The word used by the Angel to the Virgin (St. Luke i. 28.), who is there called “highly favoured.”

“Beloved.” Or, “Son of his love” Col. i. 13. (Compare Is. xlii. 1. St. Mark xii. 6. St. Luke iii. 23.)

7. “Have.” As a present possession ; and not merely something to hope for. (See note on v. 3.)

“Blood.” Christ’s death is the main fact in His atonement ; and His blood is that element in His death which exhibits and explains the expiation of sin made thereby. Elsewhere it is said to justify (Rom. v. 9.), and to sanctify (Heb. xiii. 12. Compare also Lev. i. 5. Heb. ix. 12—26.)

“Forgiveness.” Our pardon is procured ; and we have but to apply for it in penitent and believing prayer. (See 2 Cor. v. 18—21.)

8. “Wherein.” Or ‘which (that is, His grace) He made to abound *in all* ‘wisdom’ (ch. 3. 5. Col. i. 9.) ; not the wisdom of God, but the wisdom given by Him to the men, whom He appointed and enabled to communicate it.

9. “The mystery of His will.” His eternal purpose to reconcile and unite all things in Christ, kept secret from all ages, but now made manifest by the Church.

His will, according to His good pleasure ^r which He hath purposed in Himself: A. D. 62.

10 that in the dispensation of ^sthe fulness of times ^tHe might gather together in one ^uall things in Christ, both which are in ²heaven, and which are on earth; *even* in Him: r ch. 3. 11.
2 Tim. 1. 9.
s Gal. 4. 4.
Heb. 1. 2.
& 9. 10.
1 Pet. 1. 20.
t 1 Cor. 3. 22,
23. & 11. 3.
ch. 2. 15.
& 3. 15.
u Phil. 2. 9, 10.
Col. 1. 20.
2 Gr. the
heavens.
x Acts 20. 32.
& 26. 18.
Rom. 8. 17.
Col. 1. 12.
& 3. 24.
Titus 3. 7.
James 2. 5.
1 Pet. 1. 4.

11 ^xin whom also we have obtained an inheritance, ^ybeing predestinated according to ^zthe purpose of Him who worketh all things after the counsel of His own will: 2 Gr. the
heavens.
x Acts 20. 32.
& 26. 18.
Rom. 8. 17.
Col. 1. 12.
& 3. 24.
Titus 3. 7.
James 2. 5.
1 Pet. 1. 4.

12 ^athat we should be to the praise of His glory, ^bwho first ³trusted in Christ.

13 In whom ye also *trusted*, after that ye heard ^cthe word of truth, the gospel of your salvation:

^y ver. 5. ^z Isai. 46. 10, 11. ^a ver. 6, 14. ² Thess. 2. 13. ^b James 1. 18. ³ Or, *hoped*.
^c John 1. 17. ² Cor. 6. 7.

10. "That in the dispensation." Or, 'to carry out to its completion, 'at the times ordained of God, the plan of Divine Providence'.

"Gather together." Or, 'sum up again together under one Head'; as if in reference to a former, but broken unity.

"All things." That is, all creation. (Compare Gen. xxviii. 12. St. John i. 51. Rom. viii. 19—21.)

"In Him." Christ is to be the centre of this restored unity: without, and apart from Him, this gathering together cannot be. The meaning seems to be this: God has an eternal plan, shewing and accomplishing itself from age to age, in the fulness of the Divine times. Through the irresistible operation of Divinely chosen instruments nothing can interrupt, or delay, or disappoint it: and since the object of this plan is to glorify the Father, in reuniting what sin has severed in the glorified Person of Jesus, the Church is not to be dismayed or disconcerted by apparent hindrances to it; we are to tarry the Lord's leisure, and to trust His wise and omnipotent love.

11. "Obtained an inheritance." Or, were made His inheritance as by lot (See following *Note*).

"Being predestinated." The blessed, wise, loving, sovereign will of God is the Divine side of our salvation. Man, on his side, is to work out this salvation with fear and trembling.

"Counsel." See St. John xv. 16. xvii. 6. Titus iii. 5. 1 St. John iv. 19.

12. "We." That is, who are Jewish Christians.

"First trusted." Who hoped in Christ, before He came. (Compare St. Luke ii. 25. St. John i. 45. Acts xxvi. 6, 7.)

13. "In whom"—are ye, having heard the word of truth. See Rom. x. 17. 1 Thess. ii. 13. Observe the emphatic repetition of the truth of our union with Christ. Hearing the word in faith, we are united with Him (St. John xv. 3.): but this union is made yet closer and surer by the sealing or ratifying of the Holy Spirit, through whom first we believed, and of whose grace we receive more and more. This sealing, in its outward sign may refer to baptism, or the laying on of hands: in its inward grace, or "earnest", is the sense of adoption (Gal. iv. 6.).

"Ye." Who are Gentiles.

d 2 Cor. 1. 22. in whom also after that ye believed, ^d ye were
 ch. 4. 30.
 e 2 Cor. 1. 22. sealed with that holy Spirit of promise,
 & 5. 5.
 f Luke 21. 28. 14 ^e which is the earnest of our inheritance ^f until
 Rom. 8. 23. the redemption of ^g the purchased possession, ^h unto
 ch. 4. 30.
 g Acts 20. 28. the praise of His glory.
 h ver. 6, 12.
 i 1 Pet. 2. 9.

15 ¶ Wherefore I also, ⁱ after I heard of your faith
 i Col. 1. 4.
 Philem. 5.
 k Rom. 1. 9. in the Lord Jesus, and love unto all the saints,
 Phil. 1. 3, 4.
 l Col. 1. 3.

16 ^k cease not to give thanks for you, making
 i Thess. 1. 2.
 2 Thess. 1. 3. mention of you in my prayers;

17 that ^l the God of our Lord Jesus Christ, the
 m Col. 1. 9. Father of glory, ^m may give unto you the spirit of
 n Or. for the
 acknowledged-
 ment,
 Col. 2. 2. wisdom and revelation ⁿ in the knowledge of Him :

“Of promise.” Or, “announced by promise”. (Compare “the promise of the Father”, Acts i. 4.)

14. “Redemption.” Christ by His death has redeemed both body and soul; but the *body* does not enter into its redemption till it is rescued from death and the grave at the Resurrection.

“Purchased possession.” That is, the Church. (Compare St. Matt. xiii. 44—46.) Elsewhere it is spoken of as given to Christ (St. John x. 29. xvii. 11. 24.).

15. “Wherefore.” In connection with the account of their spiritual state given just before.

“I heard.” By information given him, since he left them, possibly through Epaphroditus.

“Faith in the Lord Jesus.” (Compare St. John xiv. 1.) Had St. Paul thought of Christ only as man, he would not thus have made Him the object of faith.

“Love.” Faith and love always go together; and can no more be separated than a tree from its roots. (Compare 2 Thess. i. 3, and Gal. v. 6.)

16. “Give thanks for you.” Thanksgiving as well as petition is an element in intercessory prayer, too often forgotten.

“Prayers.” Praise and prayer, whether for ourselves or others, should always go together.

17. “The God of our Lord Jesus Christ.” (Compare St. Matt. xxvii. 46. St. John x. 29, 30.) The expression implies God’s ownership of Christ as His offspring.

“The Father of glory.” (Compare “the King of glory”, Ps. xxiv. 7. “The Lord of glory”, 1 Cor. ii. 8.) The word “glory” is used in various senses in Scripture. Its first meaning is that of *manifestation*. “The hope of his glory”; then, the *majesty and greatness* of the person manifested, whether in moral or spiritual perfection—“beholding as in a glass the glory of the Lord”; or in visible splendour—“who appeared in glory”; then the *homage and worship* due to such greatness—“glory be unto Him that sitteth upon the throne”; or as a *ground of satisfaction or boasting*: “whose glory is in their shame”.

“Give.” The bestowing of the Spirit is here attributed to the Father (St. John xiv. 16.); in St. John vii. 37. and xvi. 7. it is also claimed by Christ.

“Revelation.” The more special gift of insight into the Divine mysteries, not however of a miraculous kind.

18 ⁿ the eyes of your understanding being enlight-
ened; that ye may know what is ^o the hope of His
calling, and what the riches of the glory of His ^p in-
heritance in the saints,

19 and what *is* the exceeding greatness of His
power to us-ward who believe, ^q according to the
working ² of His mighty power,

20 which He wrought in Christ, when ^r He raised
Him from the dead, and ^s set *Him* at His own right
hand in the heavenly *places*,

21 ^t far above all ^u principality, and power, and
might, and dominion, and every name that is named,
not only in this world, but also in that which is
to come:

22 And ^x hath put all *things* under His feet, and

ⁿ Acts 26. 13.
^o ch. 2. 12.
& 4. 4.
^p ver. 11.
^q ch. 3. 7.
Col. 1. 29.
& 2. 12.
² Gr. of the
might of His
power.
^r Acts 2. 24. 33.
^s Ps. 110. 1.
Acts 7. 55. 56.
Col. 3. 1.
Heb. 1. 3.
& 10. 12.
^t Phil. 2. 9. 10.
Col. 2. 10.
Heb. 1. 4.
^u Rom. 8. 33.
Col. 1. 16.
& 2. 15.
^x Ps. 8. 6.
Matt. 28. 18.
1 Cor. 15. 27.
Heb. 2. 8.

“In the knowledge of Him.” Not as in the case of Bezalcel (Exod. xxxv. 30.), for artistic skill, but for spiritual illumination.

18. “The eyes of your understanding.” Literally, of your heart. (Compare Is. xxxv. 5. St. Matt. v. 22, 23. Rom. x. 10. 2 Cor. iv. 6.)

“Know.” That is, with a deeper and fuller knowledge. “Then shall we know, if we follow on to know the Lord” (Hosea vi. 3.).

“The hope of His calling.” “The hope, which the calling works in the heart”. There are three steps or degrees in this calling; (1.) out of darkness *into light, or knowledge* (1 St. Pet. ii. 9.); (2.) *unto holiness* (1 Thess. iv. 7.); (3.) *unto glory* (2 Thess. ii. 14). It is our duty to cultivate hope, and not merely our privilege to possess it. “Hope to the end for the grace that is to be brought unto you” (1 St. Pet. i. 13.).

“Of His inheritance in the saints.” The saints, that is, the Church, are Christ’s inheritance (See Is. liii. 12. St. John xvii. 6, 9, 11. Acts xx. 28. Heb. ii. 13.). Its glory is derived from Him. It is “perfect in beauty”, “without spot, or wrinkle, or any such thing”.

19. “Exceeding greatness.” So Ezek. xxxvii. 3. Zech. iii. 4.

“To us-ward who believe.” Compare St. Matt. xiii. 58. St. Mark ix. 23. 1 Thess. ii. 13. Heb. xi. 6. God can in no wise dispense with our faith.

“Working of His mighty power.” Or the operation of the strength of His might. It is one and the same Divine power, whether visible or invisible, whether in material or spiritual things, that raised Christ from the death of His grave, and that raises us from the death of sin.

20. “When He raised Him.” Sometimes the Resurrection is attributed to the Father (Acts ii. 32, 33.). Sometimes to Christ Himself, in His own claim to it (St. John x. 17, 18. Rom. viii. 11.).

21. “Far above.” Compare “made higher than the heavens” (Heb. vii. 26.); “far above all heavens” (ch. iv. 10.).

“Principality, and power.” Both in this Epistle (ii. 2. iii. 10. vi. 12.) and in Col. i. 16. ii. 15.) we have plain intimations of orders and degrees in the world of spirits, both fallen and unfallen.

“World.” Literally *age*; the present order of things.

22. “Hath put . . . under his feet.” Not only dignity, but sovereignty is here attributed to Christ.

A. D. 62. gave Him ^γto be the head over all things to the church,
^γ ch. 4. 15, 16. ²³ ^z which is His body, ^a the fulness of Him ^b that
 Col. 1. 18. filleth all in all.
 Heb. 2. 7. ² Rom. 12. 5. ¹ Cor. 12. 12, 27. ch. 4. 12. & 5. 23, 30. Col. 1. 18, 24. ^a Col. 2. 9. ^b 1 Cor. 12. 6. ch. 4. 10.
 Col. 3. 11.

CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND ^a you hath He quickened, ^b who were dead in trespasses and sins;
^c wherein in time past ye walked according to ^d the prinee of the power of the air, the spirit that now worketh in ^e the children of disobedience:
^a John 5. 24. Col. 2. 13.
^b ver. 5. ch. 4. 18.
^c 1 Cor. 6. 11. ch. 4. 22. Col. 1. 21. & 3. 7.
^d 1 John 5. 19. ch. 6. 12.
^e ch. 5. 6. Col. 3. 6.

“All things.” Not however, all at once (1 Cor. xv. 26. Rev. xx. 10, 14.). This, as in “over all things”, must include visible and invisible, men and Angels, and even nature. (See Rom. viii. 18—23.)

23. “His body.” Thus part of Him, and identified with Him, and beheld in Him now by the Father (See 1 Cor. xii. 12. vi. 15—17.).

“The fulness.” As in Christ Himself dwelleth all the “fulness of the Godhead bodily” (Col. ii. 9.), so the Church is the fulness of Christ; that which has been filled out of His fulness with grace and glory and life.

“Filleth all in all.” Or, filleth all things with all things. (Compare St. John i. 16. ch. iv. 10.). He who dwelleth in us filleth us with Himself according to our several capacities. “In Him we live, and move, and have our being”. His word to us is, “Open thy mouth wide, and I will fill it”. Oh that we would understand and obey that word!

CHAPTER II.

First he reminds them of the greatness of the privilege of which they had been made partakers. Then he explains how this mercy was theirs, and what it meant for them. It was theirs, not through any merit of their own, but through their believing and accepting the free grace of God. It conferred on them life from a death of sin into holiness, admission into and fellowship with the Church, the household of God, and a constant access, by the blood of Christ and the grace of the Spirit, into the presence of a reconciled Father.

1. “You.” “The exceeding greatness of His power” has been manifested in your case by a spiritual resurrection. From ch. i. 15, all is in a parenthesis.

“In trespasses and sins.” Or, dead by reason of trespasses and sins. “Sin deceived me, and slew me” (Rom. vii. 11.).

2. “Prince of the power.” Compare “prince of this world” (St. John xiv. 30.); “God of this world” (2 Cor. iv. 4); “rulers of the darkness of this world” (ch. vi. 12.).

“Of the air.” The air, whatever it may exactly mean, seems to be

3^f among whom also we all had our conversation in ^{A. D. 62.} times past in ^{the} lusts of our flesh, fulfilling ² the desires of the flesh and of the mind; and ^h were by nature the children of wrath, even as others.

4 ¶ But God, ⁱ who is rich in mercy, for His great love wherewith He loved us,

5 ^k even when we were dead in sins, hath ^l quickened us together with Christ, (³ by grace ye are saved;)

6 and hath raised *us* up together, and made *us* sit together ^m in heavenly *places* in Christ Jesus:

ver. 8. See Acts 15. 11. Titus 3. 5.

the sphere of the great conflict waged about us between good and bad angels (See Gen. xxviii. 12. 2 Kings vi. 16, 17. St. Luke x. 18. 1 Thess. iv. 17.).

“**Worketh.**” As with energy. There may be allusion here to the fact of demoniacal possession so frequent in those days; but it also teaches us that wicked men are not only the actual victims, but the instruments of Satan.

“**Children of disobedience.**” Compare St. John viii. 44. 1 St. John iii. 10. v. 19.

3. “**We all.**” Jews as well as Gentiles. The Apostle does not intend any special allusion to himself.

“**By nature.**” Here is a distinct statement of our moral corruption, and natural alienation from God.

“**Children of wrath.**” The objects of God’s holy displeasure on account of sin (See Ps. vii. 11. xi. 5, 6. St. John iii. 36. Rev. xi. 18.).

“**Even as others.**” Or, as the rest of the world. “We have before proved both Jews and Gentiles, that they are all under sin” (Rom. iii. 9.).

4. “**Rich in mercy.**” Compare i. 7, 18. ii. 7. iii. 8, 16.

“**For His great love.**” There is no contradiction between the statements that we are by nature children of wrath, and that God so greatly loves us. Anger and love even towards the same person may exist together in the same heart. A good father, while displeased at his child’s sin, and punishing it, still loves the child, and proves his love by his holy displeasure, and correction.

5. “**Even when we were dead in sins.**” Not when we were repenting, or believing, or amending, but when we were actually dead, and incapable of deserving His grace, did He manifest His love, and quicken us into life. Repentance and faith, though absolutely necessary in their proper place and for their proper end, cannot make us deserve salvation, they simply enable us to desire and receive it.

“**Quickened us.**” That is, spiritually.

“**Are saved.**” Or, have been saved. It is a past act.

6. “**Raised us up together.**” When Christ rose, His Church rose with Him; and with Him ascended into glory. The true Christian as a member of his Lord’s mystical Body, though toiling and suffering on earth in the life of the body, is, in the life of the spirit, with Christ in heaven. What a motive for watchfulness, and for estimating the things

EPHESIANS, II.

- A. D. 62. 7 that in the ages to come He might shew the exceeding riches of His grace in *His* kindness toward us through Christ Jesus.
- n Titus 3. 4. 8 ° For by grace are ye saved ^p through faith ;
 o ver. 5.
 Rom. 3. 24. 2 Tim. 1. 9. P Rom. 4. 16. and that not of yourselves : ^q *it is* the gift of God :
 q Matt. 16. 17. John 6. 44, 65. 9 ^r not of works, lest any man should boast.
 Rom. 10. 14, 15, 17. 10 For we are ^s His workmanship, created in
 ch. 1. 19. Christ Jesus unto good works, ^t which God hath
 Phil. 1. 29. before ² ordained that we should walk in them.
 r Rom. 3. 20, 27, 28, & 4. 2, & 9. 11. & 11. 6.
 1 Cor. 1. 29, 30, 31. ¶ Wherefore ^u remember, that ye *being* in time
 2 Tim. 1. 9. past Gentiles in the flesh, who are called Uncircumcision by that which is called ^x the Circumcision in the flesh made by hands ;
 Titus 3. 5. s Deut. 32. 6. 12 ^y that at that ^v time ye were without Christ,
 Ps. 100. 3. Isai. 19. 23. & 29. 23. & 44. 21. ^z being aliens from the commonwealth of Israel, and
 John 3. 3, 5. 1 Cor. 3. 9. 2 Cor. 5. 5, 17. ch. 4. 24. Titus 2. 14. ^t ch. 1. 4. ² Or, *preparat.*
 u 1 Cor. 12. 2. ch. 5. 8. Col. 1. 21. & 2. 13. ^x Rom. 2. 28, 29. Col. 2. 11. ^y ch. 4. 18. Col. 1. 21.
 z See Ezek. 13. 9. John 10. 16.

of this world at their right value ; and for living a "life hid with Christ in God!"

7. "In the ages to come." That is, until Christ's return, and also, probably, all through a glorious eternity. Could the Apostle have written this, if he had expected Christ's second coming immediately?

"Through Christ Jesus." All grace flows to us by, in, and on account of Christ.

8. "Through faith." Faith receives what grace bestows.

"That not of yourselves." Even our faith is the work of Divine grace within us. "No man can come unto Me, except the Father . . . draw Him."

10. "We are His workmanship." We have not created ourselves in spiritual things, any more than in bodily. "It is He that hath made us, and not we ourselves." The birth of the spirit, as well as of the flesh, originates with Him. "Born not of the will of man, but of God."

"Unto good works." Though good works are not the cause of our salvation, they are the fruit and end of it.

"Before ordained." Here again we come on the great truth of the Divine Sovereignty, so full of comfort, if also of awfulness. We are ordained for our works, and our works for us ; and we shall do them, most surely and completely, when following most simply in the path of His providence, and not trying to choose them for ourselves.

"Walk in them." (Compare ver. 2.) Our life is not to consist in the *occasional* doing of a good work here and there, but is to be a *course* of daily obedience.

11. "Wherefore." Such, then, being your privileges.

"Made by hands." As distinct from the "circumcision in the spirit" (Phil. iii. 3).

12. "Without." Apart, separated from. This, of course, is the terrible condition of the heathen now.

"Israel." The title that marks their "religious and spiritual dis-

strangers from ^athe covenants of promise, ^bhaving no hope, ^cand without God in the world : A. D. 62.

13 ^dbut now in Christ Jesus ye who sometimes were ^efar off are made nigh by the blood of Christ.

14 For ^fHe is our peace, ^gwho hath made both one, and hath broken down the middle wall of partition *between us* ;

15 ^hhaving abolished ⁱin His flesh the enmity, ^jeven the law of commandments *contained* in ordinances ; for to make in Himself of twain one ^knew man, *so* making peace ;

16 and that He might ^lreconcile both unto God

^l Col. 1. 20, 21, 22.

“tinction.” In the Law of Moses special reference was made to the “stranger” (Lev. xix. 33, 34. xxii. 10, 25.).

“Having no hope.” This does not say, that there is no hope for them : simply, that they had no hope for themselves.

“Without God.” Worshipping a multitude of gods, but without the true One.

13. “Far off.” Here observe again the moral and spiritual distance of the heathen from the fellowship and knowledge of God.

“By the blood.” Or, in it, as the method of access (Heb. x. 19.).

14. “Our peace.” As not only the Maker of it, but the blessing itself which we possess and enjoy in union with His Divine Person (St. John xiv. 27.).

“Both.” That is, Jew and Gentile.

“Broken down.” This was symbolised in the rending of the veil of the Temple, when Jesus died.

“The middle wall of partition.” That is, the wall which separated Jew and Gentile, and also both from God. This, as verse 15 shows, is the law of commandments, both moral and ceremonial.

15. “In His flesh.” In His crucified flesh, giving an example of love, and also pardon for the want of it in sinners.

“The enmity.” (Compare Rom. vii. 13. viii. 7.) Not only between Jew and Gentile, but also between the sinner and God ; which ever existed in man, since the fall, but which the law discovered and exasperated.

“Of twain.” That is, making of Jew and Gentile, *one new man*. As mankind is one in Adam, all dying in him, so is it called to be one in Christ, all reconciled in Him. “Where there is neither Greek nor Jew, circumcision nor uncircumcision.”

16. “Unto God.” Hitherto the Apostle has mainly referred to the reconciliation between Jew and Gentile effected by Christ’s death : here he speaks of that made between mankind and God. Both Jew and Gentile needed thus to be reconciled ; and though God hates sin, and causes His holy anger to rest on sinners, so that He Himself needs to be reconciled to them as well as they to Him, in the midst of wrath He remembers mercy, and Himself, at His own cost, provides the means by which the reconciliation is made. (Compare Exod. xxxii. 9—11. 1 St. John iv. 10.)

EPHESIANS, II.

A. D. 62. in one body by the cross, ^m having slain the enmity ² thereby:

^m Rom. 6. 6. & 8. 3. Col. 2. 14. ¹⁷ and came ⁿ and preached peace to you which were afar off, and to ^o them that were nigh.

² Or, *in himself.* ⁿ ver. 13, 14. ¹⁸ For ^p through Him we both have access ^q by one Spirit unto the Father.

¹⁹ ¶ Now therefore ye are no more strangers and foreigners, but ^r fellowcitizens with the saints, and of ^s the household of God;

²⁰ and are ^t built ^u upon the foundation of the ^x apostles and prophets, Jesus Christ Himself being ^y the chief corner stone;

²¹ ^z in whom all the building fitly framed together groweth unto ^a an holy temple in the Lord:

^s Gal. 6. 10. ^{ch. 3. 15.} ^t 1 Cor. 3. 9, 10. ^{ch. 4. 12.} ^{1 Pet. 2. 4, 5.} ^u Matt. 16. 18. ^{Gal. 2. 9.} ^{Rev. 21. 14.} ^x 1 Cor. 12. 28. ^{ch. 4. 11.} ^y Ps. 118. 22. ^{Isai. 28. 16.} ^{Matt. 21. 42.} ^z ch. 4. 15, 16. ^a 1 Cor. 3. 17. & 6. 19. ^{2 Cor. 6. 16.}

“In one body.” That is, the Church.

“Having slain.” Christ’s death was the destruction of, as well as the atonement for, sin. (Compare Heb. ix. 26. “to put away sin by “the sacrifice of Himself.”)

“The enmity.” Not only that spoken of in verse 15, but also (in the thought expressed in this verse), that existing between man and God, and of which the other is but a result and symptom.

“Thereby.” On it, that is, the Cross, which is the exhibition of love, *drawing* all men to the Saviour.

17. “And came and preached peace.” That is, by His Apostles after His Ascension, and the outpouring of the Spirit (Compare Isai. ix. 6. St. John xiv. 27. xx. 19, 21.).

18. “Through Him.” A profound and yet practical statement of the doctrine of the Trinity. Christ is the way, by which we are admitted; the Spirit is the sphere or element in which that admission takes place, and is carried on; it is the Father, whom we thus approach, and worship (Compare St. John xiv. 6. Gal. iv. 6.).

“Have.” Or, are having, as our present condition and privilege. How continually the Apostle insists on our *present* blessings.

“Access.” Not only in prayer, which is of course a main feature in it, but also in our whole relation to and fellowship with God.

19. “Foreigners.” Or sojourners in a land not your own.

20. “And are built.” Or, having been built. A favourite image in this Epistle.

“Foundation of the apostles and prophets.” That is, the foundation on which they themselves are built (1 Cor. iii. 11.).

“Prophets.” Not so much of the Old Testament, except in a remote sense (ch. iii. 5.), as of the New (ch. iv. 11. 1 Tim. i. 18.).

“Chief corner stone.” The stone, which is ‘the binding stone’ of the building, and by which the builders square and fit the rest.

21. “All.” Or, the whole building of the Church Universal.

22 ^b in whom ye also are builded together for an A. D. 62.
habitation of God through the Spirit.

^b 1 Pet. 2. 5.

CHAPTER III.

5 *The hidden mystery*, 6 *that the Gentiles should be saved*, 3 *was made known to Paul by revelation*: 8 *and to him was that grace given, that 9 he should preach it*. 13 *He desireth them not to faint for his tribulation*, 14 *and prayeth* 19 *that they may perceive the great love of Christ toward them*.

FOR this cause I Paul, ^a the prisoner of Jesus ^a Acts 21. 33. & 28. 17, 20. Christ ^b for you Gentiles, ch. 4. 1. & 6. 20.

2 if ye have heard of ^c the dispensation of the Phil. 1. 7, 13, 14, 16. grace of God ^d which is given me to you-ward: Col. 4. 3, 18.

3 ^e how that ^f by revelation ^g he made known unto 2 Tim. 1. 8. & 2. 9. me the mystery; (^h as I wrote ² afore in few words, Philem. 1, 9.

Col. 1. 24. 2 Tim. 2. 10. ^c Rom. 1. 5. & 11. 13. 1 Cor. 4. 1. ch. 4. 7. Col. 1. 25. ^d ver. 8. Acts 9. 15. & 13. 2. Rom. 12. 3. Gal. 1. 16. ^e Acts 22. 17, 21. & 26. 17, 18. ^f Gal. 1. 12. ^g Rom. 16. 25. Col. 1. 26, 27. ^h ch. 1. 9, 10. ² Or, a little before.

“**Groweth.**” Is growing, not only in beauty, but in size and proportion.

“**Temple.**” The Apostle may have had the temple of Diana at Ephesus in his mind. Then, it must have been the most prominent object in the city; now, the very site of it is uncertain.

22. “**Ye also.**” Again he reminds them of their union with this body.

“**Are builded.**” Or, *are being* builded: a present and gradual process. In ver. 20. the commencement of their being built is noticed; here the progress of it.

“**The Spirit.**” That is, the Holy Spirit, Who begins and carries on and completes the work of grace in the heart.

CHAPTER III.

This admission of Gentiles into the Church is, however, a great mystery, which though counselled from all eternity, has been revealed only in these last times. Neither have men expected, nor Angels comprehended, what is now made plain both in earth and heaven by the ingathering of all nations into the Church of Christ. The Apostle prays for them that they may more deeply learn it, as only it can be learnt, through the teaching of love; that, through the rooting of their souls in the soil of Divine love, they may more and more penetrate into the blessed depths of the Divine purpose, and see how its one feature from first to last is the unsearchable love of the Father revealed in His Incarnate Son.

1. “**For this cause.**” Considering the greatness of your privileges (From ver. 1. to ver. 14. is a parenthesis.).

“**The prisoner.**” This makes it certain that at the time of writing this Epistle he was in captivity.

“**For you Gentiles.**” (Gal. ii. 7—9. Acts xxi. 28.)

3. “**By revelation.**” Hence, both his own personal authority and the divineness of his message. There were four stages or periods in this. (1.) At his conversion (Acts xxvi. 14—18.); (2.) during his stay

EPHESIANS, III.

A. D. 62. 4 whereby, when ye read, ye may understand
i 1 Cor. 4. 1. my knowledge ¹ in the mystery of Christ)
ch. 6. 19.
k ver. 9. 5 ^k which in other ages was not made known unto
Acts 10. 28. the sons of men, ¹ as it is now revealed unto His
Rom. 16. 25.
l ch. 2. 20. holy apostles and prophets by the Spirit;
m Gal. 3. 28.
n ch. 2. 14. 6 that the Gentiles ^m should be fellowheirs, and
o ch. 2. 15, 16. ⁿ of the same body, and ^o partakers of His promise
Gal. 3. 14.
p Rom. 15. 16. in Christ by the gospel:
Col. 1. 23, 25.
q Rom. 1. 5. 7 ^p whereof I was made a minister, ^q according to
r Rom. 15. 18. the gift of the grace of God given unto me by ^r the
ch. 1. 19. effectual working of His power.
Col. 1. 29.
s 1 Cor. 15. 9. 8 Unto me, ^s who am less than the least of all saints,
1 Tim. 1. 13,
t Gal. 1. 16. is this grace given, that ^t I should preach among
& 2. 8. the Gentiles ^u the unsearchable riches of Christ;
1 Tim. 2. 7.
2 Tim. 1. 11. 9 and to make all *men* see what *is* the fellowship
u ch. 1. 7. of ^x the mystery, ^y which from the beginning of the
Col. 1. 27. world hath been hid in God, ^z who created all
x ver. 3. things by Jesus Christ:
ch. 1. 9.
y ver. 5. 10 ^a to the intent that now ^b unto the princi-
Rom. 16. 25.
1 Cor. 2. 7.
Col. 1. 26.
z Ps. 33. 6. John 1. 3. Col. 1. 16. Heb. 1. 2. ^a 1 Pet. 1. 12. ^b Rom. 8. 33. ch. 1. 21.
Col. 1. 16. 1 Pet. 3. 22.

in Arabia (Gal. i. 15—17.); (3.) during his first visit to Jerusalem (Acts xxii. 17—21.); (4.) while at Antioch (Acts xiii. 2, 46, 47.).

“As I wrote afore.” (Ch. i. 9, 10.)

4. “Mystery of Christ.” That is, the mystery relating to Christ, in which Christ was to be revealed to Gentiles, as well as to Jews.

5. “Was not made known.” (1 Pet. i. 10—12.) “By.” Or, in.

7. “Gift of the grace of God.” (1 Tim. i. 13—16.)

“Power.” What Stephen’s argument could not effect, the power of God did in an instant. In the following verse it is His love that is referred to, as that which puts this power into operation.

8. “Less than the least of all saints.” Compare “Sinners, of whom I am chief”—“one born out of due time”—“the least of the Apostles, that am not meet to be called an Apostle”—“though I be nothing.”

“Unsearchable.” That cannot be tracked out, whether in cause, or measure. (Compare Rom. xi. 33—36. Job xi. 7—9.)

“Riches.” Compare 1 Cor. i. 30. In *love*, ver. 19. In *knowledge*, Col. ii. 3. In *power*, Matt. xxviii. 18. In *grace*, 1 Cor. i. 30.

9. “All.” Not men only, but all created and intelligent beings (See ver. 10.), capable of understanding and glorifying Him.

“Fellowship.” Or, dispensation, in making Gentiles fellow-heirs with the Jews.

“Created all things.” And, consequently, has the power to conceal or reveal what He pleases, at His own times, and by His own methods.

10. “Principalities and powers.” Probably only the holy Angels are meant here. We may learn from this, that Angels like men, have

palities and powers in heavenly *places* ° might be known by the church the manifold wisdom of God, A. D. 62.
1 Cor. 2. 7.
1 Tim. 3. 16.

11 ^d according to the eternal purpose which He ^d ch. 1. 9. purposed in Christ Jesus our Lord:

12 in whom we have boldness and ^e access ^f with confidence by the faith of Him. e ch. 2. 18.
f Heb. 4. 16.

13 ^g wherefore I desire that ye faint not at my tribulations ^h for you, ⁱ which is your glory. g Acts 14. 22.
Phil. 1. 14.
1 Thess. 3. 3.
h ver. 1.
i 2 Cor. 1. 6.

14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ, k ch. 1. 10.
Phil. 2. 9,
10, 11.

15 of whom ^k the whole family in heaven and earth is named, l Rom. 9. 23.
ch. 1. 7.
Phil. 4. 19.
Col. 1. 27.

16 that He would grant you, ^m according to the riches of His glory, ⁿ to be strengthened with might by His Spirit in ⁿ the inner man; m ch. 6. 10.
Col. 1. 11.
n Rom. 7. 22.
2 Cor. 4. 16.

to trust and wait and obey: like us also are capable of growth in the knowledge and love of God.

“By the church.” As a spiritual body, the fruits of Christ’s atonement, and gathered from all classes of mankind, the Church is a new revelation of the power and character and purposes of God to His unfallen creatures. (See Rev. v. 8—14.)

“Manifold.” Compare Heb. i. 1.

11. “The eternal purpose.” Literally, the purpose of the ages. There has been no change in the Divine mind (St. James i. 17.) from first to last.

12. “Boldness,” the cheerful filial confidence of sons, who know that they are loved.

“Faith of Him.” Or, faith in Him; that is, through trusting Him (Heb. x. 22.).

13. “Your glory.” Or, cause of boasting and thankfulness.

14. “I bow my knees.” In prayer. So Solomon (2 Chron. vi. 13.) and St. Paul (Acts xx. 36.).

15. “Of whom.” That is, the Father.

“The whole family.” Or, every family, whether of Angels or of saints. God, as “the Father of spirits” (Heb. xii. 9.), and “of lights” (St. James i. 17.), is, as their Creator, the Father also of Angels. Family may also mean race.

“And earth.” Of Gentiles, as well as Jews.

“Is named.” The word in the original for ‘family’—*patria*—being derived from the original, both in Latin and Greek, for ‘father’, namely, *pater*.

16. “Strengthened.” Observe the nature and order of these petitions. Strength—faith—love—knowledge; the strength being—in the Spirit; the knowledge—that of the love of Christ; the result—the fulness of God. It is a duty to be strong (ch. vi. 10.), for to be strong, through the use of God’s grace, freely given for the asking, is plainly in our own power.

“In the inner man.” Compare 1 St. Pet. iii. 4.

EPHESIANS, III.

- A. D. 62. 17 ° that Christ may dwell in your hearts by
° John 14. 23. ch. 2. 22. faith ; that ye, ^p being rooted and grounded in love,
p Col. 1. 23. & 2. 7. 18 ^q may be able to comprehend with all saints
q ch. 1. 18. ^r what *is* the breadth, and length, and depth, and
r Rom. 10. 3, 11, 12. height ;
 19 and to know the love of Christ, which passeth
s John 1. 16. ch. 1. 23. Col. 2. 9, 10. eth knowledge, that ye might be filled ^s with all
 the fulness of God.
- t Rom. 16. 25. Jude 24. 20 ¶ Now ^t unto Him that is able to do exceeding
u 1 Cor. 2. 9. x ver. 7. Col. 1. 29. abundantly ^u above all that we ask or think,
^x according to the power that worketh in us,

17. "Dwell." Not 'lodge', as an occasional guest (Compare Jer. xiv. 8.) but '*abide*'. The idea is that strength both of will and heart is needed to detain Jesus in the soul (St. Luke xxiv. 28, 29.) as an habitual inmate.

"By faith." Which apprehends and cleaves to Him.

"Rooted and grounded." The images are those of a tree planted in the earth, and a building well founded ; fixedness being the joint result of the two figures.

"Love." Generally, both to God and man. "Which is the bond of perfectness."

18. "May be able." Or, 'fully, completely able'.

"To comprehend." The spirit of love expands and elevates the whole moral nature, enlarging the scope of its vision, and the area of its powers.

"What is the breadth," &c. The Apostle does not say, of what ; but, as if overcome by the grandeur of his subject, suddenly stops short, and leaves his readers to infer his meaning for themselves.

19. "And to know." As by personal experience ; not from books, or hearsay.

"The love of Christ." Here he indicates what he had been thinking of in the previous verse—Christ's love to us, whom He has redeemed.

"Which passeth knowledge." (Compare ver. 8.) "The unsearchable riches of Christ." Observe the blessed paradox, that we are to know what cannot be known.

"Filled with." Or, 'filled up into'. This will ever be in proportion to our knowledge.

"The fulness of God." So far as creatures can receive or contain it, in His love, and joy, and grace, and wisdom, and power, and glory.

20. "Able to do." To encourage them under the difficulty of reaching so high a standard, he bids them think of the power of God not limited either by the wishes or ideas of men.

"That we ask." O blessed thought, that God in His gifts ever goes beyond our prayers and never comes short of them.

"The power." That is, of the Holy Spirit. See ch. iv. 7. 1 Cor. xii. 11. Acts i. 8.

"That worketh in us." Let us remember that this power may be resisted (Acts vii. 51.), or grieved (iv. 30.), or quenched (1 Thess. v. 19.).

21 ^r unto Him *be* glory in the church by Christ A. D. 62.
 Jesus throughout all ages, world without end. r Rom. 11. 36.
 & 16. 27.
 Heb. 13. 21.
 Amen.

CHAPTER IV.

1 *He exhorteth to unity, 7 and declareth that God therefore giveth divers
 11 gifts unto men, that His church might be 13 edified, and 16 grown
 up in Christ. 18 He calleth them from the impurity of the Gentiles,
 24 to put on the new man, 25 to cast off lying, and 29 corrupt com-
 munication.*

I THEREFORE, ^a the prisoner ² of the Lord, ^a ch. 3. 1.
 I beseech you that ye ^b walk worthy of the voca- Phil. 1. 9.
 tion wherewith ye are called, ² Or, *in the*
Lord.

2 ^c with all lowliness and meekness, with long- b Phil. 1. 27.
 Col. 1. 10.
 1 Thess. 2. 12.
 suffering, forbearing one another in love; c Acts 20. 19.
 Gal. 5. 22, 23.
 Col. 3. 12, 13.

3 endeavouring to keep the unity of the Spirit d Col. 3. 14.
^d in the bond of peace. e Rom. 12. 5.
 1 Cor. 12. 12,
 13.

4 ¶ ^e *There is* one body, and ^f one Spirit, even ch. 2. 16.
 as ye are called in one ^g hope of your calling; f 1 Cor. 12. 4,
 11.

5 ^h one Lord, ⁱ one faith, ^k one baptism, g ch. 1. 18.
 h 1 Cor. 1. 13.
& 8. 6. & 12. 5. 2 Cor. 11. 4. i ver. 13. Jude 3. k Gal. 3. 27, 28. Heb. 6. 6.

CHAPTER IV.

Having described the origin of the Church in the Father's eternal counsels, and in the Son's redeeming work, and in the grace of the Spirit, he passes on to the life of the Church, as fed by Divine nourishment, animated by spiritual principles, and exhibited in daily conduct. The Gospel, which confers privileges, demands obedience. Theirs is indeed a lofty calling; but there is grace for all their need promised and given by the ascended Mediator, both for the general sanctification of the universal body, and for the personal edification of each individual member into the grace and likeness of Christ.

1. "Of the Lord." Or, in the Lord. My chains cannot separate me from Him, in whom is my life.

"Vocation." Or, 'calling'. Let us ever remember our birthright.

2. "With all lowliness." To men born heathens, these precepts to humility and gentleness must have been most timely. Pagan philosophy knows nothing of such virtues; they were created by the Gospel.

3. "Endeavouring." As with zeal and diligence.

"Unity of the Spirit." The unity which the Holy Spirit produces.

"Bond." That which fastens together; the word elsewhere used of charity (Col. iii. 14.).

4. "One body." That is, the Church, of which you are all members.

"One Spirit." The Holy Spirit, which moves and animates you.

"One hope." "The obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 14.).

5. "One Lord." Whom ye obey as Ruler. Christ is Head over all things to the Church.

"One faith." By which ye all believe in Him.

EPHESIANS, IV.

- A. D. 62. 6 ¹one God and Father of all, Who ^{is} above all, and ^mthrough all, and in you all.
- ¹ Mal. 2. 10. ¹ Cor. 8. 6. & 12. 6. 7 ¶ But ⁿunto every one of us is given grace according to the measure of the gift of Christ.
- ^m Rom. 11. 36. ⁿ Rom. 12. 3. 6. 8 Wherefore He saith, When He ascended up on high, ^oHe led ²captivity captive, and gave gifts unto men. Psalms 68. 18.
- ² Or, a multitude of captives. 9 ^p(Now that He ascended, what is it but that He also descended first into the lower parts of the earth?
- ^p John 3. 13. & 6. 33, 62. 10 He that descended is the same also ^qthat
- ^q Acts 1. 9, 11. ¹ Tim. 3. 16. Hebr. 4. 14. & 7. 26. & 8. 1. & 9. 24.

“One baptism.” This does not so much mean to forbid a repetition of the rite, however much such repetition is on other grounds to be forbidden, as to declare that there is but one baptism for all, by which all are admitted into Christ’s covenant.

6. “Above all.” Or, ‘over all’, as Ruler and Lord. The Eternal Father, Rev. iv. 8—11.

“Through all.” Penetrating and pervading all with His Presence. The Son, who is Head of the Body, St. Matt. xxviii. 20.

“In you all.” Making your hearts His Temple. God the Holy Ghost, 1 Cor. iii. 16.

7. “But.” Church unity does not however imply an absolute identity of gifts and graces in individual Christians.

“Every one of us.” Each has some gift, no one all gifts; some more gifts than others. This is in the exercise of the sovereignty of God. See *Note* below.

“Is given.” Or, was given at the time of His Ascension.

“Grace.” Or, *the* grace; that which we individually possess.

“According to the measure.” The will of Christ, as Head of the Church, regulates both the capacities and the opportunities of His servants. This ought to teach us diligence in using what gifts we have, humility in ascribing them all to God and not to ourselves, thankfulness for being recognised and used in any way, and a generous acquiescence in the higher gifts possessed by others, conferred on them by the Blessed will of God.

8. “Wherefore.” To prove Christ to be the Giver of spiritual gifts he quotes the Messianic sixty-eighth Psalm, in the first instance “a hymn of victory in honour of Jehovah the God of battles.”

“Captivity.” That is, subdued and captive enemies, Satan and his angels; and also death.

“Gave gifts.” The exact words in the Psalm quoted are, “Thou hast received gifts.” But Christ received them to give them away.

9. “Descended first.” The Apostle desires to point out the identity between the crucified and slain Jesus with the ascended and glorified Lord.

“Lower parts of the earth.” In Scripture language (See Isaiah xiv. 9, 15.) Hades is spoken of as under the earth. So in the Creed, “He descended into Hell.”

ascended up far above all heavens, ^r that He might ^{A. D. 62.}
² fill all things.)

11 ^s And He gave some, apostles; and some, ² prophets; and some, ^t evangelists; and some, ^u pastors and ^x teachers;

12 ^y for the perfecting of the saints, for the work of the ministry, ^z for the edifying of ^a the body of Christ:

13 till we all come ³ in the unity of the faith, ^b and of the knowledge of the Son of God, unto ^c a perfect man, unto the measure of the ⁴ stature of the fulness of Christ:

14 that we *henceforth* be no more ^d children, ^e tossed to and fro, and carried about with every ^f wind

^r Acts 2. 33.

² Or, *fulfil*.

^s 1 Cor. 12. 28.

ch. 2. 20.

^t Acts 21. 8.

^u Tim. 4. 5.

^v Acts 20. 28.

^x Rom. 12. 7.

^y 1 Cor. 12. 7.

^z 1 Cor. 14. 26.

^a ch. 1. 23.

Col. 1. 24.

³ Or, *into the*

unity.

^b Col. 2. 2.

^c 1 Cor. 14. 20.

Col. 1. 28.

⁴ Or, *age*.

^d Isai. 28. 9.

^e 1 Cor. 14. 20.

^f Heb. 13. 9.

^f Matt. 11. 7.

10. "Far above all heavens." The heaven, where God dwells in glory, is above, or at least distinguished from, the lower firmament, which (See *Note* on ii. 2.) is called the abode of the Angels.

"Fill all things." That is, with His Divine and glorified presence.

11. "Apostles." For the government and organization of His Church.

"Prophets." For exhortation and prediction (Acts xxi. 9—11. 1 Cor. xiv. 1, 3.).

"Evangelists." To preach from place to place.

"Pastors and teachers." For the more settled and domestic work of the ministry. St. Paul seems to have combined all these functions in his own person (See Acts xx. 17, 35. Rom. xv. 19, 20. 1 Cor. ix. 1. 2 Thess. ii. 3—10.).

12. "Of the saints." Those already in Christ need teaching and edification, as well as those who are without Him. To think ourselves above the means of grace is a most perilous folly.

"Ministry." Or, ministration, whether of temporal or spiritual aid.

"Edifying." The idea is that of a building gradually increasing both in its total size, as a whole, and in the proportion of each of its several parts to the others individually, and the whole collectively.

13. "Till." When the glorified Church shall be one and perfect in her Lord, *but not before*, will the need of a Christian ministry cease.

"In the unity." Now they could only 'endeavour' to keep it, and with varying success. Then it would be altogether theirs, and for ever.

"Knowledge." Compare Phil. iii. 8, 10. St. John xvii. 3.

"A perfect man." See Phil. iii. 12—15.

"Unto the measure." That is, to that degree of growth into Christ, and capacity of His fulness, which it shall be given to each of us to attain, through our individual use of the grace given us.

14. "No more children." Not in the sense of child-likeness (St. Matt. xviii. 3, 4.), but of childishness—two very different things.

"Tossed to and fro." Like the waves of the sea. This is one of St. Paul's very few illustrations borrowed from nature.

"With every wind." Ephesus was on the edge of the Egean Sea, and within reach of its continual storms.

EPHESIANS, IV.

A. D. 62. of doctrine, by the sleight of men, *and* cunning craftiness, ^g whereby they lie in wait to deceive ;

^g Rom. 16. 18. ² Cor. 2. 17. ^h ver. 25. ¹ Zech. 8. 16. ² Cor. 4. 2. ¹ John 3. 18. ² Or, *being sincere.* ⁱ ch. 1. 22. [&] 2. 21. ^k Col. 1. 18. ^l Col. 2. 19.

15 But ^h speaking the truth in love, ⁱ may grow up into Him in all things, ^k which is the head, *even* Christ :

16 ^l from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

^m ver. 22. ^{ch.} 2. 1, 2, 3. ^{Col.} 3. 7. ¹ Pet. 4. 3. ⁿ Rom. 1. 21. ^o Acts 26. 18. ^p ch. 2. 12. ^{Gal.} 4. 8. ¹ Thess. 4. 5. ^q Rom. 1. 21. ³ Or, *hardness.* ^r 1 Tim. 4. 2. ^s Rom. 1. 24, 26. ¹ Pet. 4. 3.

17 ¶ This I say therefore, and testify in the Lord, that ^m ye henceforth walk not as other Gentiles walk, ⁿ in the vanity of their mind,

18 ^o having the understanding darkened, ^p being alienated from the life of God through the ignorance that is in them, because of the ^q blindness of their heart :

19 ^r who being past feeling ^s have given themselves over unto lasciviousness, to work all uncleanness with greediness.

“**Sleight.**” Literally dice-playing, and so, by an easy transition, fraud of any kind.

“**Craftiness, whereby.**” Or, craftiness that tends, leads to the system of error.

15. “**Speaking the truth.**” Or, holding the truth, as with the entire being, in the will and the heart and conscience, as well as the understanding.

“**In all things.**” Or, in all our parts and elements capable of growth.

16. “**By that which.**” Or, by every joint, through which the supply of grace flows, from the Head into the members.

“**According.**” We see here that the amount of the spiritual force which works in the separate joints and members determines eventually the growth and vitality of the whole. “No man liveth unto himself, and no man dieth unto himself.”

17. “**This I say therefore.**” Such being their standing in and relation to Christ, let them see what kind of life should result from it.

“**Vanity.**” (See Rom. viii. 20.) Purposelessness, without the true aim of life, which is God’s glory.

18. “**Darkened.**” See St. John i. 5. iii. 19. 1 St. John ii. 11.

“**Life of God.**” The life, which He, who is Himself life, lives in His own children (Gal. ii. 20.).

“**Blindness.**” Hardness or callousness ; quite exactly the state of becoming so.

19. “**Greediness.**” That self-seeking, self-gratifying state of mind, which sometimes is exhibited in covetousness, more frequently in grosser forms of indulgence.

- 20 But ye have not so learned Christ; A. D. (2.
- 21 ^t if so be that ye have heard Him, and have ^u been taught by Him, as the truth is in Jesus: ch. 1. 13.
u Col. 2. 11.
& 3. 8, 9.
Heb. 12. 1.
1 Pet. 2. 1.
- 22 that ye ^u put off concerning ^x the former conversation ^y the old man, which is corrupt according ^x to the deceitful lusts; ver. 17.
ch. 2. 2, 3.
Col. 3. 7.
1 Pet. 4. 3.
y Rom. 6. 6.
- 23 and ^z be renewed in the spirit of your mind; z Rom. 12. 2.
Col. 3. 10.
- 24 and that ye ^a put on the new man, which after God ^b is created in righteousness and ² true holiness. a Rom. 6. 4.
2 Cor. 5. 17.
Gal. 6. 15.
ch. 6. 11.
Col. 3. 10.
b ch. 2. 10.
- 25 Wherefore putting away lying, ^c speak every man truth with his neighbour: for ^d we are members one of another. b ch. 2. 10.
2 Or, holiness of truth.
- 26 ^e Be ye angry, and sin not: let not the sun go down upon your wrath: c ver. 15.
Zech. 8. 16.
Col. 3. 9.
d Rom. 12. 5. e Ps. 4. 4. & 37. 8.

20. "But ye" . . . 'did not thus learn Christ.'

21. "If so be." If indeed it was Christ Himself that you learned at all.

"As the truth." Or, 'as is truth in Jesus.' Truth, whether of morals or doctrine, centres round His Person, and has its sphere or element in Himself, Who is the Word of God, and the Light of men, and "the Truth" (St. John xiv. 6.). The whole sentence should be rendered as a parenthesis.

22. "Conversation." Way or manner of life.

"The old man." The nature inherited from Adam.

"Corrupt." Or, corrupting. Nothing can ever improve this nature: its tendency is to grow worse and worse.

"Deceitful lusts." Or, lusts of deceit, in contrast with holiness of truth in ver. 24.

23. "The spirit of your mind." The spirit which guides and rules your mind, and which is now possessed and sanctified by the Spirit of God.

24. "Put on the new man." The new nature. "In newness of life." Observe, that the putting off the old man and putting on the new are not two distinct processes, but different sides of the same act, done together and continuously. To do one is to do both.

"After God." In the likeness of God. The Divine image originally given to man, when created, is more than restored to us who are born again in Christ. For we have not only the Divine Image, but the Divine Nature (2 Pet. i. 3, 4.).

25. "Putting away." Having put away, when united to Him who is the God of Truth.

"His neighbour." Any one with whom He comes into contact (St. Luke x. 29—37.).

"For we are members." Falsehood is a breach of the mutual obligations naturally existing between the members of a family.

26. "Be ye angry." (A quotation from the Septuagint.) 'If you are angry, sin not.' Anger, which in some instances may be even a

EPHESIANS, IV.

- A. D. 62. 27 ^fneither give place to the devil.
- ^f 2 Cor. 2. 10, 11. 28 Let him that stole steal no more: but rather
- James 4. 7. ^g let him labour, working with *his* hands the thing
- 1 Pet. 5. 9. which is good, that he may have ² to give ^h to him
- ^g Acts 20. 35. which is good, that he may have ² to give ^h to him
- 1 Thess. 4. 11. that needeth.
- 2 Thess. 3. 8, 11, 12. 29 ⁱ Let no corrupt communication proceed out of
- ² Or, *to distribute.* your mouth, but ^k that which is good ³ to the use
- ^h Luke 3. 11. of edifying, ^l that it may minister grace unto the
- ⁱ Matt. 12. 36. hearers.
- Col. 3. 8. 30 And ^m grieve not the holy Spirit of God,
- ^k Col. 4. 6. ⁿ whereby ye are sealed unto the day of ^o redemption.
- 1 Thess. 5. 11. ³ Or, *to edify profitably.*
- ³ Or, *to edify profitably.* 31 ^p Let all bitterness, and wrath, and anger, and
- 1 Col. 3. 16. clamour, and ^q evil speaking, be put away from
- ^m Isai. 7. 13. you, ^r with all malice:
- & 63. 10. 32 and ^s be ye kind one to another, tenderhearted,
- Ezek. 16. 43. ^t forgiving one another, even as God for Christ's
- 1 Thess. 5. 19. sake hath forgiven you.
- ⁿ ch. 1. 13. ^o Luke 21. 28. ^p Col. 3. 8, 19.
- ^o Luke 21. 28. ^q Titus 3. 2.
- Rom. 8. 23. James 4. 11. 1 Pet. 2. 1. ^r Tit. 3. 3. ^s 2 Cor. 2. 10. Col. 3. 12, 13. ^t Matt. 6. 14. Mark 11. 25.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth His church.

duty, is rather a state of temptation to sin, than sin itself, and the Apostle warns us lest it turn into resentment.

“Wrath.” Irritation, which is not to be cherished.

27. “Place.” Do not (through indulgence of anger) give place or opportunity to the devil, which he is sure to use against you.

28. “Let him that stole.” Rather, ‘let the thief steal no more’.

“May have to give.” As “members one of another” (Compare Acts xx. 35.).

29. “Edifying.” Literally, may impart a blessing for edification in respect of the need; whatever that may be.

30. “Grieve not.” By wicked words. Compare “the love of the Spirit.”

“Redemption.” That is, of the body (See *Note* on i. 14.).

31. “Clamour.” ‘The cry of strife.’

32. “Be ye.” Become ye.

“Even as.” God being in this respect an example to us.

“For Christ’s sake.” Or, in Christ (2 Cor. v. 19.).

CHAPTER V.

Solemnly warning the Ephesians against gross sins, only too common among Gentiles, and exhorting them to holy love, and circumspection and Christian gladness, the Apostle lifts up before them the lofty standard of the law of Christ. He then proceeds to give more special

BE ^a ye therefore followers of God, as dear children ;

2 and ^b walk in love, ^c as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God ^d for a sweetsmelling savour.

3 But ^e fornication, and all uncleanness, or covetousness, ^f let it not be once named among you, as becometh saints ;

4 ^g neither filthiness, nor foolish talking, nor jesting, ^h which are not convenient : but rather giving of thanks.

5 For this ye know, that ⁱ no whoremonger, nor unclean person, nor covetous man, ^k who is an idolater, ^l hath any inheritance in the kingdom of Christ and of God.

6 ^m Let no man deceive you with vain words : for

ch. 4. 29. ^h Rom. 1. 28. ⁱ 1 Cor. 6. 9. Gal. 5. 19, 21. ^k Col. 3. 5. 1 Tim. 6. 17. ^l Gal. 5. 21. Rev. 22. 15. ^m Jer. 29. 8. Matt. 24. 4. Col. 2. 4, 8, 18. 2 Thess. 2. 3.

A. D. 62.

^a Matt. 5. 45,

48.

Luke 6. 36.

ch. 4. 32.

^b John 13. 34.

& 15. 12.

1 Thess. 4. 9.

1 John 3. 11,

23. & 4. 21.

^c Gal. 1. 4.

& 2. 20.

Heb. 7. 27.

& 9. 14, 26.

& 10. 10, 12.

1 John 3. 16.

^d Gen. 8. 21.

Lev. 1. 9.

2 Cor. 2. 15.

^e Rom. 6. 13.

1 Cor. 6. 18.

2 Cor. 12. 21.

ch. 4. 19, 20.

Col. 3. 5.

1 Thess. 4.

3, & c.

^f 1 Cor. 5. 1.^g Matt. 12. 35.

admonitions on the relative duties of married persons ; and in one of the profoundest passages in all his Epistles he compares the love of husband and wife to the love of Christ and His Church, in its exquisite tenderness, in its cherishing considerateness, in its entire oneness, and in its purpose (so often forgotten) of spiritual edification.

1. "Followers." Or, imitators.

"Dear." Beloved of God ; and imitating that love by loving others.

2. "Walk." Lead all your life in.

"Love." Compare "rooted and grounded in love" (iii. 17.) ; "to know the love of Christ" (iii. 19.) ; "forbearing one another in love" (iv. 2.) ; "speaking the truth in love" (iv. 15.) ; "the edifying of itself in love" (iv. 16.) ; "Husbands, love your wives" (v. 25.).

"Hath given Himself." The essence of all love is the giving away of self.

"Offering and a sacrifice." The distinction seems to be that the former is an offering of any kind, the latter implies and involves death.

3. "All." That is, of every kind.

"Covetousness." Better, 'inordinate lust', as Col. iii. 5.

"Named." Talking of things tends to the practice of them.

4. "Foolish talking." That of fools, in which is no profit.

"Jesting." The levity of an unfixed and volatile mind ; not all exercise of humour, which, being a gift of God, may be enjoyed and used for Him, like all His other gifts, moderately, but also with good conscience.

"Which." That is, which things are not "becoming."

"Giving of thanks." Here is the true outlet of Christian cheerfulness. A spirit of praise is the real secret of happiness.

5. "Idolater." In worshipping the creature ("the belly") instead of the Creator (God). Phil. iii. 19.

6. "Vain words." Which try to explain away the sinfulness of such things.

EPHESIANS, V.

- A. D. 62. because of these things ⁿ cometh the wrath of God
ⁿ Rom. 1. 18. ^o upon the children of ² disobedience.
^o ch. 2. 2.
² Or, *unbelief*, 7 Be not ye therefore partakers with them.
 Col. 3. 6. 8 ^p For ye were sometimes darkness, but now
^p Isai. 9. 2. ^q *are ye* light in the Lord: walk as ^r children of
 Matt. 4. 16. light:
 Acts 26. 18. ^r children of
 Rom. 1. 21. light:
 ch. 2. 11, 12. 9 (for ^s the fruit of the Spirit *is* in all goodness
 & 4. 18. and righteousness and truth;)
 Titus 3. 3. 10 ^t proving what is acceptable unto the Lord.
 1 Pet. 2. 9. 11 And ^u have no fellowship with ^x the unfruitful
^q John 8. 12. works of darkness, but rather ^y reprove *them*.
 & 12. 46. 12 ^z For it is a shame even to speak of those
 2 Cor. 3. 18. things which are done of them in secret.
 & 4. 6. 13 But ^a all things that are ³ reprovèd are made
^r Luke 16. 8. manifest by the light: for whatsoever doth make
 John 12. 36. manifest is light.
 6 Gal. 5. 22. 14 Wherefore ⁴ he saith, ^b **Awake thou that sleep-**
^t Rom. 12. 2. **est, and ^c arise from the dead, and Christ shall**
 Phil. 1. 10. **give thee light.** Isai. 60. 1.
 1 Thess. 5. 21. 15 ¶ ^d See then that ye walk circumspectly, not
 1 Tim. 2. 3. as fools, but as wise,
^u 1 Cor. 5. 9, 11. 16 ^e redeeming the time, ^f because the days are
 & 10. 20. evil.
 2 Cor. 6. 14. 2 Thess. 3. 6, 14. 25
^x Rom. 6. 21. 26. 3 Or, *discovere?* 4 Or, *it*. b Rom. 13. 11, 12. 1 Cor. 15. 34.
 & 13. 12. c John 5. 25. Rom. 6. 4, 5. ch. 2. 5. Col. 3. 1. d Col. 4. 5. e Gal. 6. 10.
 Gal. 6. 8. f Eccles. 11. 2 & 12. 1. John 12. 35. ch. 6. 13.
 y Lev. 19. 17. z ver. 3. a John 3. 20, 21. Hebr. 4. 13.

“The wrath of God.” Specially manifested, as in the Flood, and in the destruction of Sodom and Gomorrah.

8. “Ye were.” The emphasis is on the past tense *were*, as something ceased and gone.

10. “Proving.” Or, ascertaining by actual experiment. To please God is the first aim of the Christian.

11. “Reprove them.” By the light of your own life.

13. “But all things.” That is, all these things I have been speaking of, however secretly done.

14. “He saith.” The words are not exactly the same as in the Old Testament (Isaiah lx. 1.), but the Apostle, writing in the Holy Ghost, was enabled to express in a brief form the full meaning of the passage.

15. “Circumspectly.” Or, exactly, accurately.

16. “Redeeming.” The exact meaning of this word is to buy up something out of the market to sell it again at a profit.

“The time.” Or, the opportunity, which, if lost, can never be recovered, though there may be others afterwards. Past negligence is not to depress or dishearten us, but to stir us up to more diligent use of that which remains (Phil. iii. 13, 14.).

- 17 ^g Wherefore be ye not unwise, but ^h understanding ⁱ what the will of the Lord is. A. D. 62.
g Col. 4. 5.
h Rom. 12. 2.
i 1 Thess. 4. 3.
& 5. 18.
- 18 And ^k be not drunk with wine, wherein is excess; but be filled with the Spirit; k Prov. 20. 1.
& 23. 20, 30.
Isai. 5. 11,
22.
Luke 21. 34.
- 19 speaking to yourselves ^l in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; l Acts 16. 25.
1 Cor. 14. 26.
Col. 3. 16.
James 5. 13.
- 20 ^m giving thanks always for all things unto God and the Father ⁿ in the name of our Lord Jesus Christ; m Ps. 34. 1.
Isai. 63. 7.
Col. 3. 17.
1 Thess. 5. 18.
2 Thess. 1. 3.
n Hebr. 13. 15.
- 22 ¶ ^p Wives, submit yourselves unto your own husbands, ^q as unto the Lord. 1 Pet. 2. 5.
& 4. 11.
o Phil. 2. 3.
1 Pet. 5. 5.
p Gen. 3. 16.
1 Cor. 14. 34.
Col. 3. 18.
Titus 2. 5.
1 Pet. 3. 1.
- 23 For ^r the husband is the head of the wife, even as ^s Christ is the Head of the church: and He is the Saviour of ^t the body. q ch. 6. 5. r 1 Cor. 11. 3. s ch. 1. 22. & 4. 15. Col. 1. 18. t ch. 1. 23.

17. "Understanding." This is not a mere matter of intellect, but of heart and spirit.

18. "Be filled." Here the fulness of spiritual grace is enforced as a duty, not merely as a privilege; consequently, in a certain sense is in our own power. The "joy of the Lord", not that of wine, is to be our strength.

19. "Yourselves." Better, 'to one another.'
"Heart." As the seat of thankfulness.

20. "Giving thanks." The four results of being filled with the Spirit are, religious fellowship, a spirit of inward joy, a spirit of praise, and submissiveness.

"For all things." What a lofty standard of faith and joy! It does not mean that all things are *in themselves* equally a cause for joy; but that all things may be made to work together for good if we meet them in a right spirit (Rom. viii. 28.).

21. "Submitting yourselves." Not only to God in the patient surrender of your will, whatever may happen, but also to each other, when it is for God's honour, and in the fear of Him, not of man. He proceeds to apply this precept in the three instances of wives, children, and servants.

22. "Submit yourselves." The duties of a wife are all included in submission, those of a husband in love. The wife is never told to love her husband—that being less likely for her to neglect towards him, than for him towards her—nor is the husband told to obey, that being inconsistent with his relation to her as her "head."

"As unto the Lord." The "aspect" of their obedience; not the nature or manner of it.

23. "Saviour of the body." Christ, having saved us, both in body and soul, has a peculiar right to be our Head.

EPHESIANS, V.

- A. D. 62. 24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands ^uin every thing.
- ^u Col. 3. 20, ²²
Titus 2. 9.
- ^x Col. 3. 19. 25 ^x Husbands, love your wives, even as Christ also loved the church, and ^ygave Himself for it;
- ^y ver. 2. 26 that He might sanctify and cleanse it ^zwith the washing of water ^aby the word,
- ^z Acts 20. 23.
Gal. 1. 4. & 2. 20.
- ^a John 3. 5. 27 ^bthat He might present it to Himself a glorious church, ^cnot having spot, or wrinkle, or any such thing; ^dbut that it should be holy and without blemish.
- ^b Titus 3. 5.
Heb. 10. 22.
1 John 5. 6.
- ^c John 15. 3. & 17. 17. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
- ^d 2 Cor. 11. 2. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
- Col. 1. 22.
c Cant. 4. 7.
d ch. 1. 4. 30 for ^ewe are members of His body, of His flesh, and of His bones.
- ^e Gen. 2. 23.
Rom. 12. 5.
1 Cor. 6. 15. & 12. 27.

24. "Therefore." Or, nevertheless.

"In every thing." So far as is consistent with obedience to our spiritual Head, Christ (Col. iii. 18.).

25. "Husbands, love your wives." Would husbands be obeyed? let them love as Christ loves, and they are sure to be.

"Gave Himself for it." All true love gives itself away.

26. "That He might sanctify." The object of the atoning work of Christ was to make for Himself a holy people. So a Christian husband, truly and holily loving his wife, will desire and try above and before all other things to make her like her Lord.

"And cleanse it." Or, having purified it. The reference seems to be to the bath of the bride just before marriage.

"Washing of water." Or, the laver of water. Undoubtedly the reference here is to baptism. "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16.).

"By the word." Or, in the word; preached and received before baptism, confessed at the time of it, and conveying under the outer symbol the real life-giving power to the soul. St. James i. 18. 1 St. Pet. i. 23. Heb. x. 22.

27. "Present it." As "a bride adorned for her husband" (Rev. xxi. 2.). Observe here the tender and holy solicitude felt by Christ about the personal sanctification of each of His people.

28. "Thus." That is, with the holy love of Christ.

"Loveth himself." The principle of self-love as an element in human nature is here appealed to as rational and legitimate.

29. "Cherisheth it." The tenderness of all true love is here insisted on.

30. "Members of His body." We are in actual spiritual union with the glorified Humanity of Christ in heaven, which Humanity is in everlasting union with His Godhead. How great our privilege, how inexhaustible His grace!

31 ^fFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^gtwo shall be one flesh.

A. D. 62.

^f Gen. 2. 24.

Matt. 19. 5.

Mark 10.

7, 8.

^g 1 Cor. 6. 16.

32 This is a great mystery : but I speak concerning Christ and the church.

33 Nevertheless ^hlet every one of you in particular so love his wife even as himself; and the wife *see* that she ⁱreverence *her* husband.

^h ver. 25.

Col. 3. 19.

ⁱ 1 Pet. 3. 6.

CHAPTER VI.

1 *The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.*

CHILDREN, ^aobey your parents in the Lord: ^afor this is right.

^a Prov. 23. 22.

Col. 3. 20.

2 ^bHonour thy father and mother; which is the first commandment with promise;

^b Ex. 20. 12.

Deut. 5. 16.

& 27. 16.

Jer. 35. 18.

Ezek. 22. 7.

Mal. 1. 6.

Matt. 15. 4.

Mark 7. 10.

3 that it may be well with thee, and thou mayest live long on the earth.

31. "For this cause." This explains, he proceeds to show, the statement in Genesis of the superiority of the marriage relation to every other.

33. "His wife." Or, his own wife; an implication that a Christian man was only to have one.

"Reverence." As with a loving fear, consistent with the submission inculcated above.

CHAPTER VI.

Completing his precepts for individuals by exhorting children to obedience, and slaves to diligence, St. Paul concludes his Epistle with the most explicit statement in all the Bible of the actual and diversified existence of evil spirits. They have a hierarchy of their own. It is not one struggle that obtains the mastery, it is a conflict going on all through life; no armour, but that which the grace and truth of God can supply, will avail against them; and this armour can only be kept bright by constant prayer. Tychicus, who conveys this letter, will communicate by word of mouth what could not so well be written with pen and ink; and the Apostle closes with a greeting of grace and peace, words which, almost more than any others even he has written, explain and enforce the riches and freedom of the one, and fill to overflowing the soul with the other, as out of that river of God, which is "full of water."

1. "Right." Even according to the law of nature.

2. "The first commandment with promise." That is, that has a promise attached to it.

3. "That it may be well with thee." This quotation is a paraphrase of the original words, and leaves out what would not be applicable to Christians.

EPHESIANS, VI.

A. D. 62. 4 And, ^cye fathers, provoke not your children to wrath: but ^dbring them up in the nurture and admonition of the Lord.

5 ^eServants, be obedient to them that are *your* masters according to the flesh, ^fwith fear and trembling, ^gin singleness of your heart, as unto Christ; ^hnot with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

6 ⁱwith good will doing service, as to the Lord, and not to men:

7 ⁱknowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, ^kwhether *he be* bond or free.

8 ⁱAnd, ye ^lmasters, do the same things unto them, ^mforbearing threatening: knowing that ⁿyour Master also is in heaven; ^oneither is there respect of persons with Him.

9 ¶ Finally, my brethren, be strong in the Lord, and ^pin the power of His might.

10 ^qPut on the whole armour of God, that ye may be able to stand against the wiles of the devil.

11 For we wrestle not against ^rflesh and blood, but against ^sprincipalities, against powers, against ^tver. 13. Rom. 13. 12. 2 Cor. 6. 7. 1 Thess. 5. 8. ^uGr. *blood and flesh.* ^vMatt. 16. 17. 1 Cor. 15. 50. ^wRom. 8. 38. ch. 1. 21. Col. 2. 15.

^c Col. 3. 21.
^d Gen. 18. 19.
 Deut. 4. 9.
 & 6. 7, 20.
 & 11. 19.
 Ps. 78. 4.
 Prov. 19. 18.
 & 23. 6.
 & 29. 17.
^e Col. 3. 22.
 1 Tim. 6. 1.
 Titus 2. 9.
 1 Pet. 2. 18.
^f 2 Cor. 7. 15.
 Phil. 2. 12.
^g 1 Chr. 29. 17.
 Col. 3. 22.
^h Col. 3. 22,
 23.
ⁱ Rom. 2. 6.
 2 Cor. 5. 10.
 Col. 3. 24.
^k Gal. 3. 28.
 Col. 3. 11.
^l Col. 4. 1.
^m Or,
moderating.
ⁿ Lev. 25. 43.
^o Some re-
*both you,
 and their
 Master.*
^p John 13. 13.
 1 Cor. 7. 22.
^q Rom. 2. 11.
 Col. 3. 25.
^r ch. 1. 19.
 & 3. 16.
 Col. 1. 11.
^s ver. 13. Rom. 13. 12. 2 Cor. 6. 7. 1 Thess. 5. 8. ^u Gr. *blood and flesh.* ^v Matt. 16. 17. 1 Cor. 15. 50. ^w Rom. 8. 38. ch. 1. 21. Col. 2. 15.

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4. "Provoke." Or, irritate by untimely or excessive chiding.
- "Of the Lord." Which the Lord ordains.
5. "Servants." Or, slaves.
- "According to the flesh." Christ was their Master in spiritual things.
6. "Eyeservice." As if only to catch and please the eye.
8. "Whatsoever good thing." All our acts here shall have their full and exact equivalent and recompense in judgment.
- "Of the Lord." Who knoweth the heart.
9. "Do the same things." That is, be just and conscientious.
10. "Be strong." Or, be strengthened. Strength, love, and knowledge, include all the preceptive teaching of the Epistle.
- "In the Lord." (Compare 2 Cor. iii. 5. Phil. iv. 13.).
11. "The whole armour." The stress is on "whole". Day by day the Apostle in prison would see his own guards putting on and off their armour.
- "The wiles." As if the cunning of our spiritual enemy was more to be dreaded than his direct attacks.
12. "For we wrestle not." Or, for our wrestling, or hand to hand combat is not.
- "Flesh and blood." Men like ourselves.

EPHESIANS, VI.

¹the rulers of the darkness of this world, against A. D. 62.

²spiritual wickedness in ³high *places*.

13 ^uWherefore take unto you the whole armour of God, that ye may be able to withstand ^xin the evil day, and ⁴having done all, to stand.

14 Stand therefore, ^yhaving your loins girt about with truth, and ^zhaving on the breastplate of righteousness;

15 ^aand your feet shod with the preparation of the gospel of peace;

16 above all, taking ^bthe shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked.

^a Isai. 52. 7. Rom. 10. 15. ^b 1 John 5. 4.

¹ Luke 22. 53.
² John 12. 31.
 & 14. 30.
 ch. 2. 2.
 Col. 1. 13.
² Or, *wicked spirits*.
³ Or, *heavenly*,
 as ch. 1. 3.
^u ver. 11.
² Cor. 10. 4.
^x ch. 5. 16.
⁴ Or, *having overcome all*.
^y Isai. 11. 5.
 Luke 12. 35.
 1 Pet. 1. 13.
^z Isai. 59. 17.
 2 Cor. 6. 7.
 1 Thess. 5. 8.

“**Principalities.**” The same word as is used of the order of the holy angels.

“**Rulers of the darkness.**” Or, ‘worldrulers of this darkness.’ Ruling, not over the material world, which has God over it with its own natural laws, nor altogether over the spiritual world, of which, on the whole, Christ is Lord and King, but over the ‘men of the world’, whom they tempt, and use, and control, through sin.

“**Spiritual wickedness.**” Or, the spiritual hosts of wickedness. Compare St. Luke viii. 30.

“**High places.**” Or, heavenly (See *Note* on i. 3. ii. 2.).

13. “**Of God.**” Which He supplies.

“**In the evil day.**” That is, of your severe trial (Isaiah lix. 9.).

“**To stand.**” Not merely for the first shock, but to continue afterwards in a posture of watchfulness and self-defence. It is often just after successful resistance that the Christian is taken off his guard and defeated.

14. “**Stand.**” As ready for the conflict.

“**Having your loins girt about.**” Or, having girt your loins about.

“**With truth.**” “The truth as it is in Jesus” received into the heart and mind; and, as a girdle, bracing and supporting the whole man. The act of girding is to be the believer’s own act.

“**Breastplate.**” That which covers the heart, the seat of life.

“**Of righteousness.**” “The righteousness which is of God by faith”, and which alone can support the Christian when tempted to unbelief or despair (See Phil. iii. 9.).

15. “**Your feet.**” Emblematical of the powers of activity and motion.

“**Preparation.**” Or, the preparedness, or state of readiness, which results from having received the Gospel that proclaims and confers peace.

16. “**Above all.**” Or, in addition to all.

“**Shield.**” The large oval shield protecting the entire form, and often covered with rough untanned hide.

“**Of faith.**” (Compare 1 Tim. vi. 12.)

“**The fiery darts.**” As if arrows tipped with fire.

“**Of the wicked.**” Or, the wicked one.

EPHESIANS, VI.

- A. D. 62. 17 And ^etake the helmet of salvation, and ^dthe sword of the Spirit, which is the word of God:
- ^c Isai. 59. 17. 18 ^epraying always with all prayer and supplication in the Spirit, and ^fwatching thereunto with all perseverance and ^gsupplication for all saints;
- ^d Hebr. 4. 12. Rev. 1. 16. & 2. 16. & 19. 15. 19 ^hand for me, that utterance may be given unto me, that I may open my mouth ⁱboldly, to make known the mystery of the gospel,
- ^e Luke 18. 1. Rom. 12. 12. Col. 4. 2. 1 Thes. 5. 17. 20 For which ^kI am an ambassador ^lin bonds: that ^mtherein ⁿI may speak boldly, as I ought to speak.
- ^f Matt. 26. 41. Mark 13. 33. 21 ¶ But ⁿthat ye also may know my affairs, and how I do, ^oTychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
- ^g ch. 1. 16. Phil. 1. 4. 1 Tim. 2. 1. 22 ^pwhom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.
- ^h Acts 4. 23. Col. 4. 3. 2 Thess. 3. 1. 23 ^qPeace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
- ⁱ 2 Cor. 3. 12. k 2 Cor. 5. 20. 24 Grace *be* with all them that love our Lord Jesus Christ ^rin sincerity. Amen.
- ^j Acts 26. 29. & 28. 20. ch. 3. 1. Phil. 1. 7, 13, 14. 2 Tim. 1. 16. & 2. 9. Philem. 10. 25 Or, *in a chain.* ¶ Written from Rome unto the Ephesians by Tychicus.
- ^k 2 Or, *thereof.* 3 Or, *thereof.* m Acts 28. 31. Phil. 1. 20. 1 Thess. 2. 2. n Col. 4. 7. o Acts 20. 4. 2 Tim. 4. 12. Titus 3. 12. p Col. 4. 8. q 1 Pet. 5. 14. r Titus 2. 7. 2 Or, *with incorruption.*

17. "Take." Or, receive as from God's own hands.
- "Salvation." That is, of the hope or assurance of salvation. See 2 Tim. i. 12. Heb. x. 35.
- "Sword." The only weapon of offence, and that used by our Lord in the wilderness.
- "Of the Spirit." Supplied by the Spirit.
18. "With all prayer." All kinds of prayer. Notice the elements of complete prayer as laid down here:—in *incessancy*—"always"; in *variety*—"with all prayer"; in *petition*—"supplication"; in *perseverance*, or watching for the answer—"watching thereunto"; in the element of *intercession*—"for all saints"; in *divine guidance*—"in the Spirit."
19. "Utterance." (See 1 Cor. i. 5.) Not a miraculous gift, but one to be claimed and used by us now, in the faculty of fully and powerfully enforcing and explaining the Truth.
20. "Boldly." Or, freely. Moral courage is one of the most needed gifts of an ambassador of Christ.
21. "Tychicus." First mentioned by St. Luke, when the Apostle left Ephesus to go into Macedonia (Acts xx. 4.). During the second imprisonment at Rome he was again sent as a messenger to Ephesus (2 Tim. iv. 12.).
23. "Love with faith." They were not to be separated (Compare Gal. v. 6.).
24. "In sincerity." Or, in incorruption; that is, that holy love that shall know neither change nor decay.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

INTRODUCTION.

THE Epistle to the Philippians is perhaps the latest of the Epistles of St. Paul's first imprisonment, and the safest date to assign to it is the spring or summer of A. D. 63. Philippi, a town of importance in Macedonia, and a Roman colony, is otherwise famous for the battle which resulted in the establishment of the Empire; but to the Christian it is chiefly interesting as being most probably the first town in Europe where the Church was planted. The Epistle itself, like those to the Thessalonians, is chiefly of a personal kind, and those, who would see how Christians can love each other, may meditate on Philippi and St. Paul. It reminds us further of the Epistles to the Corinthians, in the glimpses it affords us of Church affairs, as well as the insight we gain from it into the Apostle's beautiful nature—so strong, and yet so tender; so easily wounded, and yet so grandly rising above all personal feeling in its noble zeal for souls. Once more it bears a blessed testimony to the sustaining power of the grace of God. Though "bound with this chain", St. Paul is content to be as he is, for no one can shut Christ out of his prison, nor rob his heart of the Divine Presence. Though the humblest of men—not counting himself "to have apprehended", he does not feel guilty of presumption in assuring himself of his Master's love and care; and the Epistle which in one place bids us work out our salvation with fear and trembling, repeatedly insists on Christ's joy, not as the rare privilege of a few sunny and elevated natures, but as the rightful aim and the true inheritance of all, who know and believe the love of God.

The Collect for the Fourth Sunday in Advent.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost be honour and glory, world without end. Amen.

CHAPTER I.

3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to Him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.*

PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^a in Christ Jesus which are at Philippi, with the bishops and deacons:
 2 ^b Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
 3 ¶ ^c I thank my God upon every ² remembrance ² Or, *mention*. of you,

^a 1 Cor. 1. 2.
^b Rom. 1. 7.
 2 Cor. 1. 2.
 1 Pet. 1. 2.
^c Rom. 1. 8, 9.
 1 Cor. 1. 4.
 Eph. 1. 15, 16.
 Col. 1. 3.
 1 Thess. 1. 2.
 2 Thess. 1. 3.
² Or, *mention*.

CHAPTER I.

The first five verses are an expression of affectionate gratitude to the Philippians for their fellowship in the Gospel. The Apostle then utters a fervent prayer that through abundant love tempered by sound discretion they might more and more magnify God. This leads him to allude to his own circumstances at Rome, in a passage which affords a painful glimpse of the internal discords of the early Church, and shows us, how party spirit even of the most malignant type is not peculiar to any single age. He then proceeds in a strain of lofty piety, which none can quite enter into, who have not been Divinely lifted up towards it, by the weight of sorrow or the approach of death, to explain that life is precious, chiefly because we can serve Christ by it; that death need not be terrible, if it takes us to be at home with Him; that suffering, when endured for Christ's sake and in Christ's strength, is not punishment but privilege.

1. "And Timotheus." He had already twice visited Philippi.

"Servants." Literally bond-servants. "One is your Master, even Christ". So also in glory (Rev. xxii. 3).

"Bishops." This word is elsewhere used by St. Paul in his address at Miletus (Acts xx. 28.), and twice in the Pastoral Epistles (1 Tim. iii. 2. Titus i. 7.). St. Peter uses it in relation to Christ (1 St. Pet. ii. 25.). During the lifetime of the Apostles the office of bishop or overseer was identical with that of presbyter, in which sense St. Luke (Acts xx. 12.), and St. Peter (1 St. Pet. v. 1.), use the word. (See *Note* on Acts xx. 23.)

"Deacons." Though the distribution of alms was probably one of their regular duties, these deacons are in some respects different from those in Acts vi. 1—6, who were appointed for a temporary purpose. Still the origin as well as the name of the Office may date from that time.

3. "I thank my God." So also he thanks God for the Romans, Corinthians, Ephesians, Colossians, and Thessalonians; but not for the Galatians.

"Upon every remembrance." Or, for all that I remember of you. The 5th verse further explains his meaning.

PHILIPPIANS, I.

- 4 always in every prayer of mine for you all making request with joy, A. D. 63.
d Rom. 12. 13.
& 15. 26.
- 5 ^d for your fellowship in the gospel from the first day until now; 2 Cor. 8. 1.
ch. 4. 14, 15.
e John 6. 29.
- 6 being confident of this very thing, that He which hath begun ^e a good work in you ² will perform it ^f until the day of Jesus Christ: 1 Thess. 1. 3.
2 Or, will finish it.
f ver. 10.
3 Or, ye have me in your heart.
- 7 even as it is meet for me to think this of you all, because ³ I have you ⁵ in my heart; inasmuch as both in ^h my bonds, and in ⁱ the defence and confirmation of the gospel, ^k ye all are ⁴ partakers of my grace. 2 Cor. 3. 2.
& 7. 3.
h Eph. 3. 1.
& 6. 20.
Col. 4. 3, 18.
2 Tim. 1. 8.
i ver. 17.
k ch. 4. 14.
- 8 ¶ For ¹ God is my record, ^m how greatly I long after you all in the bowels of Jesus Christ. 4 Or, partakers with me of grace.
1 Rom. 1. 9.
& 9. 1.
- 9 And this I pray, ⁿ that your love may abound yet more and more in knowledge and in all ⁵ judgment; Gal. 1. 20.
1 Thess. 2. 5.
m ch. 2. 26.
& 4. 1.

n 1 Thess. 3. 12. Philem. 6. 5 Or, sense.

4. "With joy." So (ch. iv. 6.) "prayer and supplication, with thanksgiving." Joy is the child of praise.

5. "For your fellowship in." Better, 'with respect to the Gospel.' They had greatly helped his labours by personal efforts (ver. 7. and ch. iv. 3.), as well as by contributing to his support.

"From the first day." Was he thinking of Lydia, who took him into her house?

"Until now." That is, for ten years.

6. "A good work." That already referred to in ver. 5. of co-operation in the Gospel.

"Will perform." Or, will complete it. God loves finished works (Rev. iii. 2.), and for His own glory's sake will enable us to finish ours, according to His own will. But "one soweth and another reapeth." Because we are permitted to do part, it does not follow that we are to do all, and the share allotted us may be the least and the humblest.

7. "Even as it is meet for me." St. Paul had three grounds for this assurance. The faithfulness of God, which made it certain; his own affection for them, which made it becoming; and their conduct hitherto, which made it likely.

"My bonds." This expression occurs four times in the Epistle. The Apostle was chained to a Roman soldier night and day (Acts xxviii. 16, 20.).

"Of my grace." The grace bestowed on me (Compare 1 Cor. xv. 10. Col. i. 29.).

8. "God is my record." This expression, or its equivalent, occurs seven times in St. Paul's Epistles.

"In the bowels of Jesus Christ." Christ lived in St. Paul, and therefore loved in him. Thus the love spoken of here is not merely a love resembling Christ's, but actually Christ's love itself (See Gal. ii. 20. 2 Cor. v. 14. Col. iii. 4.).

9. "In knowledge and in all judgment." That is, in a sound

PHILIPPIANS, I.

- A. D. 63. 10 that ^o ye may ² approve things that ³ are excellent; ^p that ye may be sincere and without offence ^q till the day of Christ;
- ^o Rom. 2. 18. & 12. 2.
^o Eph. 5. 10.
² Or, *try*.
³ Or, *differ*.
^p Acts 24. 16.
¹ Thess. 3. 13. & 5. 23.
^q 1 Cor. 1. 8.
- 11 being filled with the fruits of righteousness, ^r which are by Jesus Christ, ^s unto the glory and praise of God.
- ^r John 15. 4, 5.
^s Eph. 2. 10.
^t Col. 1. 6.
^s John 15. 8.
^t Eph. 1. 12, 14.
- 12 ¶ But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;
- ⁴ Or, *for Christ*.
^t ch. 4. 22.
- 13 so that my bonds ⁴ in Christ are manifest ^t in all ⁵ the palace, and ⁶ in all other *places*;
- ⁵ Or, *Cæsar's court*.
⁶ Or, *to all others*.
- 14 and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
- ^u ch. 2. 3.
- 15 Some indeed preach Christ even of envy and ^u strife; and some also of good will:
- 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

knowledge of truth, and a correct estimate of circumstances as they arise. Love, when unballasted by sound judgment, is apt to go wrong in proportion to its fervour, while judgment without love will never venture much for Christ's sake. Together they make the perfect man.

10. "Approve." By trying things which differ, to ascertain what things are worth loving.

11. "Being filled." God gives all grace, and expects much fruit in return. "Herein is My Father glorified, that ye bear much fruit."

"By Jesus Christ." Done through His life lived in us through the Spirit (Gal. ii. 20.).

"Unto the glory . . . of God." "Man's chief end is to glorify God, and to enjoy Him for ever."

13. "So that my bonds." Rather, 'so that my bonds have been made manifest that they are in Christ; endured for His sake, and by His grace.'

"Palace." The barrack of the Prætorian guards attached to the Emperor's palace, to which St. Paul had apparently been removed from the hired house, where at first he was suffered to dwell (Acts xxviii. 30.).

"And in all other places." The inhabitants of Rome generally.

14. "By my bonds." The faith and patience of the Apostle in prison indicated the abundant grace bestowed upon him, and so encouraged others to confess the same Lord.

15. "Some indeed." Of the Judaising party existing at Rome as elsewhere, who "denied the efficacy of the Cross, and substituted obedience to a formal code in its place."

"Good will." 'Kindly feelings towards me.' We need not suppose that in either case these were the only motives for preaching Christ.

14. "The word." Another reading adds 'of God.' | 16. Another reading gives 'to stir up affliction by my bonds.'

PHILIPPIANS, I.

17 but the other of love, knowing that I am set A.D. 63.
for ^x the defence of the gospel. x ver. 7.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation ^y through your prayer, and the supply of ^y 2 Cor. 1. 11.
^z the Spirit of Jesus Christ, z Rom. 8. 9.

20 according to my ^a earnest expectation and ^a Rom. 8. 19.
my hope, that ^b in nothing I shall be ashamed, but ^b Rom. 5. 5.
that ^c with all boldness, as always, so now also ^c Eph. 6. 19,
Christ shall be magnified in my body, whether *it* ^{20.}
be by life, or by death.

16. "Not sincerely." Not with the simple object of glorifying God, the only object God can recognise and reward.

17. "Defence of the gospel." 'They do not regard me as one set aside and useless, and abandoned by God, and therefore safely to be insulted; but they recognise me even in prison as a champion of the truth, and love me accordingly.'

18. "What then?" That is, 'What do I feel', 'What shall I say about it?'

"Every way." Whether with good or bad motive.

"Christ is preached." We are justified in concluding that, though there may have been an admixture of error in the teaching of these persons, their doctrine was mainly sound, and that Christ really was preached by it, otherwise the Apostle would have been rejoicing in the spread of unmixed error. Divine Truth works independently of the motives of those who declare it, and God is often pleased to use very unworthy instruments to accomplish His will (See Article xxvi.).

19. "My salvation." This must be explained in its largest sense, including our present acceptance (1 St. Pet. i. 9.), and also our full consummation of bliss in the last day (1 St. Pet. i. 5.). If his work of saving others failed, might there not be a risk for his own salvation (1 Cor. ix. 27.)? Anyhow, there would be a loss of glory (1 Cor. iii. 14, 15.).

"Through your prayer." He who so incessantly prayed for others felt the blessing of others praying for him (Rom. xv. 30, 32. Eph. vi. 19, 20. 1 Thess. v. 25.).

"Spirit of Jesus Christ." Not the disposition or mind of Christ (as in 1 Cor. ii. 16. 2 Cor. x. 1. Phil. ii. 6.), but the Holy Spirit (as in Rom. viii. 9. Gal. iv. 6. 1 St. Pet. i. 11.), so called because given on the Intercession of Christ, and proceeding from the Son as well as the Father.

20. "Earnest expectation." This word is used of the entire creation (Rom. viii. 19.).

"Boldness." Literally freedom of speech. This word is used of prayer (Heb. iii. 16. x. 19.).

"In my body." (See Rom. vi. 12, 13, 19. xii. 1.) The body is the temple of God, the organ of the regenerate will, and the instrument of righteousness.

PHILIPPIANS, I.

A. D. 63. 21 ¶ For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

^d 2 Cor. 5. 8. 23 For ^d I am in a strait betwixt two, having a
^e 2 Tim. 4. 6. desire to ^e depart, and to be with Christ; which is far better:

24 nevertheless to abide in the flesh *is* more needful for you.

^f ch. 2. 24. 25 And ^f having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

^g 2 Cor. 1. 14. & 5. 12. 26 that ^g your rejoicing may be more abundant
^h Eph. 4. 1. in Jesus Christ for me by my coming to you again.

Col. 1. 10. 1 Thess. 2. 12. & 4. 1. 27 ¶ Only ^h let your conversation be as it be-

21. "For to me." That is, 'In my case.'

"To live *is* Christ." My life is not only for Christ, and with Him, 'but is in truth Christ Himself, so entire is my union with Him, and 'my devotion to Him' (ver. 8.).

"To die *is* gain." 'For then I shall enjoy more of Him, through 'seeing Him as He is, and being set free from everything that can 'impair or interrupt my fellowship.'

22. "But if." The meaning is this: 'If the living in the flesh, of 'which I have spoken, brings me fruit for my labour, had not I better 'live?' Balancing life against death he chooses life.

23. "A desire to depart." It is natural and innocent to love life for its own sake. But St. Paul loved it as an occasion of glorifying God. It is common enough to wish to lay it down in sheer weariness of its sorrows and burdens; the Christian welcomes his end, because it takes him to his Saviour.

"And to be with Christ." Good men differ widely as to the nature of the intermediate state, and some maintain that the soul has no consciousness between Death and the Resurrection. Great humility and moderation are needful for the discussion of what Scripture has left in such deep shadow. But this verse, in which there is no reference to the Resurrection, affirms that to die *is* gain. Now how could this be if the state after death is one of unconsciousness? In that case it were better to be here, where though we do not see Christ we love Him, and rejoice in Him with exceeding joy (See St. Luke xxiii. 43. 2 Cor. ~~v.~~ 6, 8. 1 St. Pet. i. 8.). See on Rev. vi. 14. and xx. 5.

"Which is far better." For there with Jesus there is neither sin, nor sorrow, nor fear of falling, but the everlasting fruition of the glorious Godhead with Angels and Saints.

25. "This confidence." That my life is needful for you.

"Joy of faith." Compare this with the "patience of hope" (1 Thess. i. 3.), and the "comfort of love" (Phil. ii. 1.).

27. "Let your conversation." Literally 'lead your life of citizenship', that is, the heavenly citizenship (See Note on iii. 20.).

cometh the gospel of Christ : that whether I come A. D. 63.
 and see you, or else be absent, I may hear of
 your affairs, ⁱ that ye stand fast in one spirit, ^k with ⁱ ch. 4. 1.
 one mind ^l striving together for the faith of the ^k 1 Cor. 1. 10.
 gospel ; ^l Jude 3.

28 and in nothing terrified by your adversaries :
^m which is to them an evident token of perdition, ^m 2 Thess.
ⁿ but to you of salvation, and that of God. ⁿ 1. 5.
ⁿ Rom. 8. 17.
^o 2 Tim. 2. 11.

29 For unto you ^o it is given in the behalf of
 Christ, ^p not only to believe on Him, but also to
 suffer for His sake ; ^o Acts 5. 41.
^p Rom. 5. 3.
^p Eph. 2. 8.

30 ^q having the same conflict ^r which ye saw in
 me, and now hear *to be* in me. ^q Col. 2. 1.
^r Acts 16. 19,
 &c.
^l 1 Thess. 2. 2

CHAPTER II.

^l *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

“**Becometh.**” Our Gospel is one of holiness; and so to walk worthily of it is to be holy.

“**Striving together.**” The exact meaning is, ‘striving in concert with the faith.’ The figure is that of striving in athletic games.

28. “**Which.**” ‘Your being in nothing terrified.’

“**Token of perdition.**” Your calmness will be a proof that God, who thus strengthens you, is on your side, and therefore against them.

29. “**It is given.**” What a lofty view of suffering! When borne meekly as our appointed cross, and drunk trustfully, if not always cheerfully, as the cup of Christ mixed for us by Himself, it is a sure sign of His marked love, it is the safest and surest method whereby to glorify Him.

“**Not only to believe.**” Faith which worketh by love is not content with accepting salvation, it longs to glorify Him who saves.

30. “**Saw in me.**” When among you.

CHAPTER II.

The chief doctrinal feature of this chapter is a full statement of the Incarnation. The Apostle's main object, however, was apparently to hold up to the Philippians for their own imitation the example of Christ's great humility; and to impress on them the practical virtues of meekness, gentleness, and self-sacrifice, from the human life of the Son of God. The chapter further contains personal references of an interesting kind to Timothy and Epaphroditus; and the very painful allusion in ver. 20, 21, of the indifference of those about him to their Master's cause, when viewed in connection with the mention in the former chapter of the party spirit existing at Rome, tends powerfully to dissipate the false halo that is so apt to gather round the Christians

PHILIPPIANS, II.

A. D. 63.

^a 2 Cor. 13. 14.

^b Col. 3. 12.

^c John 3. 29.

^d Rom. 12. 16.

& 15. 5.

1 Cor. 1. 10.

2 Cor. 13. 11.

ch. 1. 27.

& 3. 16.

1 Pet. 3. 8.

^e Gal. 5. 26.

ch. 1. 15, 16.

James 3. 14.

^f Rom. 12. 10.

Eph. 5. 21.

1 Pet. 5. 5.

^g 1 Cor. 10.

24, 33.

& 13. 5.

^h Mat. 11. 29.

John 13. 15.

1 Pet. 2. 21.

1 John 2. 6.

i John 1. 1, 2. & 17. 5.

I *IF there be* therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any ^b bowels and mercies,

2 ^c fulfil ye my joy, ^d that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 ^e *Let nothing be done* through strife or vain-glory; but ^f in lowliness of mind let each esteem other better than themselves.

4 ^g Look not every man on his own things, but every man also on the things of others.

5 ¶ ^h Let this mind be in you, which was also in Christ Jesus:

6 Who, ⁱ being in the form of God, ^k thought it not robbery to be equal with God:

i John 1. 1, 2. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Hebr. 1. 3. * John 5. 18. & 10. 33.

of the first age, and to show us how they were men of like passions with ourselves, tempted in all things as we are.

1. "Consolation in Christ." Or, exhortation based on Christ. (See Note on St. John xiv. 16.)

"Of love." Proceeding from love.

"Spirit." Here the Holy Spirit.

"Bowels." The affections generally.

"Mercies." The affections in the shape of pity. The meaning is: 'If there be such a thing as Christian exhortation, if there be such a thing as communion in the Holy Ghost, if there be such a thing as comfort in loving and being loved, if there be such a thing as kindness and pity, show that you think so by acting on what I am going to say.'

2. "Fulfil." Complete. Nearly the same words are used by our Lord in St. John xvi. 24. (Compare ch. ii. 16. 1 Thess. iii. 8. 1 St. John ii. 28, 29.)

"Likeminded" (See Note on i. 27.). Disunion seems to have been the chief danger of the Philippians.

3. "Lowliness of mind," which remembers that all we possess is the gift of God, and that He makes us to differ, and gives every one his own pound to trade with.

"Better." Either in the quality of the gifts, or in the use made of them. Every one has something which others might be glad to own or imitate, and in this respect every one is to be esteemed better.

4. "Look not." With the exclusive object of furthering them. The transition is easy from the denunciation of pride to that of selfishness.

"On his own." That is, ONLY on his own.

5. "Let this mind." Scripture presents the Atonement in two aspects: that of a *propitiation*, whereby Jesus reconciled us to God through His blood (Rom. iii. 24, 25. 1 Cor. xv. 3. 2 Cor. v. 21. Gal. i. 4. Eph. i. 7, &c.), and that of an *example* of love and humility (St. John xv. 13. 1 St. Pet. ii. 21—23. iii. 18. and here).

6. "Who, being in the form of God." From all eternity He was

5. Another reading is, 'let this mind be in every one of you.'

7 ¹but made Himself of no reputation, and took ^{A. D. 63.}
upon Him the form ^m of a servant, and ⁿ was made ¹
in the ² likeness of men : Ps. 22. 6.
Isai. 53. 3.
Dan. 9. 26.
Mark 9. 12.
Rom. 15. 3.
m Isai. 42. 1.
& 49. 3, 6.
& 52. 13.
& 53. 11.
Ezek. 34. 23,
24.
Zech. 3. 8.
Matt. 20. 28.
Luke 22. 27.
n John 1. 14.
Rom. 1. 3.
& 8. 3.
Gal. 4. 4.
Heb. 2. 14,
17.

8 and being found in fashion as a man, He
humbled Himself, and ^o became obedient unto death,
even the death of the cross.

9 Wherefore God also ^p hath highly exalted Him,
and ^q given Him a name which is above every
name :

10 ^r that at the name of Jesus every knee should
bow, of *things* in heaven, and *things* in earth, and
things under the earth ;

² Or, *habit.* ^o Mat. 26. 39, 42. John 10. 18. Heb. 5. 8. & 12. 2. ^p John 17. 1, 2, 5. Acts 2. 33.
Heb. 2. 9. ^q Eph. 1. 20, 21. Heb. 1. 4. ^r Isa. 45. 23. Matt. 28. 18. Rom. 14. 11. Rev. 5. 13.

the brightness of the Father's glory, and the express image of His Person.

“Thought it not robbery.” Thought not that the being equal with God was something to be seized and detained as a prize for His own personal preeminence or enjoyment.

7. “Made Himself of no reputation.” Literally ‘emptied Himself’; not, however, of His Divine nature or Being. That was impossible. He was ever the Eternal Son, both in His mother's womb, and on the Cross, and in Joseph's tomb. But of His Divine glory in its outward and visible manifestation.

“Servant.” (Compare Isaiah xlix. 5. St. John xiii. 4, 5.)

“In the likeness of men.” Truly man. He was not merely a man like one of us, but Man; being God and man in one Christ.

8. “Humbled Himself.” In addition to becoming a creature He consented to be poor, and despised, and to die.

“Death of the cross.” The death of slaves (Heb. xii. 2.). Yet He gave up His life of His own free will, and at the moment it pleased Him, when He saw that all the purpose of God was done. Never was He more plainly seen to be God, than when He gave up His life as Man (St. Matt. xxvii. 54. St. John x. 17, 18. xix. 28, 30.).

9. “Wherefore.” In reward for this humiliation (Isaiah liii. 12. John xvii. 4, 5.).

“Highly exalted Him.” The *time* of this exaltation was the Ascension; the *nature* of it, His investiture with His mediatorial kingdom; the *purpose* of it, His intercession and government in preparation for His glorious return (Acts v. 31.).

“A name.” That of Jesus, Saviour.

10. “At the name.” Literally ‘in the name’. Not so much that outward adoration is to be made, whenever the name of Jesus is uttered, but that when it is made, it is to be made in that name. Thus prayer is henceforth to be offered to Jesus Himself, as well as to the Father in His name (See Rev. v. 8—14.).

“Under the earth.” This must mean the departed spirits, who, if in a state of unconsciousness (See *Note* on ch. i. 23.) could hardly in any real sense be said to worship at all.

PHILIPPIANS, II.

A. D. 63. 11 and ^s *that* every tongue should confess that
^s John 13. 13. Jesus Christ *is* Lord, to the glory of God the
 Acts 2. 36. Father.
 Rom. 14. 9. ^s Father.
 1 Cor. 8. 6.
 & 12. 3.

† ch. 1. 5. 12 ¶ Wherefore, my beloved, ^t as ye have always
 obeyed, not as in my presence only, but now much
 more in my absence, work out your own salvation
 with ^u fear and trembling.

^u Eph. 6. 5. 13 For ^x it is God which worketh in you both to
^x 2 Cor. 3. 5. will and to do of *His* good pleasure.
 Heb. 13. 21.

† 1 Cor. 10. 10. 14 Do all things ^y without murmurings and ^z dis-
 1 Pet. 4. 9. putings :
 Rom. 14. 1. ^z Or, *sincere*.

^a Matt. 5. 45. 15 That ye may be blameless and ² harmless, ^a the
 Eph. 5. 1.

11. "Tongue." This indicates the homage of the lips, as knee that of the body.

"Is Lord." (See St. Matt. xxviii. 18. St. John xx. 28. xxi. 21. Acts i. 6. Rev. xix. 16.)

"To the glory of God the Father." (St. John xiii. 31, 32. 1 St. John iv. 15.)

12. "Work out." Or, complete. Our salvation will not be accomplished until the Resurrection (Rom. viii. 23—25. See *Note* on ch. i. 19.)

"Your own." Salvation is a separate and individual work between each man's own soul and God.

"Salvation." Christ's work for us in our redemption from everlasting death by the price of His own blood, is God's free and full gift to us when we believe on Him (Rom. v. 1.), and being complete by one sacrifice offered once for all, is capable neither of increase nor decrease (1 St. Pet. i. 4.). But it also includes (and it is here used in this sense) the gradual work of God the Holy Ghost within us, whereby we are daily delivered from the power of sin, and are made partakers of the Divine nature, and (according to our use of the grace given to us) put on the Lord Jesus Christ.

"Fear and trembling." Do these words sound strange in an Epistle so full of joy? Yet this fear is not a slave's dread of the lash, it is a child's holy unwillingness to displease or sadden a tender and holy Father. Fear is one of the original qualities of our nature, and God uses and sanctifies it in us for our good. "Let him that thinketh he standeth take heed lest he fall."

13. "For." A reason, not for fear, but for encouragement.

"Worketh." Literally 'worketh effectually'.

"Both to will and to do." From first to last the work of grace is God's. Compare the second Collect at Evening Prayer: "O God, from whom all holy desires, all good counsels, and all just works do proceed".

"Of His good pleasure" (See 2 Tim. i. 9.).

14. "Disputings." Or, doubts. Cheerfulness makes obedience more pleasing to God, more exemplary for our neighbours, and far easier for ourselves.

15. "Blameless" before men, "harmless" before God.

PHILIPPIANS, II.

sons of God, without rebuke, ^b in the midst of ^c a A. D. 63.
crooked and perverse nation, among whom ^{2 d} ye ^b 1 Pet. 2. 12.
shine as lights in the world ; c Deut. 32. 5.

16 holding forth the word of life ; that ^e I may ^d 2 Or, shine ye.
rejoice in the day of Christ, that ^f I have not run ^d Matt. 5. 14,
in vain, neither laboured in vain. 16.
Eph. 5. 8.

17 Yea, and if ^g I be ³ offered upon the sacrifice ^f 2 Cor. 1. 14.
^h and service of your faith, ⁱ I joy, and rejoice with ¹ 1 Thess. 2.
you all. 19.
f Gal. 2. 2.

18 For the same cause also do ye joy, and re- ¹ 1 Thess. 3. 5.
joice with me. g 2 Tim. 4. 6.
3 Gr. poured
forth.
h Rom. 15. 16.
i 2 Cor. 7. 4.
Col. 1. 24.

19 ¶ ⁴ But I trust in the Lord Jesus to send ⁴ Or, More-
^k Timotheus shortly unto you, that I also may be ^k over.
of good comfort, when I know your state. k Rom. 16. 21.
1 Thes. 3. 2.

20 For I have no man ^{1 5} likeminded, who will ¹ Ps. 55. 13.
naturally care for your state. 5 Or, so dear
unto me.

21 For all ^m seek their own, not the things which ^m 1 Cor. 10.
are Jesus Christ's. 24. 33.
& 13. 5.

22 But ye know the proof of him, ⁿ that, as a ² 2 Tim. 4. 10,
son with the father, he hath served with me in the ⁿ 16.
gospel. n 1 Cor. 4. 17.
1 Tim. 1. 2.
2 Tim. 1. 2.

“The sons of God.” Resembling God, and thus recognised as be-
longing to Him, as His children.

“Lights,” or, luminaries. Compare “Father of lights” (St. James i.
17. 1 St. John i. 4, 5.). The Christian shines, not through trying to
shine, but through the unconscious beauty of a godly life. This, while
it is the surest way of doing good, is also within every man’s power.

16. “Holding forth.” Not necessarily as teachers.

“Run in vain.” (See 1 Cor. ix. 27. Phil. iii. 11.) St. Paul never
allowed himself to forget that it was God who sustained him.

17. “If I be offered.” The image is that of a sacrifice (Numb.
xxviii. 7. 1 Chron. xi. 18.), in which the faith of the Philippians was
the victim, and the Apostle’s blood the drink offering poured out upon it.

“Service.” This word literally means any ‘state burden’, or ‘civil
‘service’; and is used here by the Apostle further to explain the
idea of sacrifice. “The Philippians are the priests” who offer the sacri-
fice; “their faith (or their good works springing from their faith)
“is the sacrifice; St. Paul’s lifeblood the accompanying libation.”

18. “Rejoice with me.” That so great an honour should be mine.

19. “When I know” (See Note on 1 Thess. iii. 5.).

20. “Likeminded.” That is, with myself. Two things had to be
combined; sympathy with the Apostle, and interest in the Philippians.

“Naturally.” Or, sincerely.

21. “All.” That is, all here with me (See 2 Tim. iv. 10, 16.).
Probably St. Luke was not at Rome just then. Any how, in the
Epistle to the Colossians written just before this he is called “the be-
“loved physician.”

PHILIPPIANS, II.

A. D. 63. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

^o ch. 1. 25. 24 But ^oI trust in the Lord that I also myself shall come shortly.

^p ch. 4. 18. 25 Yet I supposed it necessary to send to you ^p Epaphroditus, my brother, and companion in labour, and ^q fellowsoldier, ^r but your messenger, and ^s he that ministered to my wants.

^q Philem. 2. ^r 2 Cor. 8. 23. ^s 2 Cor. 11. 9. ^t ch. 4. 18. ^u ch. 1. 8. 26 ^t For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

² Or, *honour such.* 29 Receive him therefore in the Lord with all gladness; and ² ^u hold such in reputation:

^u 1 Cor. 16. 18. ^v 1 Thes. 5. 12. ^w 1 Tim. 5. 17. ^x 1 Cor. 16. 17. ^y ch. 4. 10. 30 because for the work of Christ he was nigh unto death, not regarding his life, ^x to supply your lack of service toward me.

25. "Epaphroditus." Supposed by some to be the same as Epaphras (Col. i. 7.).

"Ministered." By being the messenger of their bounty.

26. "Because." Not because he had been sick, but because they had heard of it.

27. "God had mercy on him." In raising him up. Yet the Apostle had just before said that "to depart and to be with Christ is far better". In the same way Christian men now, though they know that Heaven is better than earth, when ill, do all they can to get well, and sincerely thank God if they succeed. For life is a great mercy when spent in God's service; and the longer we live, if only it be to His praise, so much the greater will be our future blessedness.

"But on me." There is nothing to show that the Apostle had interfered by miraculous power. We may therefore infer, either that miraculous gifts were conferred only for a season, and then withdrawn until further occasion for them; or that the Apostles, like their Master (St. Matt. iv. 3, 4. xxvi. 53, 54.), refused to turn to their private advantage what was a trust for the Church at large.

"Sorrow upon sorrow" (Compare Isaiah lvii. 16.).

30. "Work of Christ." Ministering to the Apostle's necessity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

"Nigh unto death." Probably either from fatigue or anxiety.

"Lack of service." That is, personal service, which being at Philippi they could not render to him at Rome.

¹ He warneth them to beware of the false teachers of the circumcision, ⁴ shewing that himself hath greater cause than they to trust in the righteousness of the law: ⁷ which notwithstanding he counteth as dung and loss, to gain Christ and His righteousness, ¹² therein acknowledging his own imperfection. ¹⁵ He exhorteth them to be thus minded, ¹⁷ and to imitate him, ¹⁸ and to decline the ways of carnal Christians.

FINALLY, my brethren, ^a rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it is safe*.

² ^b Beware of dogs, beware of ^c evil workers, ^d beware of the concision.

³ For we are ^e the circumcision, ^f which worship God in the spirit, and ^g rejoice in Christ Jesus, and have no confidence in the flesh.

⁴ ¶ Though ^h I might also have confidence in the

^a 2 Cor. 13. 11.
ch. 4. 4.
¹ Thess. 5.
16.
^b Isai. 56. 10.
Gal. 5. 15.
^c 2 Cor. 11. 13.
^d Rom. 2. 28.
Gal. 5. 2.
^e Deut. 10. 16.
& 30. 6.
Jer. 4. 4.
Rom. 2. 29.
& 4. 11, 12.
Col. 2. 11.
^f John 4. 23,
24.
Rom. 7. 6.
^g Gal. 6. 14.
^h 2 Cor. 11.
18, 21.

CHAPTER III.

After briefly insisting on joy, the Apostle proceeds to warn the Philippians against false teachers, who instead of building them into Christ as their sure ground of confidence, would lead them to trust in doctrines of the flesh. For himself his constant prayer was to be found in Christ at the day of His appearing. Let them not however think that this blessed hope tended to produce either sloth or presumption. The crown is not won until the race is finished, and the race ends only with life. He who most trusts in Christ is he who has learnt most entirely to distrust himself. Others may be self-indulgent and earthly; but how can they be so, in whose hearts Christ dwells "the hope of glory", and who daily wait for Him, to come and present them to God?

1. "Rejoice." (See Note on 1 Thess. v. 16.)

"The same things." That is, about joy. There are fourteen various allusions to joy in this Epistle.

2. "Beware." Literally look at them, so as to avoid them.

"Dogs." More exactly 'the dogs, to whom I shall allude presently'; so called from their fleshly and carnal nature (Compare Rev. xxii. 15.).

"Evil workers." Again supply *the*.

"Concision." Those who trust in the outward circumcision of the flesh. The Apostle would not use so honourable a word as circumcision with respect to those who only regarded its outward value, and forgot its spiritual meaning. There is a play on the words in the original.

3. "The circumcision." That "which is of the heart . . . and not in the letter".

"In the Spirit." Rather, 'who serve by the Spirit'.

"In the flesh." That is, in outward signs and observances.

4. "Though I might also." 'Do not suppose me to be renouncing

PHILIPPIANS, III.

- A. D. 63. flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :
- ¹ Gen. 17. 12. 5 ⁱcircumcised the eighth day, ^kof the stock of
² 2 Cor. 11. Israel, ^lof the tribe of Benjamin, ^man Hebrew of
¹ Rom. 11. 1. the Hebrews ; as touching the law, ⁿa Pharisee ;
^m 2 Cor. 11. 6 ^oconcerning zeal, ^ppersecuting the church ;
² 7 ^qtouching the righteousness which is in the law,
ⁿ Acts 23. 6. Gal. 1. 13, 14. ^r blameless.
^o 26. 4, 5. 7 But ^swhat things were gain to me, those I
^o Acts 22. 3. counted loss for Christ.
^p Acts 8. 3. 8 Yea doubtless, and I count all things *but* loss
^q Rom. 10. 5. ^tfor the excellency of the knowledge of Christ Jesus
^r Luke 1. 6. my Lord : for whom I have suffered the loss of
^s Mat. 13. 44. all things, and do count them *but* dung, that I
^t Isai. 53. 11. may win Christ,
^u Jer. 9. 23, 24. 9 and be found in Him, not having ^umine own
^v John 17. 3. all things, and do count them *but* dung, that I
^w 1 Cor. 2. 2. may win Christ,
^x Col. 2. 2. 9 and be found in Him, not having ^umine own
^y Rom. 10. 3, 5.

‘this confidence because I have no claim to possess it. No man has ‘more’.

5. “**The eighth day.**” Therefore a native Israelite, and not a proselyte (See Gen. xvii. 12. St. Luke i. 59. ij. 21.).

“**Benjamin.**” One of the two most honoured tribes.

6. “**Is in the law.**” There are two kinds of righteousness in reference to the law ; that which consists in the accurate discharge of ritual observances, capable therefore of being completely performed, as in the case of St. Paul ; and that which implies a spiritual and perfect obedience before God, but never yet rendered by sinful man since Adam fell.

7. “**Gain.**” All these things to a Jew were real gain (See Rom. ix. 4, 5.), and the Apostle by relinquishing them proved the sincerity of his conversion.

8. “**I count.**” ‘I still count them loss ; nay more, I count all ‘things but loss’.

“**For the excellency of.**” Or, on account of the supereminence or superior excellency of the knowledge. ‘To know Christ is so far more ‘excellent than to possess all those privileges, that I look on them ‘in comparison as less than nothing’.

“**Have suffered.**” ‘I am not speaking of what I think I should ‘feel, if the loss should occur, but from actual experience of it’.

“**Of all things.**” Including probably his worldly goods, the love of his relations and friends, his reputation among his countrymen, and a large share of influence and power.

“**Dung.**” Something to be flung away, as vile.

“**Win.**” Or, gain. “For we are made partakers of Christ if we “hold fast the beginning of our confidence stedfast unto the end”.

“**Christ.**” That is, Christ Himself, with all that He is, and has.

9. “**And be found.**” That is, in the Day of Judgment (1 St. John iv. 17.).

“**In Him.**” It is in our union with Christ that our salvation con-

righteousness, which is of the law, but ^x that which is through the faith of Christ, the righteousness which is of God by faith :

10 that I may know Him, and the power of His resurrection, and ^y the fellowship of His sufferings, being made conformable unto His death ;

11 if by any means I might ^z attain unto the resurrection of the dead.

12 Not as though I had already ^a attained, either

A. D. 63.
^x Rom. 1. 17.
 & 3. 21, 22.
 & 9. 30.
 & 10. 3, 6.
 Gal. 2. 16.
^y Rom. 6. 3,
 4, 5, & 8. 17.
 2 Cor. 4. 10,
 11.
 2 Tim. 2. 11,
 12.
 1 Pet. 4. 13.
^z Acts 26. 7.
^a 1 Tim. 6. 12.

sists. Of this union faith is the condition, the Sacraments are the signs and seals, God the Holy Ghost is the instrument, and everlasting righteousness the result.

“**Mine own.**” That which I have wrought for myself.

“**Of the law.**” Proceeding from the law as its cause and origin.

“**Through the faith of Christ.**” Or, through faith in Christ ; that is, through believing on Christ (Rom. x. 4.).

“**Which is of God.**” Proceeding from God, and His gift ; therefore sufficient and complete.

“**By faith.**” Literally ‘upon faith’. “Unto all and upon all them that believe” (Compare Rom. iii. 22.). This Divine righteousness is conferred on all who believe in Jesus, so that they are actually invested with it as a real and personal possession, God beholding them in Christ as part of Christ Himself, and accepting them as one with Him. For Old Testament illustrations of this doctrine See Isaiah lxi. 11. Jer. xxxiii. 15, 16. Ezek. xvi. 14. Zech. iii. 3—5.

10. “**Know Him.**” On His Cross and in His glory. Compare

“Who both in agony
 Hath seen Him, and in glory ; and in both
 Owned Him Divine.”—*Kettle*.

“**Power of His Resurrection.**” Christ’s Resurrection is efficacious in quickening our souls from spiritual death (Col. ii. 12.), and in assuring us of our acceptance and justification (Rom. iv. 25. v. 1.) ; but the Apostle may have considered it in this passage chiefly as the pledge of our resurrection in glory (1 Cor. xv. 20—22.).

“**Fellowship of His sufferings.**” Or, ‘partnership in His sufferings’. “If we suffer we shall reign with Him” (See ch. i. 29.).

“**Being made conformable unto His death.**” St. Paul in prison with the prospect of death continually before him, and having for years past stood “in jeopardy every hour” (1 Cor. xv. 30, 31. 2 Cor. xi. 23—33.), might without presumption offer this prayer.

11. “**Resurrection of the dead.**” This cannot be the spiritual resurrection from death in sin, for this had passed on him already. Nor can it be the general resurrection in the last day, of which all men, whether good or bad, will partake, and for which to pray would therefore be superfluous. It must be the resurrection of the Saints, called by our Lord the “resurrection of the just” (St. Luke xiv. 14.), to which the Apostle refers more fully in 1 Thess. iii, and a share in which is the privilege and reward of Christ’s faithful and elect people. (Compare *Note* on Rev. xx. 6.)

12. “**Attained.**” That is, the prize of the high calling in ver. 14.

PHILIPPIANS, III.

A. D. 63. were already ^bperfect: but I follow after, if that
^b Heb. 12. 23. I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, ^cforgetting those things which are behind, and ^dreaching forth unto those things which are before,

^e I press toward the mark for the prize of ^fthe high calling of God in Christ Jesus.

15 ¶ Let us therefore, as many as be ^gperfect, ^hbe thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, ⁱlet us walk ^kby the same rule, ^llet us mind the same thing.

17 Brethren, ^mbe followers together of me, and mark them which walk so as ⁿye have us for an ensample.

“Perfect.” Spiritually perfect (Rev. iii. 17.). Compare this with his language in 2 Tim. iv. 6—8, when in sight of the martyr’s crown.

“Apprehend.” Or, ‘lay hold on’.

“That for which.” That is, “the salvation which is in Christ Jesus with eternal glory.” The Apostle was laid hold of by Christ, at the time of his conversion, in order that he might be saved.

13. “Brethren.” The earnestness with which the former explanation is here repeated may have been intended for some over confident Christians at Philippi.

“One thing I do.” Compare “One thing is needful”.

“Things which are behind.” ‘That part of the course I have already traversed’.

“Reaching forth.” The image is of one running for a prize, and leaning forward his body in the direction of the goal.

14. “The prize.” “A crown of glory, that fadeth not away”.

“High calling.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (See also 2 Thess. ii. 14.).

15. “Perfect.” This word has two senses in Scripture; one of moral and spiritual perfection, as in ver. 12. and Matt. v. 48; the other of manhood, as opposed to childhood, in Christian knowledge and attainments (See 1 Cor. ii. 6. Heb. vi. 1.). This is the meaning here.

“Be thus minded.” ‘Be of like mind with me’ (See ver. 3.).

“God shall reveal.” Shall shew you whether you are right or wrong (Compare St. John xiv. 26. xvi. 13. St. James i. 5. 1 St. John v. 20.).

16. “The same rule.” That rule of life and doctrine, which has helped us so far, may well be trusted to help us on to the end.

16. The best manuscripts omit the latter part of the verse, beginning with “rule.”

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* ^o the enemies of the cross of Christ :

19 ^p whose end is destruction, ^q whose God is their belly, and ^r whose glory is in their shame, ^s who mind earthly things.)

20 For ^t our conversation is in heaven; ^u from whence also we ^x look for the Saviour, the Lord Jesus Christ :

21 ^y Who shall change our vile body, that it may be fashioned like unto His glorious body, ^z according to the working whereby He is able ^a even to subdue all things unto Himself.

^y 1 Cor. 15. 43, 48, 49. Col. 3. 4. 1 John 3. 2. ^z Eph. 1. 19. ^a 1 Cor. 15. 26, 27.

CHAPTER IV.

1 *From particular admonitions 4 he proceedeth to general exhortations, 10 shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.*

18. "Weeping" (Compare Ps. cxix. 136. Rom. ix. 2, 3.).

"The cross of Christ." Of that Cross, which, as suffered by Christ, is the measure of sin, and which when received into our hearts enables us to mortify it (Gal. ii. 20. and v. 24.).

19. "Whose god is their belly." Probably sensualists, who strove to mingle Christian doctrine with heathen practices.

"Earthly things" (See 1 St. John ii. 15—17.).

20. "For our." 'Have nothing to do with such, since your home and country are not down here on earth'.

"Conversation." Literally 'citizenship'. This word is represented in the original by two expressions: here, and Phil. i. 27, by that which indicates the outward form and shape of a citizen's public life; in Eph. ii. 3. by a word which expresses the daily moral life and behaviour.

"In heaven" (See ch. i. 27. Eph. ii. 6.). The state or constitution to which we belong is not on earth (the things of which we are no longer, therefore, to mind), but in Heaven; and even now, through our union with Christ, are we raised to be there, and are fellow citizens of those who dwell there (Eph. ii. 19.).

"A Saviour" (See Isaiah xxv. 8, 9. Heb. ix. 28.).

21. "Vile body." Literally, 'the body of our humiliation, of which the members are instruments of sin, and must see corruption'.

"His glorious body." Literally 'the body of His glory' (See Ps. xvii. 15. 1 St. John iii. 2. Rev. i. 13, 16.).

"According to the working" (See Col. i. 29.).

"All things." Even death (1 Cor. xv. 26, 28.). However hard it may be for us to explain by what means God will raise the dead, and change our natural body for a spiritual body, His word standeth sure; and "all things are possible" with Him who is Lord of all.

PHILIPPIANS, IV.

- A. D. 63. **T**HEREFORE, my brethren dearly beloved and
^a longed for, ^b my joy and crown, so ^c stand fast
^a ch. 1. 8. in the Lord, *my* dearly beloved.
^b 2 Cor. 1. 14. ch. 2. 16. 1 Thess. 2. 19, 20. 2 I beseech Euodias, and beseech Syntyche, ^d that
^c ch. 1. 27. they be of the same mind in the Lord.
^d ch. 2. 2. & 3. 16. 3 And I intreat thee also, true yokefellow, help
^e Rom. 16. 3. those women which ^e laboured with me in the gos-
ch. 1. 27. pel, with Clement also, and *with* other my fellow-
^f Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Luke 10. 20. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27. labourers, whose names *are* in ^f the book of life.
^g Rom. 12. 12. ch. 3. 1. 4 ¶ ^g Rejoice in the Lord always: *and* again I
^h 1 Thes. 5. 16. say, Rejoice.
ⁱ 1 Pet. 4. 13. 5 Let your moderation be known unto all men.
^h Heb. 10. 25. The Lord *is* at hand.
James 5. 8, 9. 1 Pct. 4. 7. 2 Pct. 3. 8, 9. See 2 Thess. 2. 2.

CHAPTER IV.

The Epistle concludes with solemn and practical words. Let them rejoice, let them be steadfast, let them live in unity, let them continue in prayer with thanksgiving; and the peace of God, whatever might happen, should guard their hearts from the fear of evil. If they doubted it, let them look at him. He was a prisoner in bonds, and daily expected his summons before the bloodiest tyrant on earth. Yet he feared nothing, and he wanted nothing; for an indwelling Saviour strengthened his heart; and the same Lord, rich unto all that call upon Him, though He could not always give them everything they asked for, would ever supply what was needful for their life in Him.

“**Therefore.**” Having such a hope of such a glory.

“**Crown.**” The Apostle having been the means of their conversion would find his own glory augmented by theirs (See 2 Tim. iv. 7, 8. Rev. xix. 12.).

“**Stand fast**” (So 1 Cor. xv. 58.).

2. “**Euodias—Syntyche.**” Probably two Christian women whose dissension had caused scandal.

3. “**Yokefellow.**” Possibly the chief pastor of the Philippian Church.

“**Help.**” Do your best to bring them together again.

“**Those women.**” That is, Euodias and Syntyche.

“**Clement.**” Not improbably the same Clement, who afterwards became the third bishop of Rome.

“**In the book of life.**” This is an Old Testament expression used by Moses, David, and Daniel. In the New Testament we find an allusion to it in our Lord’s greeting to the seventy disciples, and it occurs five times in the Revelation, for the most part in reference to the Lamb.

4. “**Rejoice.**” The subject of joy is resumed from ch. iii. 1. If Christians would learn from these words that joy is not only a privilege but a duty, and so, instead of merely envying it in others would strive after it themselves, it would be far more for the glory of God, as well as for their own usefulness and happiness.

5. “**Moderation.**” Or, forbearance, meekness (ch. ii. 2—4.).

PHILIPPIANS, IV.

6 ⁱ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. A. D. 63.
Ps. 55. 22.
Prov. 16. 3.
Matt. 6. 25.
Luke 12. 22.
1 Pet. 5. 7.

7 And ^k the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. John 14. 27.
Rom. 5. 1.
Col. 3. 15.

8 ¶ Finally, brethren, whatsoever things are true, whatsoever things *are* ² honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, ¹ whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. ² Or, venerable.
¹ 1 Thess. 5. 22.

9 ^m Those things, which ye have both learned, and received, and heard, and seen in me, do: and ⁿ the God of peace shall be with you. ch. 3. 17.
n Rom. 15. 33.
& 16. 20.
1 Cor. 14. 33.
2 Cor. 13. 11.
1 Thes. 5. 23.
Heb. 13. 20.

10 ¶ But I rejoiced in the Lord greatly, that now at the last ^o your care of me ³ hath flourished again; wherein ye were also careful, but ye lacked opportunity. ^o 2 Cor. 11. 9.
³ Or, is revived.

11 Not that I speak in respect of want: for I

“The Lord is at hand.” Who at His coming will cause the meek to inherit the earth, and will disown all who have not dwelt in love.

6. “In every thing.” Not for, but about every thing.

“Prayer.” The act of addressing ourselves to God.

“Supplication.” The actual asking for something.

“Thanksgiving.” The acknowledgment of what we have received. Far too small a share of our worship is allotted to praise.

7. “And.” ‘Though I cannot promise you all you desire, I can promise you peace’.

“Peace of God.” Which cometh from God. “The fruit of the Spirit is love, joy, PEACE.”

“Passeth all understanding.” Like the love of Christ (Eph. iii. 19.), no one can explain it; it must be felt to be known.

“Shall keep”—as with a garrison.

“Through Christ Jesus.” “Come unto Me, all ye that labour and are heavy laden, and I will give you rest”.

8. “True.” Or, truthful; first in order, because first in importance. Compare St. James iii. 17: “The wisdom that is from above is first pure, then peaceable”.

“If there be.” The same form of expression as in ch. ii. 1. Whatever virtue there is in them, and whatever praise is due to them.

“Think on.” Give your whole mind to them.

9. “Do.” Action should follow meditation.

“The God of peace.” Peace is the reward of obedience as well as the result of prayer (See Isaiah xxxii. 17.).

10. “Your care of me” (See ver. 17.).

PHILIPPIANS, IV.

- A.D. 63. have learned, in whatsoever state I am, ^p *therewith*
 to be content.
- ^p 1 Tim. 6. 6, 8. 12 ^q I know both how to be abased, and I know
^q 1 Cor. 4. 11. how to abound: every where and in all things I
² Cor. 6. 10. am instructed both to be full and to be hungry,
 & 11. 27. both to abound and to suffer need.
- ^r John 15. 5. 13 I can do all things ^r through Christ which
² Cor. 12. 9. strengtheneth me.
- ^s ch. 1. 7. 14 Notwithstanding ye have well done, that ^s ye
 did communicate with my affliction.
- 15 Now ye Philippians know also, that in the
 beginning of the gospel, when I departed from
^t 2 Cor. 11. 8, 9. Macedonia, ^t no church communicated with me as
 concerning giving and receiving, but ye only.
- 16 For even in Thessalonica ye sent once and
 again unto my necessity.
- 17 Not because I desire a gift: but I desire
^u Rom. 15. 28. ^u fruit that may abound to your account.
 Titus 3. 14.
- ² Or, *I have* 18 But ² I have all, and abound: I am full,
^x ch. 2. 25. *received all.* having received ^x of Epaphroditus the things *which*
^y Heb. 13. 16. *were sent* from you, ^y an odour of a sweet smell, ^z a
^z 2 Cor. 9. 12. sacrifice acceptable, wellpleasing to God.

11. "I have learned." He does not say he had learnt it all at once. But the tribulation of four years in prison had worked patience (Compare 2 Cor. ii. 12, 13.).

"In whatsoever state." More exactly, 'in the state in which 'I am'.

"Content." Or, 'to have a sufficiency in myself'.

12. "Every where." Better, 'in every thing'.

"I am instructed." Or, 'I have been fully taught'. Literally 'initiated'.

"Through." Or, 'in Christ, who inwardly strengthens me' (See Eph. iii. 16, 17.). An indwelling Saviour is a well of salvation within us, full of living water for all our needs.

14. "Communicated with" (See ch. iii. 10.).

15. "In the beginning of the gospel." 'When the Gospel was 'first preached among you'.

16. "In Thessalonica" (See 1 Thess. ii. 9.).

17. "To your account." That is, in the day of reward (See St. Matt. xxv. 40. 1 Tim. vi. 18, 19.).

18. "I have all." 'Do not think I am asking for anything more'.

"A sacrifice" (See Rom. xii. 1.). Good works are sacrifices, which when offered up in faith and humility on the altar of Jesus Christ, God accepts at our hands.

PHILIPPIANS, IV.

19 But my God ^a shall supply all your need ^b according to His riches in glory by Christ Jesus. A. D. 63.

20 ¶ ^c Now unto God and our Father *be* glory for ever and ever. Amen. ^a Ps. 23. 1.
² Cor. 9. 8.
^b Eph. 1. 7.
& 3. 16.
^c Rom. 16. 27.
Gal. 1. 5.

21 Salute every saint in Christ Jesus. The brethren ^d which are with me greet you. ^d Gal. 1. 2.

22 All the saints salute you, ^e chiefly they that are of Cæsar's household. ^e ch. 1. 13.

23 ^f The grace of our Lord Jesus Christ *be* with you all. Amen. ^f Rom. 16. 24.

¶ It was written to the Philippians from Rome by Epaphroditus.

19. "My God." 'He who cares for me cares also for you'.

"Need." Not necessarily desire.

"His riches." Think of the wealth of God in power, wisdom, and goodness!

"In glory." That is, in the manifestation of His Divine attributes and perfections. See *Note* on Eph. i. 17.

"By Christ Jesus." Christ is the fountain from which all this need is supplied (St. John iv. 14. vii. 37.).

21. "Every saint." No man was to feel himself forgotten. But was the jailor dead?

"The brethren." Though they sought their own, he will not quite pass them over.

22. "Of Cæsar's household." Possibly slaves, whom he had been the means of converting. "Where there is neither Greek nor Jew . . . bond nor free; but Christ is all and in all".

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

INTRODUCTION.

COLOSSE was a town in Phrygia on the river Lycus. The church there, mainly Gentile, was probably founded by Epaphras, who may have come into contact with St. Paul during his two years stay at Ephesus. This Epistle was sent from Rome by the hands of Tychicus, who conveyed at the same time those to the Ephesians and Philemon. It is in many respects so similar to that to the Ephesians, that some have regarded it as a mere abstract or epitome of it; and it is probable that it was written first, and that the other, which is of a less special kind, grew out of it. In each Epistle the glorious Person of Christ is revealed as the object of adoring faith and contemplation: the wonderful mystery expounded of the spiritual union between Christ and the Church; the necessity of holiness enforced as the natural result of that blessed fellowship. The style however of this Epistle is peculiar to itself, there being thirty-two words in it not found elsewhere: and while the Apostle forbears to turn aside to sound the unfathomable depths of the Eternal counsels of God for man's salvation, he utters an emphatic warning against angel worship, and also against any adoption of the ceremonial observances of the Mosaic Law, the meaning and necessity of which had been done away with for ever by Christ's death on the Cross.

The Collect for the Second Sunday in Advent.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

1 *After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.*

PAUL, ^a an apostle of Jesus Christ by the will ^a Eph. 1. 1. of God, and Timotheus *our* brother,

2 to the saints ^b and faithful brethren in Christ ^b 1 Cor. 4. 17. Eph. 6. 21. which are at Colosse: ^c Grace *be* unto you, and ^c Gal. 1. 3. peace, from God our Father and the Lord Jesus Christ.

3 ¶ ^d We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 ^e since we heard of your faith in Christ Jesus, and of ^f the love *which ye have* to all the saints,

5 for the hope ^g which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 which is come unto you, ^h as *it is* in all the world; and ⁱ bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew ^k the grace of God in truth:

^d 1 Cor. 1. 4.

Eph. 1. 16.

Phil. 1. 3.

& 4. 6.

^e ver. 9.

Eph. 1. 15.

Philem. 5.

^f Hebr. 6. 10.

^g 2 Tim. 4. 8.

1 Pet. 1. 4.

^h ver. 23.

Matt. 24. 14.

Mark 16. 15.

Rom. 10. 18.

ⁱ Mark 4. 8.

John 15. 16.

Phil. 1. 11.

^k 2 Cor. 6. 1.

Eph. 3. 2.

Titus 2. 11.

1 Pet. 5. 12.

CHAPTER I.

This chapter is an introduction to the rest of the Epistle. First there is a glowing expression of thankfulness for the spiritual condition of the Colossians, and a fervent assurance of the Apostle's earnest prayers for their steadfastness. Then he glances at their mighty privilege in having been admitted into the fellowship of Christ's kingdom. Afterwards he proceeds to unfold in very profound language the Person of Christ, first in His Eternal Godhead as Creator of the Universe; then as Incarnate Saviour, and Head of His Body the Church, which He had purchased by His blood, and united to Himself in a mystical but real union, and which He will hereafter present to the Father holy and unproveable, in one united and glorified family of saints, gathered out of the world by the sufferings and ministry of the Lord's servants, among whom was he himself praying and labouring for them.

1. "Saints." That is, in their outward calling (1 Cor. i. 2.).

"Faithful." That is, in personal life and conduct. See Rev. ii. 10.

3. "We give thanks" . . . "praying." Observe how the habit of prayer creates a spirit of praise (Phil. 4. 6.).

5. "Laid up for you." As a treasure (Compare St. Matt. vi. 19, 20. Heb. vi. 18, 19.).

6. "Fruit." That is, in the conversion of souls. See Rom. i. 13.

"Truth." Doctrinal truth. "The word of the *truth* of the Gospel".

6. Another reading gives 'as in all the world it is bringing forth fruit, and increasing.'

COLOSSIANS, I.

- A. D. 62.
- ¹ ch. 4. 12. 7 as ye also learned of ¹ Epaphras our dear fellow-servant, who is for you ^m a faithful minister of Christ ;
- ¹ Phil. 23. 8 who also declared unto us your ⁿ love in the Spirit.
- ^m 2 Cor. 11. 23. 9 ¶ ^o For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire ^p that ye might be filled with ^q the knowledge of His will ^r in all wisdom and spiritual understanding ;
- ¹ Tim. 4. 6. 10 ^s that ye might walk worthy of the Lord ^t unto all pleasing, ^u being fruitful in every good work, and increasing in the knowledge of God ;
- ⁿ Rom. 15. 30. 11 ^x strengthened with all might, according to His glorious power, ^y unto all patience and longsuffering ^z with joyfulness ;
- ^o ver. 3. 4. ¹ Eph. 1. 15, 16. ^p 1 Cor. 1. 5. ^q Rom. 12. 2. ^r Eph. 5. 10, 17. ^s Eph. 4. 1. ^t Phil. 1. 27. ^u 1 Thes. 2. 12. ^v 1 Thes. 4. 1. ^w John 15. 16. ^x 2 Cor. 9. 8. ^y Phil. 1. 11. ^z Titus 3. 1. ¹ Heb. 13. 21. ² Eph. 3. 16. & 6. 10. ³ Eph. 4. 2. ⁴ Acts 5. 41. ⁵ Rom. 5. 3.

7. "Epaphras." He is supposed by some to be the same as Epaphroditus, and was probably a native of Colosse. "Who is one of you". See Phil. ii. 25.

8. "Love in the Spirit." That is, in the Holy Spirit, from Whom it arises, and Whose fruit in the heart it ever is (Gal. v. 22.).

9. "For this cause." Because of our knowing of your spiritual love, and faith, and fruitfulness.

"Filled." What stress St. Paul lays on our making full use of our privileges, and how continually he insists on the willingness of God to fill us with grace and blessing. Compare "abundance of grace" (Rom. v. 17.), "freely give us all things" (Rom. viii. 32.), "full of goodness, filled with all knowledge" (Rom. xv. 14.), "the abundant grace" (2 Cor. iv. 15.), "God is able to make all grace abound toward you" (2 Cor. ix. 8.), "filled with all the fulness of God" (Eph. iii. 19.), "be filled with the Spirit" (Eph. v. 18.), "being filled with the fruits of righteousness" (Phil. i. 11.).

10. "Walk worthy." Personal practical religion is the main end of all Christian teaching. Titus ii. 12—14.

"In every good work." Not so much that they were to take up every good work that came in their way ; but that whatever they found to do, they should endeavour to do in such a manner, as to produce some definite result from it ; by prayer and effort earning for it the blessing of God, and the good of men.

"Increasing in." Or (possibly), increased by. It is to be observed that while with the Corinthians the Apostle almost discourages knowledge, and lays all stress on charity (1 Cor. i. 27, 28. ii. 1. iv. 20. viii. 1. xiii. 2.), he insists on it again and again, both in this Epistle and that to the Ephesians.

11. "Glorious power." The power which attaches or belongs to the glorious God.

"Unto all patience." That is, in order to produce it. Patience, perhaps, indicates the soul's endurance of the will of God ; longsuffering,

12 ^a giving thanks unto the Father, which hath ^{A. D. 62.}
made us meet to be partakers of ^b the inheritance ^a Eph. 5. 20.
of the saints in light : ch. 3. 15.

13 Who hath delivered us from ^c the power of ^b Acts 26. 18.
darkness, ^d and hath translated us into the kingdom Eph. 1. 11.
of ² His dear Son : c Eph. 6. 12.
Hebr. 2. 14.
1 Pet. 2. 9.

14 ^e in Whom we have redemption through His ^d 1 Thess. 2.
blood, *even* the forgiveness of sins : ^{12.}
2 Pet. 1. 11.
² Gr. *The Son of His love,*
Matt. 3. 17. Eph. 1. 6. ^e Eph. 1. 7.

its endurance of the behaviour of men. Only in patience do we possess our souls.

“**Joyfulness.**” Human nature thinks joy possible only when all things go prosperously with us. The word of God bids us “rejoice evermore”, and rejoice even “in tribulation”. But for both patience and joyfulness strength is needed from God.

12. “**Made us meet.**” Counted us sufficient to have a share in the lot of the saints. The love of the Father is at the root of our salvation.

“**In light.**” We must not suppose this to mean only the Church in heaven to the exclusion of the Church on earth. The Church universal, the body of professing Christians, visible and invisible, is in the light now, nay, is herself in her militant condition the light of the world (St. Matt. v. 14. Rom. xiii. 12. Eph. v. 8. 1 St. Pet. ii. 9. 1 St. John. i. 6. ii. 8—11. Rev. xxi. 23. xxii. 5.).

13. “**Who hath delivered.**” The position of a Christian is of one who has already been delivered and redeemed and brought into Christ’s kingdom; and has been made partaker of the privileges and also the responsibilities of the Church of Christ. This however is only the starting point of the race set before us; which has yet to be run to the end, if we would win the prize (Heb. iii. 14. x. 36.).

“**Power of darkness.**” The moral and spiritual blindness caused by sin, which everywhere, but especially in heathen countries, has a terrible influence over the soul. “Having the understanding darkened” (Eph. iv. 18.).

14. “**In whom.**” The blessings of the Gospel are intended for and offered to all. Yet they are enjoyed only by those who, through faith are in spiritual union with Christ.

“**We have.**” Forgiveness is here spoken of as something present, and actually enjoyed now by all who are in Christ. Such is human nature that a sense of God’s present favour and acceptance is essential to a cheerful and willing obedience. “There is forgiveness with Thee, therefore Thou mayest be feared”. To doubt God’s readiness to forgive is to distrust His word, and so to dishonour his character.

“**Through His blood.**” The blood of Christ (elsewhere called “the blood of His Cross” (ver. 20.), and “the blood of sprinkling” (Heb. xii. 24.), and “the blood of the Lamb” (Rev. vii. 14.), as that which contains and completes and represents the fulness and meaning of His atoning sacrifice, is set forth in Scripture as both the cause and the instrument of all spiritual grace. The Church is “purchased” by it (Acts xx. 28.), Christ is set forth as a propitiation through “faith” in it (Rom iii. 25.), we are “justified” by it (Rom. v. 9.), the cup of blessing is the “communion” of it (1 Cor. x. 16.), “peace is made” by

COLOSSIANS, I.

A. D. 62. 15 Who is ^fthe image of the invisible God, ^gthe firstborn of every creature :

^f 2 Cor. 4. 4.
Hebr. 1. 3.

^g Rev. 3. 14.

^h John 1. 3.

1 Cor. 8. 6.

Eph. 3. 9.

Hebr. 1. 2.

ⁱ Rom. 8. 38.

Eph. 1. 21.

ch. 2. 10, 15.

1 Pet. 3. 22.

^k Rom. 11. 36.

Hebr. 2. 10.

^l John 1. 1, 3.

& 17. 5.

1 Cor. 8. 6.

^m 1 Cor. 11. 3.

Eph. 1. 10.

22. & 4. 15.

& 5. 23.

ⁿ Acts 26. 23.

1 Cor. 15. 20.

23.

Rev. 1. 5.

16 ¶ For ^hby Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or ⁱdominions, or principalities, or powers: all things were created ^kby Him, and for Him:

17 ^land He is before all things, and by Him all things consist.

18 And ^mHe is the head of the body, the church: who is the beginning, ⁿthe firstborn from the dead; that ^oin all *things* He might have the preeminence.

19 For it pleased *the Father* that ^oin Him should all fulness dwell;

² Or, *among all.* ^o John 1. 16. & 3. 34. ch. 2. 9. & 3. 11.

it (Col. i. 20.), "by His own blood" Christ entered into the holy place (Heb. ix. 12.); it purges "the conscience from dead works" (Heb. ix. 14.), we have "boldness to enter into the holiest by the blood of "Jesus" (Heb. x. 19.), it "speaketh better things than that of Abel" (Heb. xii. 24.), it sanctifies "the people" (Heb. 13. 2.), we are "re-deemed" with it "from vain conversation" (1 St. Pet. i. 19.), it "cleanseth us from all sin" (1 St. John i. 7.), we "overcome" by it (Rev. xii. 11.).

15. "The image." So (Heb. i. 3.), "the express image of his "Person". Christ being the image and manifestation of God in Person and nature and character, must be equal with God.

"The firstborn of," or, begotten before. Thus we say in the Nicene Creed, "Begotten of His Father before all worlds"; and in the Athanasian Creed, "God, of the Substance of the Father, begotten before the "worlds".

16. "For." The Maker of all things must have been in existence before the things He made (St. John viii. 58. & xvii. 24.).

17. "Before." That is, in order of time.

"By," or, in Him. So the same Apostle at Athens: "In Him we "live, and move, and have our being" (Acts xvii. 28.).

18. "The head." Hitherto He has been described in His relation to the universe as its Divine Creator. Now He is set forth in His relation to the Church, as its incarnate Head and Lord.

"The beginning." As Son of man He is the beginning of the new creation, as Adam was of the old. "The first man is of the earth, "earthly: the second man is the Lord from heaven" (1 Cor. xv. 47.).

"Firstborn." Or, as the same Apostle elsewhere expresses it, "the "firstfruits of them that slept" (1 Cor. xv. 20.).

"In all." Whether in things merely created, or also redeemed. "Every tongue should confess that Jesus Christ is Lord."

"Have the preeminence." Or, be first. See Heb. ii. 10: "the "captain of their salvation"; also Rev. i. 17. & v. 8—14.

19. "For it pleased." Otherwise rendered, 'For all the fulness of "the Godhead (ch. ii. 9.) was pleased to dwell in Him, and by Him to

20 And, ^{2P} having made peace through the blood of His cross, ¹ by Him to reconcile ^r all things unto Himself; by Him, *I say*, whether *they be* things in earth, or things in heaven.

A. D. 62.
² Or, *making peace.*
^P Eph. 2. 14, 15, 16.
^q 2 Cor. 5. 18.
^r Eph. 1. 10.
^s Eph. 2. 1, 2, 12, 19.
 & 4. 18.

21 ¶ And you, ^s that were sometime alienated and enemies ³ in *your* mind ^t by wicked works, yet now hath He reconciled

³ Or, *by your mind in wicked works.*

22 ^u in the body of His flesh through death, ^x to present you holy and unblameable and unproveable in His sight:

Titus 1. 15, 16.
^u Eph. 2. 15, 16.
^x Luke 1. 75.

23 if ye continue in the faith ^y grounded and

Eph. 1. 4. & 5. 27. 1 Thess. 4. 7. Titus 2. 14. Jude 24. ^y Eph. 3. 17. ch. 2. 7.

‘reconcile all things unto Himself.’ In the words “it pleased”, there is an evident allusion to the will of God the Father. “God was in Christ, reconciling the world unto Himself” (Sec 2 Cor. v. 19.).

20. “Made peace.” Compare “The Prince of Peace” (Isaiah ix. 6.); “the chastisement of our peace was upon Him” (Isaiah liii. 5.); “Peace I leave with you, My peace I give unto you” (St. John xiv. 27.).

“To reconcile.” Or, ‘to restore’. The word need not be restricted to mean only the re-uniting of something severed; it may also signify the bringing into a closer and deeper harmony of things as yet far off. The Incarnation was the taking of a created nature into union with the nature and Person of the Creator; and may have affected not only man, but also all the intelligent and responsible creatures in the universe, whether in heaven or on earth. It is however a deep mystery on which we may meditate, but not rashly speculate.

21. “You.” It is not God who is man’s enemy, though he abhors man’s sin, and has been grieved and displeased by it. Nor is it man who makes the first advance, and beseeches God to be reconciled to him. It is man who is God’s enemy; and it is God, who loving him in spite of his sin, provided at His own cost, the sacrifice by which it was to be put away, if so be that through the exhibition of so much love man’s hard heart might be softened into repentance. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us”. “As though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (Compare also Gen. vi. 6. Psalm lxxxv. 3—5. Is. lix. 1, 2. Joel xiv. 4.).

“By wicked works.” Here it is our own actual sin that is said to cause this enmity. Elsewhere (Rom. viii. 7.) it is said to dwell, as if by descent and inheritance, in our fallen human nature.

22. “In the body of His flesh.” Taking our nature commenced this reconciliation, dying completed it.

“To present you.” In the Resurrection, when all His jewels will be made up, and not one be missing of those whom the Father gave Him before the worlds were made (St. John xvii. 12.).

“Unproveable.” “Who shall lay any thing to the charge of God’s “elect?” Zech. iii. 1, 2.

23. “If ye continue in the faith.” Perseverance is here insisted on as a condition of our final salvation, and is made to consist in our adherence to the faith or doctrine of Christ.

COLOSSIANS, I.

A. D. 62. settled, and *be* ^z not moved away from the hope of the gospel, which ye have heard, ^a *and* which was preached ^b to every creature which is under heaven; ^c whereof I Paul am made a minister;

^z John 15. 6. ^a Rom. 10. 18. ^b ver. 6. ^c ver. 25.
 Acts 1. 17. ^d Rom. 5. 3. ^e Eph. 3. 1, 13. ^f 2 Cor. 1. 26. ^g Eph. 1. 23. ^h ver. 23. ⁱ Rom. 16. 25. ^j Rom. 9. 23. ^k Matt. 13. 11. ^l 2 Tim. 1. 10. ^m Rom. 9. 23. ⁿ Eph. 1. 7. & 3. 8.

24 ^d who now rejoice in my sufferings ^e for you, and fill up ^f that which is behind of the afflictions of Christ in my flesh for ^g His body's sake, which is the church :

25 whereof I am made a minister, according to ^h the dispensation of God which is given to me for you, ² to fulfil the word of God;

26 *even* ⁱ the mystery which hath been hid from ages and from generations, ^k but now is made manifest to His saints :

27 ¹ to whom God would make known what *is* ^m the

“Hope of the gospel.” The hope, which the Gospel inspires, of the crown of glory (2 Tim. iv. 8.).

24. “Rejoice.” St. Paul had two reasons for joy in tribulation. One of a personal nature (Rom. v. 3. 2 Cor. xii. 10.), since thereby there came to him a greater measure of Christ's grace and presence; the other on account of the Church (2 Cor. iv. 12—15. Phil. ii. 17—18.), which though at his own cost he delighted by all means to serve.

“Fill up that which is behind.” Something was still wanting, which St. Paul had to take his own share in filling up, of sorrow to be endured for the Church's sake, and which Christ, through His oneness with His people, is pleased to count His own. When the Christian suffers tribulation, it is not always in chastisement for sin, nor entirely for his own sake: it is sent sometimes in the interest of the Church at large. Every believer has a personal contribution to make towards the edification of the general body, through faith and experience, and patience and hope; and however much our affliction may seem to cut us off from the opportunity of doing good, we never can be useless so long as by our example of meekness and cheerfulness we testify to the power of the grace of God. “None of us liveth to himself, and no man dieth to himself”.

“Of the afflictions of Christ.” Not His atoning sufferings, of which He Himself said on the Cross, “It is finished”; but those which as the Head of the body He suffers in His afflicted members. His sufferings because they are ours.

“For His body's sake.” Not for the salvation of Christ's Body, the Church; but for her edification and consolation.

25. “A minister.” When writing to those who were personally strangers to him, he felt it expedient occasionally to declare his office and authority.

26. “Mystery.” The Divine plan of salvation in Christ for all men.

“Ages.” The times before the world was.

“Generations.” The times since the world began. . .

riches of the glory of this mystery among the Gen- A. D. 62.
 tiles ; which is Christ ² in you, ⁿ the hope of glory : 2 Or, among you
 28 whom we preach, ^o warning every man, and n 1 Tim. i. 1.
 teaching every man in all wisdom ; ^p that we may o Acts 20. 20,
 present every man perfect in Christ Jesus : 27, 31.

29 ^q whereunto I also labour, ^r striving ^s according P ver. 22.
 to His working, which worketh in me mightily. 2 Cor. 11. 2.
Eph. 5. 27.
q 1 Cor. 15. 10.
r ch. 2. 1.
s Eph. 1. 13.
& 3. 7, 20.

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

27. "Christ in you." In verses 17 and 18 he had been speaking of all things in Christ.

"The hope of glory." Christ dwelling in and reigning over our hearts is the earnest of the glory to be revealed, when in our glorified bodies we see Him as He is, manifested to be the King of Saints. The same idea is applied to the Holy Spirit (Rom. viii. 2. 2 Cor. v. 5. Eph. i. 13, 14.).

28. "Every man." The work of the ministry is to deal with men individually, as well as generally.

"Present." As Christ will present His Bride the Church to the Father, so the under shepherds will present their sheep to the Chief Shepherd, Christ (St. John xxi. 10. Heb. ii. 13. 1 St. Pet. v. 3, 4.).

"Perfect." Or, 'complete.' This includes the improvement and formation of the entire character as well as the furnishing the mind with truth. When the heart is touched, and the conscience awakened, and the whole man turned to God, the work on him is but begun. And this applies not only to the duty of ministers of the word, but to parents, and sponsors, and teachers, in fact, all in any way responsible for the souls of others. It is far easier to begin, than to finish.

29. "Striving." Literally, as one contending in the public games. The same word is used by the Lord in St. Luke xiii. 24. Oh that Christ's ministers had more of this intenseness of purpose!

"According to His working." Here we see the working of Divine grace, ever multiplied according to the use made of it, together with the human will, which without that grace can do nothing, with it can do so much. It is never God who refuses to give ; it is we who are slow to ask. Our uselessness and inefficiency are not chargeable on Him, but on our own languor, and unbelief, and indifference.

CHAPTER II.

Profound instruction, and then exhortation based upon it, form the substance of this chapter. After giving in precise and difficult language a full exposition of Christ's Atonement from the Circumcision to the Resurrection, St. Paul enforces on them the completeness of their participation in it ; he insists on their availing themselves of the fulness of their spiritual privileges ; he warns them against angel-worship as dishonouring to Him, who is the Head of all principality and power ; he vindicates their entire liberty from the Law of Moses.

COLOSSIANS, II.

A. D. 62.

² Or, *fear*,
or, *care*.

^a Phil. 1. 30.
ch. 1. 29.

¹ Thess. 2. 2.

^b 2 Cor. 1. 6.

^c ch. 3. 14.

^d Phil. 3. 8.

ch. 1. 9.

FOR I would that ye knew what great ^{2a} conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; ^{2b} that their hearts might be comforted, ^c being knit together in love, and unto all riches of the full assurance of understanding, ^d to the acknowledgement of the mystery of God, and of the Father, and of Christ;

³ Or,

Wherein.

^e 1 Cor. 1. 24.

& 2. 6. 7.

Eph. 1. 8.

ch. 1. 9.

^f ver. 8. 18.

Rom. 16. 18.

2 Cor. 11. 13.

Eph. 4. 14.

& 5. 6.

^g 1 Cor. 5. 3.

1 Thess. 2.

17.

^h 1 Cor. 14.

40.

ⁱ 1 Pet. 5. 9.

^k 1 Thess. 4. 1.

Jude 3.

^l Eph. 2. 21.

22. & 3. 17.

ch. 1. 23.

³ ^{3e} in Whom are hid all the treasures of wisdom and knowledge.

4 And this I say, ^f lest any man should beguile you with enticing words.

5 For ^g though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^h your order, and the ⁱ stedfastness of your faith in Christ.

6 ¶ ^k As ye have therefore received Christ Jesus the Lord, so walk ye in Him:

7 ^l rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

1. "Conflict." Possibly of prayer (Gen. xxxii. 24—28).

"Laodicea." A rich commercial city twelve miles west of Colosse. This was the Church afterwards so severely rebuked for lukewarmness. The prayers even of an Apostle will avail us nothing, unless we watch and pray ourselves.

2. "Full assurance of understanding." (See *Note* on 1 Thess. i. 5.) Writing to a church which was in danger of speculativeness and fancifulness in doctrine, he does not on that account discourage the study of Divine things, he would simply direct it into its right channel.

"Acknowledgement." Rather, the fuller knowledge. "Then shall we know, if we follow on to know the Lord" (Hosea vi. 3.).

3. "In whom are hid." Or, in whom 'are all the secret treasures.' The Person, the work, the character of the Lord Jesus form the substance of the Christian Faith.

5. "Order." In church fellowship and discipline (Compare 2 Thess. iii. 6—12.).

6. "Christ Jesus the Lord." Or, 'Christ Jesus as your Lord' (Compare Phil. ii. 11.).

"Walk ye in Him." As the element or sphere of your life.

7. "Built up." Or, 'being built up.' The expansion of the Christian character is here likened to the gradual building of a house, the image elsewhere applied to the Church universal (Eph. ii. 21, 22.).

"Therein." That is, in the faith. Doctrine is the foundation of life,

"With thanksgiving." Thankfulness is generally admitted to be a duty; but it is not sufficiently recognised as a safeguard against unbelief, and as a means of bracing the soul for duty and suffering.

8^m Beware lest any man spoil you through philosophy and vain deceit, after ⁿthe tradition of men, ^mafter the ^orudiments of the world, and not after Christ.

9 For ^pin Him dwelleth all the fulness of the Godhead bodily.

10 ¶ ^qAnd ye are complete in Him, ^rwhich is the Head of all ^sprincipality and power :

11 in Whom also ye are ^tcircumcised with the circumcision made without hands, in ^uputting off the body of the sins of the flesh by the circumcision of Christ :

& 30. 6. Jer. 4. 4. Rom. 2. 29. Phil. 3. 3. u Rom. 6. 6. Eph. 4. 22. ch. 3. 8, 9.

A. D. 62.
^m ver. 18.
 Jer. 29. 8.
 Rom. 16. 17.
 Eph. 5. 6.
 Hebr. 13. 9.
ⁿ ver. 22.
 Matt. 15. 2.
 Gal. 1. 14.
^o Or,
elements.
^o ver. 20.
 Gal. 4. 3, 9.
^p John 1. 14.
 ch. 1. 19.
^q John 1. 16.
^r Eph. 1. 20,
 21.
 1 Pet. 3. 22.
^s ch. 1. 16.
^t Deut. 10. 16.
 ch. 3. 8, 9.

8. "Spoil." Or, 'lead you away as booty' (Compare 2 Tim. ii. 26. & iii. 6.).

"Philosophy." Compare "oppositions of science falsely so called" (1 Tim. vi. 20.).

"Rudiments of the world." Or, 'according to the principles and methods of our fallen nature adopted in false religions.' Compare 1 St. John ii. 15, 16, where the lust of the flesh and of the eye, and the pride of life, have, it should be remembered, their intellectual side also ; and being the chief supports of all false religions, are ever trying to push themselves into that one which is true.

9. "Bodily." In a human body now glorified in Heaven.

10. "Ye are complete." This is the same word (in the form of a verb) as that in the preceding verse rendered 'fulness'. More exactly it is, 'Ye are in Him made full through union with Him who is Himself the Divine fulness'. So St. John i. 16 : "Of His fulness have all we received", and in the same figure, though there applied to the relation of Jew and Gentile, Rom. xi. 17 : "With them partakest of the root and fatness of the olive tree."

"Head." Not only of the Church (i. 18.), but also of all authority whatsoever, in heaven and earth and under the earth.

11. "In whom." The completeness of Christians in Christ is now explained to consist in their spiritual participation in all the acts and circumstances of His atoning work, so that whatsoever happened to, or was done by Him, their Head and representative, is, through their union with Him, counted to have happened to and have been done by them. Christ is identified with His Church, and the Church with Christ.

"Without hands." Not an outward and human act done on the body by man's fingers, but an inward moral and spiritual deliverance from sin by the Spirit of God.

"Putting off the body." Circumcision, besides other sufficient reasons for it, had (1.) a typical value, in setting forth the necessity of putting away fleshly sin, even at the cost of bodily pain ; and (2.) a prophetic value as a shadow of that complete separation from sin, which Christ's

- A. D. 62. 12 ^x buried with Him in baptism, wherein also
^x Rom. 6. 4. ^y ye are risen with *Him* through ^z the faith of the
^y ch. 3. 1.
^z Eph. 1. 19. operation of God, ^a who hath raised Him from the
& 3. 7.
^a Acts 2. 24. dead.
^b Eph. 2. 1, 13 ^b And you, being dead in your sins and the
5, 6, 11. uncircumcision of your flesh, hath He quickened
^c Eph. 2. 15, together with Him, having forgiven you all tres-
16. passes ;
^d Gen. 3. 15. 14 ^c blotting out the handwriting of ordinances
Ps. 68. 18. that was against us, which was contrary to us, and
Isai. 53. 12. Matt. 12. 27. Luke 10. 18. & 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. Hebr. 2. 14. 15 *and* ^d having spoiled ^e principalities and powers,
^e Eph. 6. 12.

obedience, commenced at His circumcision and completed by His death, was to effect for His Church.

12. "Buried . . . in baptism." This may refer to the form of baptism by immersion, in which the baptized person plunged underneath the water, was then, as from a momentary grave, in which the "death unto sin" (Rom. vi. 4.) was set forth, raised up into light and life.

"Risen with Him." (So iii. 1.) The regenerate are already spiritually risen from the death of sin unto the life of righteousness. The resurrection of the body, which Hymenæus and Philetus possibly confounded with that of the soul (2 Tim. ii. 17.), is yet to come (Phil. iii. 10, 11.).

"Faith of the operation of God." That is, faith in the power of God to do it, that power being evidenced by Christ's resurrection.

13. "Having forgiven." In ch. i. 14. forgiveness is identified with redemption ; here with quickening.

"All." Observe the completeness of Divine forgiveness. There is no such thing as a partial forgiveness. Thus 1 St. John i. 7 : "The blood . . . cleanseth us from *all* sin".

14. "Blotting out." Or, 'having blotted out'. The same word is used by St. Peter (Acts iii. 19.) with reference to sin (See Is. xliii. 25.).

"The handwriting of ordinances." The whole law written by the finger of God on the two tables, called elsewhere (Eph. ii. 15.) "the law of commandments contained in ordinances".

"Contrary to us." In its being impossible for us perfectly to fulfil (Rom. vii. 9, 10.), and so its becoming a cause of certain condemnation (St. James ii. 10.).

"Out of the way." From between God and man, as a barrier which formerly separated them.

"Nailing it." When Jesus said, "It is finished", He proclaimed the law to be abolished, because accomplished in and by Himself ; and so, in the Apostle's figure, nailed it to the Cross as something past and gone.

15. "Having spoiled." Literally 'having put off or divested from 'himself', as a man would a garment.

"Principalities and powers." The evil Angels, who we know, came to tempt Him in His last hours (St. John xiv. 30.), and whom, when they grappled with Him in close combat, He flung off from Him, as a robe.

He made a shew of them openly, triumphing over them ² in it. A. D. 62.

16 ¶ Let no man therefore ^f judge you ^g in meat, or in drink, or ^h in respect of an holyday, or of the new moon, or of the sabbath *days* :

17 ⁱ which are a shadow of things to come ; but the body *is* of Christ.

18 ^k Let no man ^l beguile you of your reward ^m in a voluntary humility and worshipping of angels, intruding into those things ⁿ which he hath not seen, vainly puffed up by his fleshly mind,

19 and not holding ^o the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be ^p dead with Christ from

² Or, in Himself.
^f Rom. 14. 3, 10, 13.
^g Or, for eating and drinking.
^h Rom. 14. 2, 17.
ⁱ Cor. 8. 8.
^k Or, in part.
^l Rom. 14. 5.
^m Gal. 4. 10.
ⁿ Heb. 8. 5. & 9. 9. & 10. 1.
^o ver. 4.
^p Or, judge against you.
^q Gr. being a voluntary in humility, ver. 23.
^r Ezek. 13. 3.
^s 1 Tim. 1. 7.
^t Eph. 4. 15, 16.

^u Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. Eph. 2. 15.

“Made a shew of them.” There may be a mysterious reference here to this great battle having been fought out between Christ and Satan in the presence of all the spiritual Powers, fallen and unfallen—“that through death He might destroy him that had the power of “death, that is, the devil” (Heb. ii. 14.).

“In it.” On the Cross.

16. “Judge you.” So as to condemn you for acting as you please. The Colossians were to maintain their liberty, and to hold themselves accountable to no one but Christ.

17. “The body.” That is, their body, or substance, the true and solid blessings which they foreshadowed, are Christ’s; bound up in Him, and conveyed through Him.

18. “Reward.” “Prize of the high calling of God in Christ Jesus” (Phil. iii. 14.).

“Voluntary humility.” In affected self-abasement.

“Worshipping of Angels.” It may have been on account of this tendency, that the Apostle dwells so much on the Angels being created beings, and also on the fallen angels having been both created and vanquished by Christ.

“Intruding into.” Literally ‘stepping on’—in the curious and presumptuous investigation of questions not to be discovered by man’s reason, and of purpose not revealed in God’s word.

“Fleshly mind.” The mind of the flesh, or the old nature.

19. “Not holding the Head.” All such errors spring from not closely abiding in Christ, and drawing from Him food and life.

“Joints and bands.” The channels, or means of grace, through which the nourishment is communicated.

“The increase of God.” Which cometh of God, and the only increase to be striven after (See 2 Cor. ix. 8.).

20. “If ye be dead with Christ.” If, when Christ died to the rudiments of the world, ye died with Him!

18. Another reading is “which he hath seen”.

COLOSSIANS, III.

A. D. 62. ° the ² rudiments of the world, ^p why, as though living in the world, are ye subject to ordinances, ^o ver. 8. ² Or, ^{elements.} 21 (^a touch not; taste not; handle not; ^p Gal. 4. 3. 9. 22 which all are to perish with the using;) ^r after ^q I Tim. 4. 3. the commandments and doctrines of men? ^r Isai. 21. 13. ¹ Matt. 15. 9. ² Titus 1. 14. 23 ^s Which things have indeed a shew of wisdom in ^t will worship, and humility, and ³ neglecting of ¹ Tim. 4. 8. the body; not in any honour to the satisfying of ^t ver. 18. the flesh. ³ Or, *punishing, or, not sparing.*

CHAPTER III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

“Rudiments of the world.” The original word denotes the simplest component parts of anything; and is here used for the ceremonial observances of days, and meats, and external rites (See Gal. iv. 8—10.), as the outside matters of religion, and so easily comprehended.

“As living in the world.” Not this earth, but the old system of things before their conversion. If they were dead to it, why did they live as if it had all its old power over them?

“Subject to ordinances.” Or, subject to such precepts as “touch not, taste not, handle not”.

22. “Which.” That is, the things eaten and drunk.

“Perish with the using.” They pass away as they are consumed.

“According to the commandments.” This is a continuation of verse 21.

23. “Not in any honour to the satisfying of the flesh.” The verse paraphrased will run thus: ‘These practices may indeed be reputed wise on account of the spirit of devoutness which they indicate. Such devoutness, however, is only in matters imposed by man, not by God; and they tend to create disregard of the needs and desires of the body, which, be it observed, in needful and innocent things is not to be disregarded. While they give no honour (where it ought to be given) to that body, which is of the Lord, and for the Lord, their effect is to gratify the fleshly nature, in its pride and self-complacency.’

CHAPTER III.

The second half of the Epistle is an exposition in very minute detail of the practical side of the Christian life. Though now both in its motives and principles it is a hidden life, and though its complete manifestation cannot be made till Christ returns in glory, it ought to be manifested now by pureness, by love, by entire truthfulness, and by a conscientious discharge of all our duties. He whose heart is truly in Heaven will not suffer himself to be entangled or absorbed by worldly cares. The sincere disciple of Christ, who looks forward to being with Him in glory, will steadily and consistently endeavour to imitate Him and serve Him, while on earth.

IF ye then ^a be risen with Christ, seek those ^{A. D. 62.}
I things which are above, where ^b Christ sitteth ^{a Rom. 6. 5.}
on the right hand of God. ^{Eph. 2. 6.}
^{ch. 2. 12.}

2 Set your ³ affection on things above, not on
things on the earth. ^{b Rom. 8. 31.}
^{Eph. 1. 20.}

3 ^c For ye are dead, ^d and your life is hid with
Christ in God. ^{c Rom. 6. 2.}
^{Gal. 2. 20.}
^{ch. 2. 20.}

4 ^e When Christ, *who is* ^f our life, shall appear,
then shall ye also appear with Him ^g in glory. ^{d 2 Cor. 5. 7.}
^{ch. 1. 5.}
^{e 1 John 3. 2.}
^{f John 11. 25.}
^{& 14. 6.}

5 ¶ ^h Mortify therefore ⁱ your members which are
upon the earth; ^k fornication, uncleanness, inordi-
nate affection, ^l evil concupiscence, and covetousness,
^m which is idolatry: ^{g 1 Cor. 15.}
^{43.}
^{Phil. 3. 21.}
^{h Rom. 8. 13.}
^{Gal. 5. 24.}
^{i Rom. 6. 13.}
^{k Eph. 5. 3.}
^{m Eph. 5. 5.}

¶ 1 Thes. 4. 5.

1. "If ye then be risen." Or, if ye were raised with Christ (at the time of your baptism, ch. ii. 12.). The Apostle is not doubting the fact, but pressing a practical result from it.

"Things which are above." That is, the aims, joys, occupations, dispositions of Heaven.

"Sitteth." Christ is generally represented as sitting at God's right hand, (Acts vii. 56. excepted.). The position implies dignity, government, and repose.

2. "Set your affection." This is a fuller explanation of the preceding paragraph. First love these things, and then as a matter of course you will seek them.

3. "Dead." Two kinds of death are spoken of in this Epistle: that of the "UNREGENERATE," "*You being dead in your sins &c.*" (ii. 13.); that of the "REGENERATE," "*Wherefore, if ye be dead with Christ from the rudiments of the world*" (ii. 20.). Observe the Apostle does not say, you ought to be dead if you are true Christians; but, being true Christians you are dead.

"Hid." In its conflicts, in its principles, in its emotions.

4. "Our life." Christ is not only the *author* of our life (St. John x. 28.), and the *sphere* of it (St. John xv. 4.), and the *food* of it (St. John vi. 35.), but also the actual *essence* of it, the very life itself (St. John v. 11.).

"Appear." Or, be made manifest.

"Ye... with Him in glory." What a glorious promise for those who on account of their Christian profession were accounted the offscouring of all things.

5. "Mortify." In ch. ii. 20. and iii. 3. the Apostle tells them that they are dead already. Why then does he bid them kill what was killed? The answer is, that though the death blow had been given to the old nature, (which therefore, by anticipation, was looked upon and spoken of as dead), it had yet life enough left in it to cause much pain and conflict, and it needed to be repeatedly smitten with heavy blows to be kept well under.

"Members." Sins of the flesh are so called because they are indulged through the members (Rom. vi. 19.).

"Idolatry." Money is not the only idol set up in the heart for

COLOSSIANS, III.

- A. D. 62. 6ⁿ for which things' sake the wrath of God cometh on ° the children of disobedience :
- ⁿ Rom. 1. 18. Eph. 5. 6. Rev. 22. 15. 7^p in the which ye also walked some time, when ye lived in them.
- ^o Eph. 2. 2. 8^q But now ye also put off all these ; anger, wrath, malice, blasphemy, ^r filthy communication out of your mouth.
- ^p Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 2. Titus 3. 3. 9^s Lie not one to another, ^t seeing that ye have put off the old man with his deeds ;
- ^q Eph. 4. 22. Heb. 12. 1. James 1. 21. 1 Pet. 2. 1. 10 and have put on the new *man*, which ^u is renewed in knowledge ^x after the image of Him that ^y created him :
- ^r Eph. 4. 29. & 5. 4. ^s Lev. 19. 11. Eph. 4. 25. 11 where there is neither ^z Greek nor Jew, cir-
- ^t Eph. 4. 22, 24. ^y Eph. 2. 10. ^z Rom. 10. 12. 1 Cor. 12. 13. Gal. 3. 28. & 5. 6. Eph. 6. 8.

the soul to worship. Whatever we love more than God is in a sense an idol. But love of money (if that be meant here) is in a special sense idolatry, because it has such power to steal and fascinate the heart, and to harden it in all kinds of evil, and to encourage in us independence of God. See *Note* on Eph. v. 3.

6. "The wrath of God cometh." That is, in marked and terrible visitations, as in the flood, at Sodom, on Israel in Shittim, on Ananias and Sapphira. Righteous anger is one of the Divine perfections.

"Children of disobedience." Wicked men are elsewhere called children "of Belial" (Deut. xiii. 13.), of their "father the devil" (St. John viii. 44.), "children of the wicked one" (St. Matt. xiii. 38.); while good men are "children of the kingdom" (St. Matt. xiii. 38.), "Sons of God" (Phil. ii. 15.), "dear children" (Eph. v. 20.), "children of light and of the day" (1 Thess. v. 5.).

7. "In them." That is, in the things on the earth.

8. "Put off." As a defiled garment; the same word as in ch. ii. 15.

"All these." Or, all things. That is, not only these fleshly sins, which all men can see, and condemn, but secret sins, such as pride, envy, revenge, unholy speaking, which heathens would hardly recognise as sins at all.

9. "The old man." There are two natures in the regenerate man ever at war with each other: the old nature, which we inherit from Adam—corrupt, and with the curse of death on it, incapable of being improved, and to be kept down and mortified, (commonly called *the flesh*, Rom. viii. 5. Gal. v. 17.); the new nature, which we receive from Christ, in our new birth through the Spirit, which is by degrees to overcome and take the place of the old, through the increase of Divine Grace, and our growing up into Jesus, and thereby our partaking of His nature.

10. "In knowledge." Or, unto a more complete knowledge (See Heb. v. 14.).

"Of Him that created him." That is, God.

11. "Where." That is, in Christ.

"Neither Greek nor Jew." In the new unity of Christ's body, all distinctions of race and ceremonial and civilization are done away for ever (Rev. v. 9. & vii. 9.). What a grand truth for all times!

COLOSSIANS, III.

cumcision nor uncircumcision, Barbarian, Scythian, A. D. 62.
bond *nor* free: ^a but Christ *is* all, and in all.

12 ¶ ^b Put on therefore, ^c as the elect of God, ^d bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 ^e forbearing one another, and forgiving one another, if any man have a ^z quarrel against any: even as Christ forgave you, so also *do* ye.

14 ^f And above all these things ^g put on charity, which is the ^h bond of perfectness.

15 And let ⁱ the peace of God rule in your hearts, ^k to the which also ye are called ^l in one body; ^m and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another—
Phil. 4. 7. ^k 1 Cor. 7. 15. ^l Eph. 2. 16, 17. & 4. 4. ^m ver. 17. ch. 2. 7.

^a Eph. 1. 23.
^b Eph. 4. 24.
^c 1 Thes. 1. 4.
^d 1 Pet. 1. 2.
^e 2 Pet. 1. 10.
^f Gal. 5. 22.
^g Eph. 4. 2. 32.
^h Phil. 2. 1.
ⁱ Mark 11. 25.
^j Eph. 4. 2. 32.
^k Or, complaint.
^l 1 Pet. 4. 8.
^m John 13. 34.
Rom. 13. 8.
1 Cor. 13.
Eph. 5. 2.
ch. 2. 2.
1 Thess. 4. 9.
1 Tim. 1. 5.
1 John 3. 23.
& 4. 21.
ⁿ Eph. 4. 3.
^o Rom. 14. 17.
^p ver. 17. ch. 2. 7.

“Christ is all, and in all.” Christ gives all these things, such as nationality and liberty and privileges, to those in whom He dwells; and being, or dwelling in all, He thereby unites them to each other.

13. “Christ forgave you.” Here the power of forgiving is attributed to Christ, as on earth it was claimed by Him. “But who can forgive sins, but God alone.”

14. “Above.” Or, upon, over them. The idea of putting on a garment is still continued.

“Bond of perfectness.” That which unites all the other perfections together.

15. “Rule.” Literally act as umpire. Divine peace sobers the judgment, elevates the affections, and gives selfcontrol over the actions.

“In one body.” The outward unity, which you already possess, implies and enforces the inward.

16. “The word of Christ.” Christ’s teaching generally (See Deut. xi. 18—20.).

“Richly.” In abundance. “Out of the abundance of the heart the mouth speaketh.”

“In all wisdom.” (Compare St. Matt. vii. 6. Titus ii. 8. 1 St. Pet. iv. 11.).

“Admonishing one another.” The plain duty of mutual instruction and edification in spiritual things is grievously neglected by Christians of the present day, and nowhere, perhaps, more than in England. We are quite right to be on our guard against the obvious dangers of spiritual pride and irreverence; but do we know what we lose, both in giving and receiving, by our timidity and coldness and reserve, on these blessed truths, which will be the theme of a glorious eternity, and which we possess as a trust, not selfishly to hide away, but joyfully to share with others.

COLOSSIANS, III.

- A. D. 62. other ⁿ in psalms and hymns and spiritual songs,
n 1 Cor. 14. 26. singing ^o with grace in your hearts to the Lord.
Eph. 5. 19. 17 And ^p whatsoever ye do in word or deed, *do*
o ch. 4. 6. all in the name of the Lord Jesus, ^q giving thanks
p 1 Cor. 10. 31. to God and the Father by Him.
q Rom. 1. 8.
Eph. 5. 20.
ch. 1. 12.
& 2. 7.
1 Thes. 5. 18. 18 ¶ ^r Wives, submit yourselves unto your own
Hebr. 13. 15. husbands, ^s as it is fit in the Lord.
r Eph. 5. 22.
Titus 2. 5. 19 ^t Husbands, love *your* wives, and be not ^u bitter
1 Pet. 3. 1. against them.
s Eph. 5. 3.
c Eph. 5. 25, 20 ^x Children, obey *your* parents ^y in all things :
28, 33. for this is well pleasing unto the Lord.
1 Pet. 3. 7.
u Eph. 4. 31. 21 ^z Fathers, provoke not your children to *anger*,
x Eph. 6. 1. lest they be discouraged.
y Eph. 5. 24.
Titus 2. 9. 22 ^a Servants, obey ^b in all things *your* masters
z Eph. 6. 4. &c. ^c according to the flesh; not with eyeservice, as
a Eph. 6. 5, menpleasers; but in singleness of heart, fearing
&c. God :
1 Tim. 6. 1.
Titus 2. 9.
1 Pet. 2. 18.
b ver. 20.
c Philem. 16.

“Psalms and hymns.” In the early days of Christianity, Psalms and Hymns (frequent traces and fragments of which we find in the Epistles), would be most precious and useful as deposits of the faith; a kind of household creed; over and above the happiness enjoyed in singing them as worship to God.

“In your hearts.” The heart is always to be full of gladness. How much more cheerfulness there would be among Christians, if they made it more their habit to think upon God’s promises.

17. “In the name.” Presenting whatever you do as a free will offering to God, in the name and through the mediation of Jesus Christ, thereby ensuring its acceptance.

“Giving thanks.” Oh for more of a spirit of thankfulness, through continually recollecting our privilege as the sons of God, and God’s purpose in all He does with us to prepare us for His glory.

“By him.” Because He hath procured these benefits for us.

18. “As it is fit in the Lord.” Where a husband’s wishes are inconsistent with the wife’s duty towards God, it is not fit that they should be complied with; and in such a case this precept would not hold.

19. “Bitter.” Harshness and severity are not only unmanly as from the stronger to the weaker, but are a breach of the original contract of love. See *Note* on Eph. v. 25.

20. “In all things.” Children, as children, are here bidden to universal and unhesitating obedience. Under the law of Moses (Deut. xxi. 18—21.), a rebellious son was liable to be stoned to death.

21. “Discouraged.” So as to lose all hope of pleasing. Continual faultfinding sours and depresses the heart.

22. “Servants.” In those days slaves, the property of their masters.

“According to the flesh.” That is, those who rule over you in the body.

“Fearing God.” The Gospel had already made considerable progress among slaves (1 Cor. i. 26—28.).

COLOSSIANS, IV.

23 ^d and whatsoever ye do, do *it* heartily, as to A. D. 62.
the Lord, and not unto men; ^d Eph. 6. 6, 7.

24 ^e knowing that of the Lord ye shall receive ^e Eph. 6. 8.
the reward of the inheritance: ^f for ye serve the ^f 1 Cor. 7. 22.
Lord Christ.

25 But he that doeth wrong shall receive for the
wrong which he hath done: and ^g there is no re- ^g Rom. 2. 11.
spect of persons. ^g Eph. 6. 9.
^h 1 Pet. 1. 17.
See Deut.
10. 17.

CHAPTER IV.

¹ *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

MASTERS ^a, give unto *your* servants that which ^a Eph. 6. 9.
is just and equal; knowing that ye also have
a Master in heaven.

2 ¶ ^b Continue in prayer, and watch in the same
^c with thanksgiving; ^b Luke 18. 1.
Rom. 12. 12.
Eph. 6. 18.
¹ 1 Thess. 5.
17, 18.

3 ^d withal praying also for us, that God would
^e open unto us a door of utterance, to speak ^f the
mystery of Christ, ^g for which I am also in bonds: ^c ch. 3. 7.
& 3. 15.
^d Eph. 6. 19.
² 2 Thess. 3. 1.
^e 1 Cor. 16. 9.
² 2 Cor. 2. 12.

^f Matt. 13. 11. 1 Cor. 4. 1. Eph. 6. 19. ch. 1. 26. & 2. 2. ^g Eph. 6. 20. Phil. 1. 7.

23. "Heartily." So Phil. ii. 14.

24. "Of the Lord." Your wages from men may be insignificant; but you shall have better wages from Christ, whose servants ye are.

"Inheritance." Or, "the compensation" that (i. 12.) comes with your inheritance. What a new world must thus have been opened to a large part of mankind!

25. "That doeth wrong." The reference here is probably to the masters; to whom allusion is made in the last paragraph.

"For the wrong." The wrong, the same wrong that he inflicted on others. So 2 Cor. v. 10.

"No respect of persons." That is, with God.

CHAPTER IV.

The Epistle ends with exhortations to prayer both for themselves and him, admonition to discreetness and consistency of life, with especial reference to unbelievers, and greetings to various members of the Colossian Church.

1. "And equal." Literally, equality. Treat them, as you expect to be treated yourselves.

"Just." Not only in the matter of wages, but also of kindness and consideration. This verse ought to have been added to the last chapter.

2. "Continue." Here are the three main features of acceptable prayer, perseverance; watching for the answer, often the last thing we think of doing; and thanksgiving, which, in our eagerness to obtain more, we are apt to forget.

3. "A door of utterance." That is, an opportunity of preaching.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

INTRODUCTION.

THESSALONICA, now Saloniki, at the head of the Thermaic Gulf, and on the high road between Rome and Byzantium, was always a place of great importance for trade, and still numbers 60,000 inhabitants, of whom one-fourth are Jews. Xerxes visited it on his march into Greece, and it was the scene of a bloody massacre, for which St. Ambrose exacted a public penance from the Emperor Theodosius. This Epistle, the earliest from the Apostle's pen that we possess, was written from Corinth, probably in the winter of A.D. 52. The object of it seems chiefly to have been of a personal kind; namely, to assure the Thessalonians of the Apostle's affectionate interest in their welfare and anxiety for their stedfastness; as well as to comfort them with the hope of a reunion with their departed friends at the Lord's return. The main features of it are simplicity and affectionateness. It exhorts instead of arguing, and enforces conduct rather than discusses doctrine. Written to Gentiles it does not contain a single quotation from the Old Testament. This as well as the Second Epistle has its own prophetic element, the former describing with some detail the resurrection of the saints at the second Advent; the second unfolding the mysterious person of the Man of Sin. The keynote of both Epistles is faith, hope, and charity; they are from a father to his children, whom he trusts and loves.

The Collect for the First Sunday in Advent.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

CHAPTER I.

A. D. 52.

¹ *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL, and ^a Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God* ^a 2 Cor. 1. 19. ² Thess. 1. 1. ¹ Pet. 5. 12. the Father and *in the Lord Jesus Christ:* ^b Grace ^b Eph. 1. 2. be unto you, and peace, from God our Father, and the Lord Jesus Christ.

² ¶ ^c We give thanks to God always for you all, making mention of you in our prayers;

³ ^d remembering without ceasing ^e your work of faith, ^f and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

^c Rom. 1. 8.

Eph. 1. 16.

Philem. 4.

^d ch. 2. 13.^e John 6. 29.

Gal. 5. 6.

ch. 3. 6.

² Thess. 1.

3. 11.

James 2. 17.

^f Rom. 16. 6.

Heb. 5. 10.

CHAPTER I.

The Apostle commences with a fervent expression of affection towards the Thessalonians, who under circumstances of great outward trial had made rapid and substantial progress in the faith, and were already an example for others. He then commends them for their diligence in communicating the tidings of the Gospel; and his language furnishes an interesting testimony to the reality and importance of missionary work, as well as to the blessing we may expect for it, when it is prosecuted with energy and zeal.

1. "Paul." The Apostleship claimed in Romans, 1 & 2 Corinthians, Galatians, Ephesians, Colossians, 1 & 2 Timothy, and Titus, is not mentioned here.

"Silvanus," so called 2 Cor. i. 19, and 1 St. Peter v. 12, but by St. Luke (Acts xv. 22) Silas, a "chief man" among the brethren, and a "prophet", was deputed by the Church at Jerusalem to go down to Antioch with the decrees of the First Council, where he remained until selected to accompany St. Paul on his second missionary journey. Thrown into prison with the Apostle at Philippi, he stayed behind him at Berea, and rejoined him at Corinth. At a later period he seems to have gone into Mesopotamia, from which country on his return he was the bearer of a letter from St. Peter, then at Babylon, to the Church of the dispersion.

"And Timotheus." Of the thirteen extant Epistles of St. Paul, one (Galatians) was written in the name of all the brethren with him at the time; one (1 Corinthians) in the name of Sosthenes; two (1 & 2 Thessalonians), in the names of Silvanus and Timotheus; four (2 Corinthians, Philippians, Colossians, Philemon), in the name of Timotheus (all these conjointly with his own name); five (Romans, Ephesians, 1 & 2 Timothy, Titus), in his own name alone.

"In God the Father." The Church through union with the Son is in the Father. "I in them, and Thou in Me."

3. "Work of faith." Faith works, love toils, hope waits. Compare 1 Cor. xiii. 13; Rom. v. 3—5, viii. 24, 25. But faith is the root from which hope and love grow.

I. THESSALONIANS, I.

- A. D. 52. 4 knowing, brethren ² beloved, ^s your election of God.
- ² Or, *beloved of God, your election.*
- ⁵ Col. 3. 12. 5 ¶ For ^h our gospel came not unto you in word
² Thes. 2. 13. only, but also in power, and ⁱ in the Holy Ghost,
^h Mark 16. 20. ^k and in much assurance; as ^l ye know what manner
¹ Cor. 2. 4. & 4. 20. of men we were among you for your sake.
ⁱ 2 Cor. 6. 6. ⁶ And ^m ye became followers of us, and of the
^k Col. 2. 2. Lord, having received the word in much affliction,
^{Heb.} 2. 3. 10, 11. ⁿ with joy of the Holy Ghost:
¹ ch. 2. 1, 5. 7 so that ye were ensamples to all that believe in
² Thess. 3. 7. ⁿ with joy of the Holy Ghost:
^m 1 Cor. 4. 16. & 11. 1. 7 so that ye were ensamples to all that believe in
^{Phil.} 3. 17. ch. 2. 14. Macedonia and Achaia.
² Thess. 3. 9. 8 For from you ^o sounded out the word of the Lord
ⁿ Acts 5. 41. not only in Macedonia and Achaia, but also ^p in
^{Heb.} 10. 34. every place your faith to God-ward is spread abroad;
^o Rom. 10. 18. ^p Rom. 1. 8. so that we need not to speak any thing.
² Thess. 1. 4. ^q ch. 2. 1. 9 For they themselves shew of us ^q what manner
^r 1 Cor. 12. 2. of entering in we had unto you, ^r and how ye turned
^{Gal.} 4. 8. to God from idols to serve the living and true God;
^s Rom. 2. 7. ^s Titus 2. 13. 10 and ^s to wait for His Son ^t from heaven;
^{Titus} 2. 13. ² Pet. 3. 12. ^{Rev.} 1. 7. ^t Acts 1. 11. ch. 4. 16. 2 Thess. 1. 7.

4. "Your election of God," or, knowing, brethren beloved of God, your election. The sovereign will of God, always righteous and merciful, though in many things mysterious, while it appoints to us the lot of our outward life, and our natural gifts and advantages, also ordains for us our Christian calling and privileges. See Eph. i. 11. St. Paul, however, knew this of the Thessalonians, not through any special revelation from God, but by their life and conversation. Election has its origin in the love of God, but its evidence in the conduct of men.

5. "Power." As there is nothing either in the Acts or these Epistles to justify the conclusion that miraculous power had been exercised at Thessalonica, this word may merely signify great moral and spiritual energy.

"Assurance," a strong personal conviction that the word spoken was true. Scripture tells us of three kinds of assurance, of understanding (Col. ii. 2.), of faith (Heb. x. 22.), of hope (Heb. vi. 11.).

6. "Joy." Sorrowful yet always rejoicing. We remember the hymns in the prison at Philippi. God comforteth them "that are cast down."

7. "Macedonia and Achaia," that is, all Greece north and south. Macedonia may, however, be considered to represent the Philippians, and Achaia the Corinthians. Thessalonica being a place of great trade, and accessible both by sea and land, was an important centre of missionary effort; and Bulgaria and Wallachia were evangelised from it in the third and fourth centuries.

9. "They themselves," that is, the people in Macedonia and Achaia and elsewhere.

"From idols." This Church was mainly Gentile.

10. "To wait." Serving and waiting describe the true life of the Church. This verse contains most of the facts of the Creed.

"whom He raised from the dead, *even* Jesus, which delivered us ^x from the wrath to come. A. D. 52.

^u Acts 2. 24.
^x Matt. 3. 7.
Rom. 5. 9.
ch. 5. 9.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR ^a yourselves, brethren, know our entrance in ^a ch. 1. 5, 9. unto you, that it was not in vain :

2 but even after that we had suffered before, and were shamefully entreated, as ye know, at ^b Philippi, ^b Acts 16. 22.
^c ch. 1. 5.
^c we were bold in our God ^d to speak unto you the ^d Acts 17. 2.
^e Phil. 1. 30.
gospel of God ^e with much contention. ^e Col. 2. 1.

"Delivered;" literally, which delivereth. There are three stages or periods of this deliverance by Christ. 1. That of His life and ministry on earth, when He bore our sins and reconciled us to God by His death. 2. That of His intercession now going on in Heaven, whereby He procures grace and sanctification for us. 3. That of His second Advent, when He will complete our redemption in the Resurrection of the body.

"Wrath to come." Compare St. Matt. xxiii. 33; Rom. ii. 8, 9; 2 Thess. i. 8, 9; Heb. xii. 29; Rev. xix. 15. Are we delivered from this wrath, through being reconciled to God?

CHAPTER II.

This Chapter is entirely of a personal character. After leaving Philippi, the Apostle went south by Amphipolis and Apollonia, and on reaching Thessalonica where was a Jewish synagogue, he availed himself of the opportunity to deliver his message. At first the success was considerable, but it so exasperated the Jews, that they made a fierce assault on the house where he was supposed to be, with the object probably of taking his life during the tumult; and failing to secure him, they brought Jason the owner of the house, and others with him, before the city magistrates on a general charge of seditious purposes. The end of it was that Paul and his companions had to flee by night, and it is of these circumstances of personal danger that the Thessalonians are reminded in the opening words. He proceeds in the next place to appeal to their actual knowledge of the uprightness and gentleness of his behaviour among them, and of his continual appeal to them to lead a holy life. The chapter concludes with a reference to the conduct of the Jews, signalised at that time and for long afterwards by peculiar malignity towards the Christians, and with the promise of a speedy visit.

1. "In vain." Empty of results. Compare "that ye receive not the grace of God in vain."

2. "Shamefully." St. Paul, before leaving Philippi, complained of the shameful manner in which they had been treated. "They have beaten us openly, uncondemned, being Romans."

"Gospel of God." Which cometh from God. Compare the expressions "gospel of the circumcision", and "uncircumcision" (Gal. ii. 7.); and "gospel of Christ" (Gal. i. 7.).

"Contention." Conflict of an external kind, in the opposition which hindered our work.

I. THESSALONIANS, V.

A. D. 52. their work's sake. ^s And be at peace among yourselves.

^s Mark 9. 50.

³ Or, beseech.

^c 2 Thess. 3.

^{11, 12.}

⁴ Or,

^{disorderly.}

^u Heb. 12. 12.

^x Rom. 14. 1.

& 15. 1.

^y Gal. 6. 1, 2.

^z Gal. 5. 22.

¹ Eph. 4. 2.

² Col. 3. 12.

² Tim. 4. 2.

^z Lev. 19. 18.

¹ Prov. 20. 22.

& 24. 29.

¹ Matt. 5. 39,

44.

¹ Rom. 12. 17.

¹ Cor. 6. 7.

¹ Pet. 3. 9.

^a Gal. 6. 10.

ch. 3. 12.

^b 2 Cor. 6. 10.

¹ Phil. 4. 4.

^c Luke 18. 1.

& 21. 36.

¹ Rom. 12. 12.

¹ Eph. 6. 18.

¹ Col. 4. 2.

¹ 1 Pet. 4. 7.

^d Eph. 5. 20.

^c Col. 3. 17.

^e Eph. 4. 30.

¹ 1 Tim. 4. 14.

² 2 Tim. 1. 6.

See 1 Cor. 14. 30.

^f 1 Cor. 14. 1, 30.

^g 1 Cor. 2. 11, 15.

¹ 1 John 4. 1.

^h Phil. 4. 8.

14 ¶ Now we ³ exhort you, brethren, ^t warn them that are ⁴ unruly, ^u comfort the feebleminded, ^x support the weak, ^y be patient toward all men.

15 ^z See that none render evil for evil unto any man; but ever ^a follow that which is good, both among yourselves, and to all men.

16 ^b Rejoice evermore.

17 ^c Pray without ceasing.

18 ^d In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 ^e Quench not the Spirit.

20 ^f Despise not prophesyings.

21 ^g Prove all things; ^h hold fast that which is good.

^c Luke 18. 1. & 21. 36. ¹ Rom. 12. 12. ¹ Eph. 6. 18. ¹ Col. 4. 2. ¹ 1 Pet. 4. 7. ^d Eph. 5. 20. ^c Col. 3. 17. ^e Eph. 4. 30. ¹ 1 Tim. 4. 14. ² 2 Tim. 1. 6. See 1 Cor. 14. 30. ^f 1 Cor. 14. 1, 30. ^g 1 Cor. 2. 11, 15. ¹ 1 John 4. 1. ^h Phil. 4. 8.

highest reward for a good ruler is the love of those he rules, but every one can earn respect.

15. "Good." Not merely that which is good in itself, but which works good for others.

16. "Rejoice." Here we learn that joy is not merely a privilege, but a duty. Yet it is to be in the Lord, and not in man: in God Himself, not in His gifts.

17. "Pray." Observe the position of prayer between joy and thankfulness; it is as needful to sober us in joy, as to cheer us in sorrow.

18. "In every thing." These words form the real difficulty of the precept. In Eph. v. 20, the Apostle goes even further. "Giving thanks "always for all things." It is indeed possible to faith only, and after prayer. Yet it was reached by David (2 Sam. xii. 20.), and Job (i. 20, 21.), and St. Paul himself (Phil. iv. 11, 12.); and when in prayer we cast our burden on the Lord, He so sustains us, that we can not only trust Him, but even bless Him. A spirit of thankfulness is the homage which God demands for Himself. To murmur is to doubt His Power, or His Justice, or His Love.

19. "The Spirit." This precept seems to include the gifts as well as the graces of the Spirit. The unprofitable servant did not waste the one talent, but hid it in the earth. Not to use is one way of quenching.

20. "Despise not." Gifts, of a useful but not showy kind, were likely to be undervalued by persons who only sought to exalt themselves.

"Prophesyings." Not the power of predicting future events, but that of expounding and enforcing the Gospel. This is a gift to be asked for now.

21. "Prove." This was addressed to the entire community, not merely to the public teachers. If those in Thessalonica, who were less diligent than the Bereans in searching the Scriptures daily, were Gentiles as well as Jews, we can understand the peculiar need of this precept for them. (Acts xvii. 10, 11.)

I. THESSALONIANS, V.

22 ⁱ Abstain from all appearance of evil.

A. D. 52.

23 And ^k the very God of peace ^l sanctify you ⁱ ch. 4. 12.
wholly; and *I pray God* your whole spirit and soul ^k Phil. 4. 9.
and body ^m be preserved blameless unto the coming ^m 1 ch. 3. 13;
of our Lord Jesus Christ. ^m 1 Cor. 1. 8.

24 ⁿ Faithful *is* He that calleth you, who also will ⁿ 1 Cor. 1. 9.
do it. & 10. 13.
2 Thes. 3. 3.

25 ¶ Brethren, ^o pray for us.

o Col. 4. 3.

26 ^p Greet all the brethren with an holy kiss.

2 Thes. 3. 1.

27 I ^q charge you by the Lord that ^q this epistle ^q Col. 4. 16.
be read unto all the holy brethren. 2 Thes. 3. 14.

28 ^r The grace of our Lord Jesus Christ *be* with ^r Rom. 16.
you. Amen. 20, 24.
2 Thes. 3. 13.

¶ The first *epistle* unto the Thessalonians was written
from Athens.

22. "Abstain" from every appearance, or, more exactly, every kind of evil; a command more easily obeyed, when we are already in the habit of proving all things.

23. "Your whole spirit." Here we have a statement of the three-fold nature of man.

"Spirit," the rational and immortal part indwelt by the Spirit of God.

"Soul," the animal life with its instincts and passions.

"Body," the mortal and corruptible organ.

"The coming." This is the sixth direct allusion to the second Advent in this epistle. Just as we love Him, shall we love His appearing.

24. "Will do it," that is, will preserve you blameless. The conviction that it is God, who keeps us from falling, so far from making us careless, or presumptuous, should rather encourage prayer, and give us a cheerful confidence.

27. "This epistle be read." This is distinct and solemn authority for the public reading of what was possibly the first New Testament Scripture. It is reasonable to infer the Apostle's conviction that it was inspired by God.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

INTRODUCTION.

THIS Epistle was written from Corinth, possibly towards the close of the Apostle's stay there. Its immediate object was to reassure by fuller explanation some among them, whose minds had been shaken and unsettled by a forged letter, (purporting to be from himself), in which the day of the Lord was said to be close at hand. He also seized the opportunity to commend them for their faith and patience under continued opposition, and severely to rebuke tendencies, already apparent, to idleness and restlessness. The main interest of the letter however is in the second chapter, which contains the solemn and circumstantial prophecy of a personal antichrist, who will immediately precede the Lord's return; and who, making many to fall by his audacity and his wonderworking, shall finally be destroyed by the brightness of the Divine coming.

The Collect for the Third Sunday in Advent.

O LORD Jesu Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

II. THESSALONIANS, I.

CHAPTER I.

A. D. 54.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, ^a and Silvanus, and Timotheus, unto the ^a 2 Cor. 1. 19.
church of the Thessalonians ^b in God our ^b 1 Thess. 1. 1.
Father and the Lord Jesus Christ:

^c Grace unto you, and peace, from God our ^c 1 Cor. 1. 3.
Father and the Lord Jesus Christ.

^d ¶ We are bound to thank God always for you, ^d 1 Thess. 1. 2, 3. & 3. 6, 9. ch. 2. 13.
brethren, as it is meet, because that your faith
groweth exceedingly, and the charity of every one
of you all toward each other aboundeth;

^e so that ^e we ourselves glory in you in the ^e 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19, 20. 1 Thess. 1. 3. 1 Thess. 2. 14.
churches of God ^f for your patience and faith
^g in all your persecutions and tribulations that ye
endure:

^h which is ^h a manifest token of the righteous ^h Phil. 1. 28.
judgment of God, that ye may be counted worthy
of the kingdom of God, ⁱ for which ye also suffer: ⁱ 1 Thess. 2. 14.

CHAPTER I.

The reply to St. Paul's first letter, while it indicated an unsettled state of mind among the Thessalonians on account of the supposed nearness of the Advent, bore marked testimony to their spiritual progress and patience under continued persecution. How could the Apostle better encourage them than by reminding them of the certainty of the Lord's return to punish the enemies who were so wickedly afflicting them, and to reward them for their patience and faith with an exceeding weight of glory?

3. "As it is meet." It is not enough to pray. We should also watch for the answer, and bless God when we receive it, whatever it is (Col. iv. 2.). His wisdom must be wiser than ours.

5. "A manifest token." Their faith and patience were evident proofs of God's present love, Who thus enabled them by His grace to believe and to endure. Yet the sufferings of the righteous can be completely explained and reconciled with the Divine character, only on the supposition, that there is a judgment to come. The endurance of the Thessalonians pointed on to the time of retribution, when God, who now forbears to interfere, lest "while ye gather up the tares, ye root up also the wheat with them", will vindicate His Eternal righteousness, so that the whole world shall "discern between him that serveth God, and him that serveth Him not."

"Counted worthy." We find continual mention of worthiness in Scripture, which, while it does not ignore the grace of God (in the right use and employment of which indeed it really consists), recognises

II. THESSALONIANS, I.

- A. D. 54. 6 ^k seeing *it is* a righteous thing with God to
^k Rev. 6. 10. recompense tribulation to them that trouble you ;
¹ Rev. 14. 13. 7 and to you who are troubled ¹ rest with us,
^m 1 Thess. 4. when ^m the Lord Jesus shall be revealed from
¹⁶ Jude 14. heaven with ² His mighty angels,
² Gr. *the angels of his power.* 8 ⁿ in flaming fire ³ taking vengeance on them
ⁿ Heb. 10. 27. o that know not God, and ^p that obey not the gospel
[&] 12. 29. of our Lord Jesus Christ :
² Pet. 3. 7. Rev. 21. 8.
³ Or, *yielding.* 9 ^q who shall be punished with everlasting de-
^o Ps. 79. 6. struction from the presence of the Lord, and ^r from
¹ Thess. 4. 5. the glory of his power ;
^p Rom. 2. 8. 10 ^s when He shall come to be glorified in His
^q Phil. 3. 19. saints, ^t and to be admired in all them that
² Pet. 3. 7. believe (because our testimony among you was
^r Deut. 33. 2. Isai. 2. 19. ch. 2. 8. believed) in that day.
^s Ps. 89 7. 11 ¶ Wherefore also we pray always for you,
^t Ps. 68. 35. that our God would ⁴ u count you worthy of *this*
⁴ Or, *vouch-safe.*
^u ver. 5.

and stimulates the personal responsibility of man. See Romans ii. 6, 7. 1 Cor. iii. 8, 14. and especially Rev. iii. 4. "they shall walk with me in "white, for they are worthy."

6. "Righteous." We need not be afraid of any of the attributes of God. The believer may as much rejoice in His justice, as the sinner may dread it. See Psalm xevi. 11—13. Rom. iii. 21, 22, 25, 26.

8. "Know not God." This may mean Gentiles, who however might have known God, "because that which is known of God is manifest in "them, for God hath shown it unto them . . . so that they are without "excuse."

"And obey not the Gospel." These may be Jews, who knew Jehovah as the God of their fathers, but who refused to know His Son Jesus Christ, and to accept His glad tidings. "Ye will not come unto "Me that ye might have life." Unbelief, when there is sufficient evidence for the truth proposed for acceptance, is counted disobedience.

9. "Everlasting" (used again in ch. ii. 16.) is the same word uttered by our Lord in the parable of the Last Judgment, and applied by Him equally to "punishment", and "life" (St. Matt. xxv. 46.).

10. "Glorified in His saints." Even now He is in measure glorified in them. Compare "the messengers of the churches, and the glory "of Christ" (2 Cor. viii. 23.). But at His return He will be fully glorified by the public manifestation of the greatness of His redeeming work, when the "great multitude which no man can number", who have washed their robes, and made them white in His blood, shall come with Him to judgment.

"Admired" or "to be wondered at." Compare "and His name shall "be called Wonderful", Isaiah ix. 6.

"In all them that believe." The glorified saints will reflect the very image of the Lord. "We shall be like Him; for we shall see "Him as He is", 1 St. John iii. 2.

11. "Calling." This means, to the glory (See *Note* on 1 Thess. ii. 12.).

II. THESSALONIANS, II.

calling, and fulfil all the good pleasure of His A. D. 54.
goodness, and ^x the work of faith with power: ^x 1 Thes. 1. 3.

12 ^y that the name of our Lord Jesus Christ may ^y 1 Pet. 1. 7.
be glorified in you, and ye in Him, according to & 4. 14.
the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue stedfast in the truth received. 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, ^a by the coming ^a 1 Thess. 4.
of our Lord Jesus Christ, ^b and *by* our gather- ^b Matt. 24. 31.
ing together unto Him, ^b Mark 13. 27.
^b 1 Thess. 4. 17.

“**Good pleasure.**” Not the purpose of God’s goodness towards them, but the resolutions and purposes of the Thessalonians themselves.

“**Work of faith.**” The work and life of the Church generally.

12. “**Glorified.**” The glory of God in Christ is the true aim and object of every sincere Christian, and we shall attain it just in proportion as we cease to desire our own (See St. John v. 44. vii. 18. viii. 50. xii. 42, 43.).

CHAPTER II.

Though the Second Advent is the true goal of the believer’s hope, and the time of the recompence of his reward, it did not follow, as the Thessalonians had been led to believe (possibly, through a forged letter), that the day was near at hand. In his former Epistle the Apostle had spoken of its coming as a thief in the night; he would now remind them (as he had already taught at Thessalonica), that the Lord will not return until there has first appeared in the world in visible human form, the awful manifestation of the extremest possibility of wickedness. But so far from that being then the case, there was at that moment, and will continue to be until God’s times are ripe, an invincible obstacle to its full development; the obstacle in the Apostle’s time being, most probably, the Roman Government. Since that time there may have been and still may be foreshadowings and anti-types of this “wicked one”; to place men on their guard, and to remind each successive age of this awful foe of God. Some see it fulfilled by Mahomet, others recognise it in the Bishops of Rome, but no fulfilment has yet appeared completely to satisfy the requirements of the prediction. For three signs will mark this Antichrist. There will be a general falling away from truth at the moment of his appearing. He will himself be distinguished from all other deceivers by an open and blasphemous self-exaltation over God, just as if a man in the Temple at Jerusalem were to go into the Holy of Holies and demand to be worshipped as Jehovah. He will also have the power of working miracles in proof of his claims, so as, in our Lord’s own words, “to deceive the very elect.” Then, and not till then, will the Lord come to sweep away this wicked one, with all his followers, out of His path, and to set up a kingdom which

II. THESSALONIANS, II.

- A. D. 54. 2 ^cthat ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- ^d Matt. 24. 4. 3 ^dLet no man deceive you by any means: for
^e Eph. 5. 6.
^e 1 Tim. 4. 1. *that day shall not come,* ^eexcept there come a falling away first, and ^fthat man of sin be revealed, ^gthe son of perdition;
- ^f Dan. 7. 25.
 1 John 2. 18.
 Rev. 13. 11, &c.
^g John 17. 12. 4 who opposeth and ^hexalteth himself ⁱabove all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- ^h Isai. 14. 13.
 Ezek. 28. 2, 6, 9.
 Dan. 7. 25.
 & 11. 36.
 Rev. 13. 6.
ⁱ 1 Cor. 8. 5. 5 Remember ye not, that, when I was yet with you, I told you these things?

shall not be moved (Compare Dan. xi. Rev. xix. 11—21, especially ver. 20.).

1. "Gathering together." The place of this gathering (See 1 Thess. iv. 17.) is to be in the clouds.

2. "In mind," or, from your usual soberness of mind.

"Spirit." Claiming to be of prophecy.

"Letter as from us." This indicates that the Apostle had been made aware of a letter, purporting to be from him, then in circulation at Thessalonica, containing incorrect statements of the nearness of the Advent.

3. "By any means." By any of these means, or by any other.

"A falling away." Literally THE falling away of which I told you. This apostasy will probably be of an infidel character.

"The man of sin." We may understand two things from this expression; that this revelation will be made in human form (man); and that he will be so utterly sinful as to embody and represent sin itself "of sin".

"Son of perdition." This is what the Lord said of Judas (St. John xvii. 12.).

4. "Worshipped." Or, object of worship. It is impossible not to trace a reference here to Daniel's prophecy (xi. 36.), supposed to have been fulfilled in Antiochus Epiphanes.

"Temple of God." This cannot mean that the then existing Temple at Jerusalem, since destroyed, is to be the scene of this self-exaltation. It must be explained to be the Church of God in the sense in which the same Apostle uses it in 1 Cor. iii. 16, 17.

"Shewing himself." Not once or twice, but by persistent acts.

5. "Remember ye not." There are seven allusions in these Epistles to the Apostle's teaching at Thessalonica; namely, on the necessity of holiness, on the certainty of tribulation, on abstinence from fornication, on diligence in their worldly calling, on the suddenness of the Advent, on the final apostasy and man of sin, on the proper distribution of Church alms (1 Thess. ii. 12; iii. 3; iv. 2, 11; v. 2; 2 Thess. ii. 5; iii. 10.).

II. THESSALONIANS, II.

6 And now ye know what ² withholdeth that he A. D. 54.
might be revealed in his time.

7 For ^k the mystery of iniquity doth already
work: only he who now letteth *will let*, until he
be taken out of the way.

8 And then shall that Wicked be revealed, ¹ whom
the Lord shall consume ^m with the spirit of His
mouth, and shall destroy ⁿ with the brightness of
His coming:

9 *even him*, whose coming is ^o after the working of
Satan with all power and ^p signs and lying wonders,

10 and with all deceivableness of unrighteousness
in ^a them that perish; because they received not
the love of the truth, that they might be saved.

11 And ^r for this cause God shall send them
strong delusion, ^s that they should believe a lie:

12 that they all might be damned who believed
not the truth, but ^t had pleasure in unrighteousness.

² Or, *holdeh.*
^k 1 John 2. 18.
& 4. 3.
¹ Dan. 7. 10, 11.
^m Job 4. 9.
Isai. 11. 4.
Hos. 6. 5.
Rev. 2. 16. &
19. 15, 20, 21.
ⁿ ch. 1. 8, 9.
Heb. 10. 27.
^o John 8. 41.
Eph. 2. 2.
Rev. 18. 23.
^p See Deut.
13. 1.
Matt. 24. 24.
Rev. 13. 13.
& 19. 20.
^q 2 Cor. 2. 15.
& 4. 3.
^r Rom. 1. 24.
&c.
See 1 Kings
22. 22.
Ezek. 14. 9.
^s Matt. 24. 5.
11.
1 Tim. 4. 1.
^t Rom. 1. 32.

7. "The mystery of iniquity." The wickedness now at work secretly among men, to be manifested in the man of sin, when the time is fulfilled. The mischief is now in the midst of us; but not yet at its height.

"Letteth." The same word as "withholdeth" in verse 6. Whatever may be meant by this restraining power, it is the Christian's comfort to know, that "the Lord sitteth above the waterfloods, the Lord remaineth "a King for ever"; and that all shall finally bring about His glory, and the triumph of the Church.

8. "Wicked." That is, the Man of Sin.
"Of His mouth." "Out of his mouth went a sharp twoedged sword," Rev. i. 16.

9. "Lying wonders." Not mere tricks and juggleries, but real wonders, called "lying", only because they tend to establish lies.

"Love of the truth." If we do not love the truth for its own sake we are not likely to seek it carefully or to listen to it honestly; and so we place our salvation in jeopardy. For it is not the mere possession of the truth that God looks at; but the motive in which we seek it, and the spirit in which we use it. Judas Iscariot had the truth, and Caiaphas believed that Christ was a prophet; but neither of them loved the truth, "that they might be saved."

11. "For this cause God shall send them." Let us not shrink from the plain meaning of these words. When men finally reject God, He seals and confirms their rejection of Him; when they are resolved to be deceived, He gives them their own way, and Himself deceives them for their punishment (See 1 Kings xxii. 19—23. Isaiah vi. 9. Ezek. xiv. 1—5.).

"Believe a lie." The strongest intellects may be the victims of gross religious delusion, if the heart is not right before God.

12. "Had pleasure in unrighteousness." This is the explanation of "believed not the truth." Moral unbelief has its seat in the heart.

II. THESSALONIANS, III.

A. D. 54. 13 ¶ But ^u we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God ^x hath ^y from the beginning chosen you to salvation ^z through sanctification of the Spirit and belief of the truth :

14 whereunto He called you by our gospel, to ^a the obtaining of the glory of our Lord Jesus Christ.

^b 1 Cor. 16. 13. 15 Therefore, brethren, ^b stand fast, and hold ^c the traditions which ye have been taught, whether by word, or our epistle.

^d ch. 1. 1, 2. 16 ^d Now our Lord Jesus Christ Himself, and ^e God, even our Father, ^e which hath loved us, and ^f hath given *us* everlasting consolation and ^f good hope through grace,

^g 1 Cor. 1. 8. 17 comfort your hearts, ^g and stablish you in every good word and work.

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salvation.

^a Eph. 6. 19. ^b FINALLY, brethren, ^a pray for us, that the word of the Lord ^b may have *free* course, and be glorified, even as *it is* with you :

13. "Through sanctification." Election here, as everywhere else, is closely connected with holiness. We are called to be saints.

"Belief of the truth." How much is said in this chapter about truth! Here we are to see the connection between holiness and soundness in the faith. "Sanctify them through (or, in) thy truth. Thy Word is truth." It is foolish to say that it does not matter what a man's principles are, while his conduct is right; if his conduct depends upon his principles.

16. "Through grace." All that we have, whether temporal or spiritual, is the gift of God.

17. "Every good word." Not in ALL words, such, for instance, as those which have lately been misleading you.

CHAPTER III.

The Apostle, after earnestly requesting their prayers for himself, concludes the Epistle with two practical admonitions, one of which, supported by his own example, urges on them habits of industry and independence, the other enforces the necessity of a temperate but firm Church discipline.

II. THESSALONIANS, III.

2 and ^b that we may be delivered from ² unreasonable and wicked men: ^c for all *men* have not ^b faith. A. D. 54.
b Rom. 15. 31.
2 Gr. *absurd.*

3 But ^d the Lord is faithful, who shall stablish you, and ^e keep *you* from evil. c Acts 28. 24.
Rom. 10. 16.
d 1 Cor. 1. 9.
1 Thess. 5. 24.

4 And ^f we have confidence in the Lord touching you, that ye both do and will do the things which we command you. e John 17. 15.
2 Pet. 2. 9.
f 2 Cor. 7. 16.
Gal. 5. 10.

5 And ^g the Lord direct your hearts into the love of God, and into ³ the patient waiting for Christ. g 1 Chron. 29. 18.
3 Or, *the patience of Christ,*
1 Thess. 1. 3.

6 ¶ Now we command you, brethren, in the name of our Lord Jesus Christ, ^h that ye withdraw yourselves ⁱ from every brother that walketh ^k disorderly, and ^l not after ¹ the tradition which he received of us. h ver. 14.
Rom. 16. 17.
1 Tim. 6. 5.
2 John 10.
i 1 Cor. 5. 11, 13.
k ver. 11, 12, 14.
1 Thess. 4. 11. & 5. 14.
l ch. 2. 15.

7 For yourselves know ^m how ye ought to follow us: for ⁿ we behaved not ourselves disorderly among you; m 1 Cor. 4. 16. & 11. 1.
1 Thess. 1. 6, 7.
n 1 Thess. 2. 10.
o Acts 18. 3. & 20. 34.
2 Cor. 11. 9.
1 Thess. 2. 9.
p 1 Cor. 9. 6.
1 Thess. 2. 6.
q ver. 7.
r Gen. 3. 19.
1 Thess. 4. 11.

8 neither did we eat any man's bread for nought; but ^o wrought with labour and travail night and day, that we might not be chargeable to any of you: p 1 Thess. 2. 10.
o Acts 18. 3. & 20. 34.
2 Cor. 11. 9.
1 Thess. 2. 9.
p 1 Cor. 9. 6.
1 Thess. 2. 6.
q ver. 7.
r Gen. 3. 19.
1 Thess. 4. 11.

9 ^p Not because we have not power, but to make ^q ourselves an ensample unto you to follow us. s ver. 6.
t 1 Thess. 4. 11.
1 Tim. 5. 13.
1 Pet. 4. 15.

10 For even when we were with you, this we commanded you, ^r that if any would not work, neither should he eat. s ver. 6.
t 1 Thess. 4. 11.
1 Tim. 5. 13.
1 Pet. 4. 15.

11 For we hear that there are some ^s which walk ^t among you disorderly, ^u working not at all, but are busybodies. u 1 Thess. 4. 11.

12 ^u Now them that are such we command and u 1 Thess. 4. 11.

1. "For us." Who are at Corinth.

2. "All men." This can hardly mean the heathen, of whom it would have been unnecessary to say it; but hostile Jews.

3. "The Lord is faithful." Compare Isaiah lix. 19. Mal. iii. 6. 2 Tim. ii. 13.

"Evil." The evil one; so, "deliver us from evil."

4. "In the Lord." Who will enable you for it by His grace.

6. "Command." The Apostle here assumes the authority, which on a former occasion (1 Thess. ii. 6.) he had feared to make burdensome.

8. "For nought." That is, as a gift.

9. "To follow us." In our habits of industry.

10. "Eat." The bread of charity. Church alms were not to be given in support of selfish idlers. A valuable hint for the present day.

12. "Their own bread." Because earned by themselves.

II. THESSALONIANS, III.

- A. D. 54. exhort by our Lord Jesus Christ, ^x that with quietness they work, and eat their own bread.
- ^x Eph. 4. 28. 13 But ye, brethren, ^y ² be not weary in well doing.
- ^y Gal. 6. 9. ² Or, *faint not.*
- ³ Or, *signify that man by an epistle.* 14 And if any man obey not our word ³ by this epistle, note that man, and ^z have no company with him, that he may be ashamed.
- ^z ver. 6. 15 ^a Yet count *him* not as an enemy, ^b but admonish *him* as a brother.
- ¹ Matt. 18. 17. ¹ Cor. 5. 9, 11. ^a Lev. 19. 17. ¹ Thess. 5. 14. ^b Titus 3. 10.
- ^c Rom. 15. 33. & 16. 20. 16 ¶ Now ^c the Lord of peace Himself give you peace always by all means. The Lord *be* with you all.
- ¹ Cor. 14. 33. ² Cor. 13. 11. ¹ Thess. 5. 23.
- ^d ¹ Cor. 16. 21. 17 ^d The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
- Col. 4. 18.
- ^e Rom. 16. 24. 18 ^e The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

16. "Peace . . by all means." Even, if necessary, by such a painful method as this.

17. "Mine own hand." The letter itself was written by a secretary at the Apostle's dictation, but he signed it himself. The absence of this signature would help to detect forgery.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

INTRODUCTION.

THE two Epistles to Timothy, with the Epistle to Titus, are called the Pastoral Epistles, as being addressed to two Bishops of the Apostolic Church, and being chiefly occupied with directions for the government of the Church and the cure of souls.

The Christians over whom Timothy was placed were the citizens of a rich and refined city; those of whom Titus had charge, lived in the scarcely civilized island of Crete. Yet it is observable that the same episcopal government and three-fold ministry was regularly constituted in either place. This is no slight indication of its being the mind of the Apostles that such should be the constitution of the Church everywhere. With regard to Timothy himself, it appears that he was the offspring of a mixed marriage, his father being a Greek, his mother a Jewess. By a comparison of diverse passages we gather that he was of a delicate constitution, of ascetic habits, of deeply sensitive and affectionate disposition, naturally inclined to shrink from opposition. Brought up at Lystra, he probably witnessed the miraculous cure of the lame man, the attempted sacrifice to Paul and Barnabas, and the subsequent stoning of the Apostle (Acts xiv.). St. Paul cites him as a witness of his sufferings in that neighbourhood (2 Tim. iii. 10, 11.); and it is not unlikely that these sufferings may have had amongst their fruit the conversion of his "own son in the faith."

Timothy was probably appointed Bishop of Ephesus soon after St. Paul's release from his first imprisonment at Rome, A. D. 63; in the midst of which imprisonment the narrative of the Book of Acts terminates.

Timothy appears, from Heb. xiii. 23, to have himself suffered imprisonment at an earlier period of his life; and he is recorded to have finished his course by martyrdom at the hands of a mob during the celebration of the heathen festival of Artemis.

The Three Pastoral Epistles were probably written within a short interval of each other; the First Epistle to Timothy and the Epistle to Titus shortly before St. Paul's second imprisonment, which commenced in the winter of A. D. 67, 68.

The Collect for Ember Week.

ALMIGHTY God, the giver of all good gifts, who of Thy Divine Providence hast appointed divers Orders in Thy Church; Give Thy grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church; through Jesus Christ our Lord. Amen.

I. TIMOTHY, I.

A. D. 65.

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

^a Acts 9. 15.

Gal. 1. 1, 11.

^b ch. 2. 3.

& 4. 10.

Titus 1. 3.

& 2. 10.

& 3. 4.

Jude 25.

^c Col. 1. 27.

^d Acts 16. 1.

1 Cor. 4. 17.

Phil. 2. 19.

1 Thess. 3. 2.

^e Titus 1. 4.

^f Gal. 1. 3.

2 Tim. 1. 2.

1 Pet. 1. 2.

^g Acts 20. 1, 3.

Phil. 2. 24.

^h Gal. 1. 6, 7.

ch. 6. 3, 10.

ⁱ ch. 4. 7.

& 6. 4, 20.

2 Tim. 2. 14, 16, 23.

Titus 1. 14, & 3. 9.

^k ch. 6. 4.

^l Rom. 13. 8, 10.

Gal. 5. 14.

PAUL, an apostle of Jesus Christ ^a by the commandment ^b of God our Saviour, and Lord Jesus Christ, ^c which is our hope;

2 unto ^d Timothy, ^e my own son in the faith: ^f Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, ^g when I went into Macedonia, that thou mightest charge some ^h that they teach no other doctrine,

4 ⁱ neither give heed to fables and endless genealogies, ^k which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now ^l the end of the commandment is charity

CHAPTER I.

St. Paul states the immediate cause of Timothy being placed permanently over the Church at Ephesus, namely, that he might check those teachers who insisted upon the obligation of Christians to observe the Mosaic Law, and to pay attention even to the frivolous traditions which the Jewish Rabbis had added to the Law. After an outburst of thanksgiving for God's mercy to himself in calling him to be an Apostle, he reiterates his charge to Timothy to discharge faithfully the trust committed to him.

3. "When I went into Macedonia." This journey into Macedonia, in the course of which Timothy was placed over the Ephesian Church as chief Pastor, probably occurred after St. Paul's first imprisonment at Rome, at a later period than that embraced in the "Book of Acts." It would appear probable that upon his release from that first captivity, A.D. 63, the Apostle went into Spain (Romans xv. 28.); after which he returned to Jerusalem (Heb. xiii. 23.). In the course of his voyage Titus was left at Crete. Subsequently he made a missionary journey into Macedonia (Phil. ii. 24.), during which Timothy was appointed to the charge of the Ephesian Church.

4. "Neither give heed to fables and endless genealogies." St. Paul speaks, in Titus i. 14, of *Jewish fables*; that is, fabulous traditions, such as may be now found in the Talmud and other Jewish writings. The "endless genealogies" are by some considered to have been inventions of the Scribes to prove the descent of particular families from persons celebrated in the Old Testament; by others, speculations as to the origin of Angels.

5. "The end of the commandment is charity." To promote the love of God is the end and object of Christian doctrine. The love of man to God is kindled by the knowledge of God's love to man as

I. TIMOTHY, I.

^m out of a pure heart, and *of* a good conscience, A. D. 65.
and *of* faith unfeigned: ^m 2 Tim. 2. 22.

6 from which some ² having swerved have turned ² Or, *not aiming at.*
aside unto ⁿ vain jangling; ⁿ ch. 6. 4, 20.

7 desiring to be teachers of the law; ^o understand- ^o ch. 6. 4.
ing neither what they say, nor whereof they affirm.

8 But we know that ^p the law *is* good, if a man ^p Rom. 7. 12.
use it lawfully;

9 ^q knowing this, that the law is not made for a ^q Gal. 3. 19.
righteous man, but for the lawless and disobedient, & 5. 23.
for the ungodly and for sinners, for unholy and
profane, for murderers of fathers and murderers
of mothers, for manslayers,

10 for whoremongers, for them that defile them- ^r ch. 6. 3.
² Tim. 4. 3.
Titus 1. 9.
& 2. 1.
selves with mankind, for menstealers, for liars, for
perjured persons, and if there be any other thing ^s ch. 6. 15.
^t 1 Cor. 9. 17.
Gal. 2. 7.
Col. 1. 25.
that is contrary ^r to sound doctrine; 1 Thess. 2. 4.
ch. 2. 7.
² Tim. 1. 11.

11 according to the glorious gospel of ^s the Titus 1. 3.
blessed God, ^t which was committed to my trust. ^u 2 Cor. 12. 9.

12 And I thank Christ Jesus our Lord, ^u who ^x 1 Cor. 7. 25.
^y 2 Cor. 3. 5, 6.
& 4. 1.
hath enabled me, ^x for that He counted me faithful, Col. 1. 25.
^y putting me into the ministry; ^z Acts 8. 3.
& 9. 1.
1 Cor. 15. 9.
Phil. 3. 6.

13 ^z who was before a blasphemer, and a perse- ^a Luke 23. 34.
John 9. 39, 41.
Acts 3. 17.
& 26. 9.
cutor, and injurious: but I obtained mercy, because
^a I did *it* ignorantly in unbelief.

manifested in Christ. The love of God cannot exist save with purity of heart, and the testimony of a good conscience. We cannot love God and continue in known habits of sin.

8. "The law *is* good, if a man use it lawfully." St. Paul anticipates the objection, "that he undervalued the Law of Moses", by asserting its value when used aright; that is, when its moral precepts are taken as a rule of conduct, and its ceremonial institutions as a guide to Christ.

All law has for its object the coercion of the bad. It is an instrument for repressing the sin of those who have no love of God and of holiness in their hearts. A Christian should seek after righteousness less from the dread of law than from the love of God, and from a delight in whatever things are of good report.

11. "According to the glorious gospel" &c. St. Paul here affirms that the Law of Moses is in accordance with the Gospel upon all the points of morality just mentioned.

12. "And I thank Christ Jesus." The verses 12—17 are a parenthesis, suggested by the allusion in ver. 11, to the Gospel having been entrusted to St. Paul's ministry.

13. "I obtained mercy, because I did *it* ignorantly." Observe, St. Paul does not say that his former opposition to Christ's Gospel was

I. TIMOTHY, I.

A. D. 65.

^b Rom. 5. 20.

¹ Cor. 15. 10.

^c 2 Tim. 1. 13.

^d Luke 7. 47.

^e ch. 3. 1.

& 4. 9.

² Tim. 2. 11.

Titus 3. 8.

^f Matt. 9. 13.

Mark 2. 17.

Luke 5. 32.

& 19. 10.

Rom. 5. 8.

¹ John 3. 5.

^g 2 Cor. 4. 1.

^h Acts 13. 39.

ⁱ Ps. 10. 16.

& 145. 13.

Dan. 7. 14.

ch. 6. 15, 16.

^k Rom. 1. 23.

^l John 1. 18.

¹ Heb. 11. 27.

¹ John 4. 12.

^m Rom. 16. 27.

Jude 25.

ⁿ 1 Chr. 29. 11.

^o ch. 6. 13.

14. 20.

² Tim. 2. 2.

^p ch. 4. 14.

^q ch. 6. 12.

² Tim. 2. 3.

& 4. 7.

^r ch. 3. 9.

^s ch. 6. 9.

14 ^b And the grace of our Lord was exceeding abundant ^c with faith ^d and love which is in Christ Jesus.

15 ^e This *is* a faithful saying, and worthy of all acceptation, that ^f Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause ^g I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, ^h for a pattern to them which should hereafter believe on Him to life everlasting.

17 Now unto ⁱ the King eternal, ^k immortal, ^l invisible, ^m the only wise God, ⁿ *be* honour and glory for ever and ever. Amen.

18 This charge ^o I commit unto thee, son Timothy, ^p according to the prophecies which went before on thee, that thou by them mightest ^q war a good warfare;

19 ^r holding faith, and a good conscience; which some having put away concerning faith ^s have made shipwreck:

no sin, on account of his ignorance. It was sin, and required mercy. All that his ignorance could do was to mitigate his guilt. Ignorance can only wholly take away guilt when it is itself wholly unavoidable.

16. "For a pattern to them which should hereafter believe." God's mercy to St. Paul in bringing him to a knowledge of the truth, and employing him in His service, was a fore-shadowing of that grace and love towards sinners of which the records of the Church in after ages were to afford ever-increasing examples.

18. "According to the prophecies which went before on thee." This verse takes us at once to an age of miracle. Certain divine communications appear to have been vouchsafed at Timothy's ordination, with regard to his future career. Probably the solemn testimony thus borne to his character explains his appointment, whilst young in years, over the great Church of Ephesus.

"That thou by them." That thou, in the strength and encouragement of these voices of God concerning thee, mightest fight well the good fight.

19. "Holding faith, and a good conscience." Observe the close connection, in St. Paul's mind, between doctrine and practice. As the most accurate knowledge of Christian truth is useless without holiness of life, so is it a most false and pernicious principle that, if a man's life be useful and upright, it matters not what he believes.

"Which some having put away." That is, *'which good conscience.'* St. Paul traces errors of faith to a badly-regulated conscience. So (Titus iii. 10.) he describes a determined heretic as morally guilty, and secretly condemned by his own conscience. Conscientiousness is too lightly pleaded as a justification of error. We are bound to train and inform the conscience, as well as to subdue and regulate the passions.

I. TIMOTHY, II.

20 of whom is ^tHymenæus and ^uAlexander; A. D. 65.
whom I have ^xdelivered unto Satan, that they ^t2 Tim. 2. 17.
may learn not to ^yblaspheme. u 2 Tim. 4. 14.
x 1 Cor. 5. 5.
y Acts 13. 45.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I ²EXHORT therefore, that, first of all, suppli- 2 Or. desire.
cations, prayers, intercessions, and giving of a Ezra 6. 10.
Jer. 29. 7.
thanks, be made for all men; b Rom. 13. 1.

2 ^afor kings, and ^bfor all that are in ³autho- 3 Or, eminent place.
rity; that we may lead a quiet and peaceable life c Rom. 12. 2.
ch. 5. 4.
in all godliness and honesty. d ch. 1. 1.
2 Tim. 1. 9.

3 For this *is* ^cgood and acceptable in the sight e Ezck. 18. 23.
John 3. 16,
17.
^dof God our Saviour;

4 ^eWho will have all men to be saved, ^fand to f Titus 2. 11.
2 Pet. 3. 9.
John 17. 3.
2 Tim. 2. 25.
come unto the knowledge of the truth.

20. "Of whom is Hymenæus and Alexander." Hymenæus (2 Tim. ii. 18.) was amongst those who denied the doctrine of the Resurrection of the flesh.

Alexander is mentioned (2 Tim. iv. 14.) as having done the Apostle much evil, and as having resisted his teaching. He is probably the same Alexander who is described as taking part in the tumult at Ephesus (Acts xix. 33, 34.). His trade—a worker in brass—might possibly have made him well known to Demetrius the silversmith.

"Whom I have delivered unto Satan." See 1 Cor. v. 5.

"That they may learn not to blaspheme." Observe the object of ecclesiastical discipline as exercised by St. Paul, namely, the reformation of the offender. Compare the Preface to the Communion Service.

CHAPTER II.

In this Chapter St. Paul gives directions for the conduct of public worship, and for the behaviour of the two sexes whilst engaged in it. Those who have read of the gross evils of which the heathen temples were frequently the scene, will recognise the importance of the rules of quietness and modesty here prescribed for the Christian assemblies in such a city as Ephesus.

2. "For kings," &c. The Christian Church prays for all men, whether believers or heathen—for rulers, whether good or bad. "We", says Tertullian (*Apol.* xxxii.), "in the emperors reverence the judgment of God, who hath set them over the nations. We know that 'in them is that which God hath willed.'"

4. "Who will have all men to be saved." Observe here the universality of God's love. God willeth the salvation of all (See 1 Tim. iv. 10. 2 St. Pet. iii. 9.). But God willeth also that man's own will should remain free. He seeks therefore to carry out the great purpose

I. TIMOTHY, II.

A. D. 65.

- 5 ^g For *there is* one God, and ^h one Mediator between God and men, the Man Christ Jesus ;
- 6 ⁱ Who gave Himself a ransom for all, ^k ² to be testified ^l in due time.
- 7 ^m Whereunto I am ordained a preacher, and an apostle, (ⁿ I speak the truth in Christ, *and* lie not ;)
- 8 I will therefore that men pray ^p every where, ^q lifting up holy hands, without wrath and doubting.
- 9 In like manner also, that ^r women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with ^s broided hair, or gold, or pearls, or costly array ;
- 10 ^a but (which becometh women professing godliness) with good works.
- 11 Let the woman learn in silence with all subjection.
- 12 But ^t I suffer not a woman to teach, ^u nor to usurp authority over the man, but to be in silence.
- 13 For ^x Adam was first formed, then Eve.
- ^v Eph. 5. 24. ^x Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9.

of His will, that is, our salvation, by every means short of destroying our freedom of action. Thus He gives grace to *incline* our hearts, not enough to *force* them. If we are lost, it is because in the exercise of our own will we thwart the will of God concerning us (See on St. John xi. 2.).

5. "For there is one God, and one Mediator." St. Paul proves that the gift of salvation in Christ is for all men, without distinction of race, by the fact that one and the same Being is the God of the whole human family, one Being the Mediator, Himself a man, and therefore connected by the band of a common nature with the entire race. The natural inference must be that the Divine love and the Divine mediation are equally for all (See Rom. iii. 29.).

6. "Who gave Himself a ransom for all." The Greek word translated "ransom" implies plainly the doctrine that Christ Jesus suffered, in the stead of man, the penalty due to man's sin.

"To be testified in due time." This giving up Himself as our ransom was to be the subject of the preaching and testimony of Apostles and Martyrs when the fulness of time should be come.

8. "I will therefore that men pray every where." God's promises in Christ being unrestricted to any single people, no longer in one Temple, but in every place, worship is to be offered unto Him (See Mal. i. 11.).

9. "In like manner also, that women" &c. St. Paul passes on to directions as to the conduct of women in the Christian assemblies. 'I will likewise that women should join in the public prayers, being 'modestly apparelled, and remaining silent.'

13, 14. "For Adam was first formed . . . and Adam was not deceived." Two rules are laid down, and two reasons are assigned, derived from the history of our first parents. (1.) The woman is not

I. TIMOTHY, III.

14 And ^v Adam was not deceived, but the woman A. D. 65.
being deceived was in the transgression. v Gen. 3. 6.

15 Notwithstanding she shall be saved in child-
bearing, if they continue in faith and charity and
holiness with sobriety. 2 Cor. 11. 3.

CHAPTER III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS ^a is a true saying, If a man desire the office
of a ^b bishop, he desireth a good ^c work. a ch. 1. 15.
b Acts 20. 28.
Phil. 1. 1.
c Eph. 4. 12.
d Titus 1. 6,
&c.

2 ^d A bishop then must be blameless, ^e the hus-
e ch. 5. 9.

to usurp authority over the man, the priority of man's creation being a Divine intimation of his lordship. (2.) The woman is not to be a public teacher; the ease with which Eve was imposed upon by Satan indicating a natural weakness, which unfits the female mind for being the guide and instructor of man.

St. Paul in this passage seems to distinguish between the cause of the Fall of Adam and of Eve. They both sinned, but under a different influence. Eve was deceived by Satan. Adam yielded to the voice of his wife (Gen. iii. 22.). The sin of Eve arose out of weakness of judgment; the sin of Adam out of affection. Adam was not for an instant deceived as to the consequences of his act. Eve fell into transgression, through incapacity to detect the tempter's falsehood.

15. "Notwithstanding she shall be saved in childbearing." "Through the child-bearing." That is, through the Birth of Christ. The woman, who had been the instrument of man's fall, was in God's mysterious love taken as an instrument of the Incarnation, by which man is restored. Thus the social position of the woman as the helpmeet for man was recovered, the evil caused by her infirmity being balanced by the good wrought through her instrumentality. How marvellously in these few verses does the Apostle weave together the beginning and the end! How perfect is the harmony of Holy Scripture!

CHAPTER III.

From directions for public worship, St. Paul proceeds to give directions with respect to the ministers of the Church; whose appointment lay with Timothy as chief Pastor.

1. "If a man desire the office of a bishop." That is, desire the oversight of a Christian congregation. From St. Paul's address (See Acts xx. 17—28.) we learn that there were many presbyters or elders at Ephesus who were episcopi or overseers of Christian congregations in that city.

2. "A bishop." St. Paul is here speaking of the second order in the ministry, of those whom we call priests. In these pastoral Epistles, the

15. "In childbearing." The interpretation of this difficult passage given in the note is that adopted by Bishop Ellicott and Bishop Wordsworth. Bishop Ellicott connects the Apostle's thought with the 'relation in which woman stood to the Messiah in consequence of the 'primal prophecy that her seed (not man's) should bruise the serpent's 'head.'

I. TIMOTHY, III.

- A. D. 65. band of one wife, vigilant, sober, ²of good behaviour, given to hospitality, ^fapt to teach;
- ² Or, *modest*.
¹² Tim. 2. 24. ³ ^g ³ not given to wine, ^h no striker, ⁱ not greedy of filthy lucre; but ^k patient, not a brawler, not covetous;
- ^g ver. 8.
¹ Titus 1. 7. ³ Or, *Not ready to quarrel, and offer wrong, as one in wine.*
- ⁴ one that ruleth well his own house, ¹ having his children in subjection with all gravity;
- ^h ² Tim. 2. 24.
ⁱ 1 Pet. 5. 2. ^k ² Tim. 2. 24. how shall he take care of the church of God?)
- ¹ Titus 1. 6. ⁴ not ⁴ a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- ⁴ Or, *one newly come to the faith.*
^m 1s. 14. 12. ⁿ ² Acts 22. 12. ¹ Cor. 5. 12. ¹ Thes. 4. 12. ^o ⁷ Moreover he must have a good report ⁿ of them which are without; lest he fall into reproach ^o and the snare of the devil.
- ^o ch. 6. 9. ² Tim. 2. 26. ^p ⁸ Likewise *must* ^p the deacons *be* grave, not double-tongued, ^q not given to much wine, not greedy of filthy lucre;
- ^p Acts 6. 3.
^q ver. 3. ^r ⁹ ^r holding the mystery of the faith in a pure conscience.
- ^r Lev. 10. 9.
^r Ezek. 44. 21.
^r ch. 1. 19.

lowest order of the ministry is always spoken of as the order of deacons. The members of the order next above the diaconate are sometimes called elders, and sometimes bishops, as being overseers of their own several congregations. Over both these orders Timothy was placed as chief pastor, to ordain and to rule them. Thus the constitution of the Church at Ephesus was episcopal, inasmuch as the right of ordination and government was vested in a single chief pastor, Timothy having under him two inferior orders. In the next age of the Church the second order ceased to be called bishops, and bore the single name, Presbyters—(Elders)—whilst the chief pastor, as having the oversight of all, was named exclusively Episcopus or Bishop.

“The husband of one wife.” That is, not having been married more than once. (Compare 1 Tim. v. 9. and Titus 1. 6.)

4. “Having his children in subjection.” Abundant evidence of the existence of a married clergy is to be found in the history of the early Church; although public opinion seems to have been opposed to the practice of priests contracting marriage after ordination.

6. “Lest he fall into the condemnation of the devil.” That is, into the sin of pride, which is considered to have been the sin by which Satan fell. (See *Hooker, Eccl. Pol.*, book i. 4.)

7. “He must have a good report of them which are without.” The Christian elder should have a good reputation amongst the heathen, lest meeting with reproach he be tempted rather to recklessness or breach of the laws of charity.

9. “Holding the mystery of the faith.” Deacons, although their duties referred chiefly to the temporal wants of the poor, would have many occasions of speaking to them of spiritual things, and should therefore be well grounded in Christian doctrine. Let us guard against the delusion that it is of no moment what we believe. We are answerable equally for our belief and our practice.

I. TIMOTHY, III.

10 And let these also first be proved; then let them A. D. 65. use the office of a deacon, being *found* blameless.

11 ^s Even so *must their wives be* grave, not slandering, sober, faithful in all things. ^s Titus 2. 3.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For ^t they that have ² used the office of a deacon well purchase to themselves a good degree, and ² great boldness in the faith which is in Christ Jesus. ^t See Matt. 25, 21. ² Or, ministered.

14 These things write I unto thee, hoping to come unto thee shortly :

15 but if I tarry long, that thou mayest know how thou oughtest to behave thyself ^u in the house of God, which is the church of the living God, the pillar and ³ ground of the truth. ^u Eph. 2. 21, 22. ² Tim. 2. 20. ³ Or, stay.

10. "Let these also first be proved." We have probably here the origin of the practice of examining every candidate for Holy Orders. In the early Church this examination touched upon these three points; his faith, his morals, and his outward condition in the world, whether, that is, he was liable to be called upon to serve any office of the state inconsistent with the clerical office.

11. "Even so must their wives be." Or, if translated more literally, "Women in like manner to be grave", &c. St. Paul is generally considered to allude here to the order of Deaconesses (not necessarily wives of Deacons), of whom Phebe was one (Rom. xvi. 1.). It is probable that Deaconesses were originally widows. Subsequently virgins were admitted to the office. The age of admission as prescribed by ancient laws varied from forty to sixty years. They were admitted by the Bishop with imposition of hands. Their duties were to instruct privately female candidates for Baptism, to assist at their Baptism, to visit the sick, to take charge of the widows of the Church. The order continued in the Greek Church to the close of the twelfth century. In the western Church it was disused somewhat earlier.

13. "Purchase to themselves a good degree." That is, a higher grade in the Ministry. The Deacon has a claim to be advanced to the Priesthood if he discharge the office of a Deacon well.

15. "The house of God." The Christian Church is the true house of God, of which the house built by Solomon was a type.

"Of the living God." The "living God," as opposed to the false goddess Diana. The whole imagery of these verses was probably suggested by the remembrance of the great temple of idolatry which the Ephesians had perpetually before them.

"The pillar and ground of the truth." The visible Church of Christ is the pillar and base of the truth, as being a community founded and organised for the purpose of setting forth and upholding, through all the changes of human philosophy, the body of doctrine or truth revealed by Christ and His Apostles. In fulfilment of this duty when Arius preached against the Deity of Christ, the Church met by its representatives at Nicæa, and declared its judgment in the publication of the Nicene Creed, which we still recite, as a summary of the truth.

I. TIMOTHY, IV.

A. D. 65. 16 And without controversy great is the mystery of godliness: ^x God was ² manifest in the flesh, ^y justified in the Spirit, ^z seen of angels, ^a preached unto the Gentiles, ^b believed on in the world, ^c received up into glory.

^x John 1. 14. ^y John 1. 2. ^z Gr. manifested. ^a Matt. 3. 16. John 1. 32. ^b John 1. 32. ^c Rom. 8. 9. Rom. 1. 4. 1 Pet. 3. 18. 1 John 5. 6, &c. ^a Matt. 23. 2. Mark 16. 5. Luke 2. 13. & 24. 4. John 20. 12. Eph. 3. 10. 1 Pet. 1. 12. ^a Acts 10. 34. & 13. 46, 48. Rom. 10. 18. Gal. 2. 8. Eph. 3. 5, 6, 8. Col. 1. 27, 28. ch. 2. 7. ^b Col. 1. 6, 23. ^c Luke 24. 51. Acts 1. 9. 1 Pet. 3. 22.

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit ^a speaketh expressly, that ^b in the latter times some shall depart from the faith, giving heed ^c to seducing spirits, ^d and doctrines of devils;

^a John 16. 13. ² Thess. 2. 3. ² Tim. 3. 1, &c. ² Pet. 3. 3. ¹ John 2. 18. ^{Jude} 4, 18.

^b 1 Pet. 1. 20. ^c 2 Tim. 3. 13. ² Pet. 2. 1. ^{Rev.} 16. 14. ^d Dan. 11. 35, 37, 38. ^{Rev.} 9. 20.

16. "Without controversy." That is, confessedly. For the word "God" in the English version, we have in the Greek, the relative pronoun 'who' referring back to the name "Living God" in ver. 15. The sense is the same, namely, that the Divine Being was manifest in the flesh.

"The mystery of godliness." The Christian Creed and the whole system of religion founded thereon—hidden until the fulness of time. The words which follow are probably taken from some primitive hymn familiar to Timothy.

"Justified in the Spirit." The Gentiles derided the notion of "God Incarnate." To the Jew it was a stumbling-block. But the Holy Spirit, by the miracles which Christ performed, by the ineffable grace which was poured out upon Him, by His holiness and wisdom, as also by the extraordinary gifts bestowed upon His Apostles, gave proof of the fact, and vindicated this profoundest counsel of God as most merciful, just, and wise.

"Seen of angels." He was seen of Angels in the manger when they announced His birth, in the desert, and in the garden of Gethsemane when they ministered unto Him, and more generally through the Incarnation the Eternal Son was yet further revealed to the Angelic host.

CHAPTER IV.

The first verses of Chapter IV. are immediately connected with the last of Chapter III. St. Paul having unfolded the great mystery of Godliness, predicts its corruption by false teachers, and then resumes his directions to Timothy.

1. "The Spirit speaketh expressly." (See St. Matt. xxiv. 11. also 2 Thess. ii. 3.) From the latter passage it appears that special prophetic disclosures had been made to St. Paul himself.

"Giving heed to seducing spirits, and doctrines of devils." Observe that departure from the true faith is said to arise from the

I. TIMOTHY, IV.

2 ^e speaking lies in hypocrisy; ^f having their conscience seared with a hot iron; A. D. 65.

3 ^g forbidding to marry, ^h and commanding to abstain from meats, which God hath created ⁱ to be received ^k with thanksgiving of them which believe and know the truth.

4 For ^l every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 for it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^m nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But ⁿ refuse profane and old wives' fables, and ^o exercise thyself rather unto godliness.

8 For ^p bodily exercise profiteth ^q little: ^r but godliness is profitable unto all things, ^s having promise of the life that now is, and of that which is to come.

^r Ps. 37. 4. & 84. 11. & 112. 2, 3. & 145. 19. Matt. 6. 33. & 19. 29. Mark 10. 30. Rom. 8. 28.

^e Matt. 7. 15.
^f Rom. 16. 18.
^g 2 Pet. 2. 3.
^h Eph. 4. 19.
ⁱ 1 Cor. 7. 28,
 36, 38.
^j Col. 2. 20, 21.
^k Heb. 13. 4.
^l Rom. 14.
 3, 17.
^m 1 Cor. 8. 8.
ⁿ Gen. 1. 29.
 & 9. 3.
^o Rom. 14. 6.
 1 Cor. 10. 30.
^p Rom. 14.
 14, 20.
^q 1 Cor. 10. 25.
^r Titus 1. 15.
^s 2 Tim. 3.
 14, 15.
^t ch. 1. 4.
 & 6. 20.
^u 2 Tim. 2. 16;
 23. & 4. 4.
^v Titus 1. 14.
^w Heb. 5. 14.
^x 1 Cor. 8. 8.
 Col. 2. 23.
^y Or, for a
 little time.
^z ch. 6. 6.
 Rom. 8. 28.

prompting of evil spirits. So St. John speaks of assemblies of false teachers as "synagogues of Satan" (See Rev. ii. 9. & iii. 9.).

3. "Forbidding to marry, and commanding." Abstinence from marriage was first inculcated by a Jewish sect, the Essenes. Abstinence from flesh-meat was enjoined by many of the early heretics, on the ground that flesh was the creation of the evil spirit.

5. "For it is sanctified." Every kind of meat is continually sanctified to our use, through the force of the original grant or word of God, (Gen. iv. 3.), and by our prayer. Notice here the Apostolic sanction for saying grace before meat, and observe also the close connection between the actions of common life, our eating and drinking, and great truths revealed in Holy Scripture, such as the divine grant of all flesh to man's use.

6. "Nourished up in the words of faith." That is, being nourished from day to day. This passage in the Greek points very emphatically to a daily spiritual growth by the continued feeding of the soul upon the Word of God.

7. "Exercise thyself rather unto godliness." By a metaphor drawn from the training of wrestlers and runners in the public games, St. Paul teaches that for the perfecting of holiness is required a careful discipline of the soul, in self-denial, meditation and prayer.

8. "Bodily exercise profiteth little." That is, profiteth for a little. St. Paul contrasts the petty and fading prizes of a tedious course of bodily training for the games, with the vast reward of a life of holy self-discipline in the faith and fear of God, which has the sure promise of present and eternal blessedness.

I. TIMOTHY, IV.

- A. D. 65. 9 ^s This *is* a faithful saying and worthy of all
s ch. 1. 15. acceptation.
- 10 For therefore ^t we both labour and suffer
t 1 Cor. 4. 11, 12. reproach, because we ^u trust in the living God,
u ch. 6. 17. Who is the Saviour of all men, specially of
x Ps. 36. 6. & 107. 2, 6, &c. those that believe.
- 11 ^y These things command and teach.
y ch. 6. 2.
- 12 ^z Let no man despise thy youth; but ^a be thou
z 1 Cor. 16. 11. Titus 2. 15. an example of the believers, in word, in conversa-
a Titus 2. 7. 1 Pet. 5. 3. tion, in charity, in spirit, in faith, in purity.
- 13 Till I come, give attendance to reading, to
b 2 Tim. 1. 6. c ch. 1. 18. exhortation, to doctrine.
- 14 ^b Neglect not the gift that is in thee, which
d Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. ch. 5. 22. was given thee ^c by prophecy, ^d with the laying on
2 Tim. 1. 6. of the hands of the presbytery.

9. "This *is* a faithful saying." The reference is to what goes before, namely, the great saying that godliness is profitable unto all things, &c. This form of drawing attention to some grand truth is found only in the pastoral Epistles.

10. "Who is the Saviour of all men, specially of those that believe." God is the Saviour of all, because He willeth the salvation of all, and delivered up His Son for us all (Rom. viii. 32.). He is in a more complete sense the Saviour of His faithful, because in them His gracious will takes effect, through the cooperation of their own freewill with His divine will.

12. "Let no man despise thy youth." Timothy was probably at this time thirty-eight years old; young for his position as head of the Ephesian Church.

13. "Give attendance to reading, to exhortation." That is, to the public reading of Holy Scripture; to the exhorting and teaching the people out of it. Justin Martyr (A.D. 150.), thus describes what was the practice in the Christian assemblies of his day. "The memoirs of the Apostles, and the writings of the Prophets are read. Then, when the reader ceaseth, he who presides makes an admonition and exhortation." It is interesting to trace in these primitive assemblies the germ of our present system of reading a lesson out of the Old and New Testament, and of the sermon or exhortation.

14. "The gift that is in thee." That is, the gift of the Holy Ghost given for the discharge of thine office. So the prayer in our Ordination Service, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God." Over and above the gift of God's grace for our personal sanctification, we are taught that God vouchsafes especial gifts of His spirit, to enable those who are called to particular offices in His Church to perform their several tasks.

14. "Which was given thee by prophecy." See Note on 1 Tim. i. 18.

"With the laying on of the hands of the presbytery." By a comparison of this passage with 2 Tim. i. 6. St. Paul and the presbyters

I. TIMOTHY, V.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear ^{A. D. 65.}
² to all.

16 ^e Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^f save thyself, and ^g them that hear thee.

² Or, in all things.
^e Acts 20, 23.

^f Ezek. 33, 9.
^g Rom. 11, 14.
 1 Cor. 9, 22.
 James 5, 20.

CHAPTER V.

¹ Rules to be observed in reproofing. ³ Of widows. ¹⁷ Of elders. ²³ A precept for Timothy's health. ²⁴ Some men's sins go before unto judgment, and some men's do follow after.

REBUKE ^a not an elder, but intreat *him* as a ^a father; *and* the younger men as brethren;
² the elder women as mothers; the younger as sisters, with all purity.

³ Honour widows ^b that are widows indeed.

⁴ But if any widow have children or nephews, let them learn first to shew ² piety at home, and ^c to requite their parents: ^d for that is good and acceptable before God.

^b ver. 5, 16.

² Or, kindness.

^c See Gen. 45, 10, 11.

Matt. 15, 4.
 Eph. 6, 1, 2.
^d ch. 2, 3.

present appear to have joined in "laying on of hands" upon Timothy. The reference is not to Timothy's ordination to the episcopate, but to his ordination to the priesthood, which probably took place at Lystra (Acts xvi.). So now, in the Ordination of Priests, the Bishop and Priests present always unite in the imposition of hands. See Ordination Service.

CHAPTER V.

This Chapter is mainly occupied with directions; (1.) as to the various classes of Christian widows; (2.) as to Timothy's episcopal government of the Presbyters of the Church.

1. "Rebuke not an elder." Not here a presbyter, but an elderly man, as appears from the contrast of persons in this and the next verse.

3. "Honour widows." The Apostle in this Chapter mentions three classes of widows; (1.) widows indeed, that is, widows wholly desolate, without children or near relatives, who wish to be honoured with sympathy and assistance (Acts vi. 1.); (2.) widows having children or near relatives; (3.) widows making a profession of perpetual widowhood, enrolled upon a public catalogue, and supported out of the common property of the Church.

4. "If any widow have children or nephews." More accurately children or grandchildren. Let a widow having descendants, says the Apostle, be an example of piety in and with her family, and in bringing up her children well, pay the debt due for her own nurture by her own parents. So a heathen writer says, "Your parents, by bringing you up, have bound on you the debt of bringing up their grandchildren."

I. TIMOTHY, V.

- A. D. 65. 5 ^e Now she that is a widow indeed, and desolate, trusteth in God, and ^f continueth in supplications and prayers ^g night and day.
- ^e 1 Cor. 7. 32. ^f Luke 2. 37. & 18. 1. ^g Acts 26. 7. 6 ^h But she that liveth ² in pleasure is dead while she liveth.
- ^h James 5. 5. ² Or, ⁱ delicately. 7 ⁱ And these things give in charge, that they may be blameless.
- ⁱ ch. 1. 3. & 4. 11. & 6. 17. 8 But if any provide not for his own, ^k and specially for those of his own ³ house, ¹ he hath denied the faith, ^m and is worse than an infidel.
- ^k 1^a. 58. 7. Gal. 6. 10. ³ Or, ^{kin} kindred. 9 Let not a widow be ⁴ taken into the number under threescore years old, ⁿ having been the wife of one man,
- ¹ 2 Tim. 3. 5. Titus 1. 16. ^m Mat. 18. 17. ⁴ Or, ^{chosen}. ⁿ Luke 2. 36. ch. 3. 2. 10 well reported of for good works; if she have brought up children, if she have ^o lodged strangers, if she have ^p washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
- ^o Acts 16. 15. Heb. 13. 2. ¹ Pet. 4. 9. ^p Gen. 18. 4. & 19. 2. Luke 7. 38, 44. John 13. 5, 14. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
- 12 Having damnation, because they have cast off their first faith.

5. "Continueth in supplications and prayers." So Polycarp (A.D. 169.) speaks of the devout widows as an altar from which the incense of intercession is continually ascending. Let the old, who seem to be past doing any work for Christ, hence learn how by their prayers they may still mightily help their brethren, even the whole Church of God.

8. "If any provide not." The immediate reference is to the duty of widows towards their children. The precept has of course however a general application.

9. "Let not a widow be taken into the number." That is, be put on the list. The Apostle here passes to that class of widows who, determining on a perpetual widowhood, were enrolled on the Church list as widows devoted wholly to God's service in works of charity, and were maintained by the funds of the Church.

"Having been the wife of one man." Not having been married to two husbands successively (See ch. iii. 2.).

10. "If she have washed the saints' feet." An action at once of hospitality and humility (Compare 1 Sam. xxv. 41. St. Luke vii. 44.).

11. "When they have begun to wax wanton against Christ." When they have become impatient of their yoke of perpetual widowhood, and of devotion to the service of Christ's Church.

12. "Having damnation." Not eternal damnation. St. Paul means that they who, having professed a perpetual widowhood, fall back from their purpose, incur a judgment or verdict against themselves of

I. TIMOTHY, V.

13 ^a And withal they learn *to be* idle, wandering A. D. 65.
about from house to house; and not only idle, but ^a ² Thess. 3.
tattlers also and busybodies, speaking things which
they ought not. 11.

14 ^r I will therefore that the younger women ^r 1 Cor. 7. 9.
marry, bear children, guide the house, ^s give none ^s ch. 6. 1.
occasion to the adversary ² to speak reproachfully. ² Titus 2. 8.
² Gr. for their railing.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve ^t them ^t ver. 3. 5.
that are widows indeed. u Rom. 12. 8.
1 Cor. 9.
10, 14.

17 ^u Let the elders that rule well ^x be counted worthy of double honour, especially they who labour in the word and doctrine. Gal. 6. 6.
Phil. 2. 29.
1 Thess. 5. 13, 13.
Heb. 13. 7,
17

18 For the scripture saith, ^y Thou shalt not muzzle the ox that treadeth out the corn. And, ^y 1 Cor. 9. 9.
^z The labourer is worthy of his reward. z Deut. 24.
14, 15.
Matt. 10. 10.
Luke 10. 7.

19 Against an elder receive not an accusation, ³ Or, under.
³ ^a but before two or three witnesses. a Deut. 19. 15.
b Gal. 2. 11,
14.
Titus 1. 13.

20 ^b Them that sin rebuke before all, ^c that others also may fear. c Deut. 13. 11.

having broken their first faith, that is, their first pledge or betrothal of themselves to Christ alone as a second husband.

16. "If any man or woman that believeth have widows." It might be asked, If these younger widows are never to be placed on the Church list, how are they to be supported? St. Paul answers, "Any Christian who has a widow amongst his kindred must contribute to her maintenance, so will the Church fund be better able to assist those who have no near relatives, who are widows indeed."

17. "Let the elders that rule well." Two classes of presbyters are here mentioned: (1.) those engaged in the government of their flocks; (2.) those who exercised more particularly the gift of preaching.

"Worthy of double honour." That is, of a double or more abundant remuneration. There is probably an allusion to the double portion of the first-born, into whose office as priest of the household the presbyter had now succeeded. As the ox treading out the corn was to be allowed to eat the corn without stint, so the preachers of the Gospel were to live liberally of the Gospel.

19. "Against an elder." Timothy as bishop was not to receive any charge against a presbyter upon less evidence than that of two witnesses.

20. "Them that sin." Those presbyters who *continue in sin* (such is the exact force of the Greek) rebuke openly (See St. Matt. xviii. 17.).

I. TIMOTHY, V.

- A. D. 65. 21 ^d I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ² without preferring one before another, doing nothing by partiality.
- ^d ch. 6. 13. ² Tim. 2. 14. & 4. 1. ² Or, *without prejudice.*
- ^e Acts 6. 6. & 13. 3. ch. 4. 14. ² Tim. 1. 6. ^f 2 John 11. 22 ^e Lay hands suddenly on no man, ^f neither be partaker of other men's sins: keep thyself pure.
- ^g Ps. 104. 15. ^g 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
- ^h Gal. 5. 19. 24 ^h Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.
- 25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

21. "And the elect angels." That is, the Angels who kept their first estate, who now minister to the heirs of salvation, and so witness their actions (See Eccles. v. 6.), and will be present hereafter when we stand before the judgment-seat.

22. "Lay hands suddenly on no man." Imposition of hands was used in the Primitive Church upon three principal occasions; (1.) at confirmation; (2.) at ordination; (3.) on the re-admission of penitents who had been suspended from their Christian privileges. It does not seem necessary to conclude that in this verse St. Paul alludes *only* to ordination. The remarks which follow upon different classes of sins apply to the selection of persons to be ordained, and equally to the case of excommunicate persons seeking to be re-admitted to Church ordinances.

23. "Drink no longer water." This verse is probably to be connected with the precept in ver. 22. "Keep thyself pure". It was an intimation that moral purity did not necessarily involve any extreme asceticism.

"Thine often infirmities." St. Paul could heal the sick, yet he healed not Timothy. We may hence conclude that the gift of miracles was felt by its possessors to be a gift, the exercise of which involved a vast responsibility; even if they were not upon every occasion distinctly guided by the Holy Spirit as to the objects upon which they were to use it. Timothy, left to rule the great Ephesian Church whilst struggling with weak bodily health, may teach us never to be impatient under those infirmities which often seem to mar our usefulness.

24. "Some men's sins are open." In judging of the character of those who sought the imposition of his hands, Timothy is to remark that there are two kinds of sin; (1.) open wickedness, which, like a herald goes before and proclaims aloud what a man is; and (2.) secret sin, which follows after, and may be oftentimes unknown until the Judgment day. So also the goodness of some men is manifest at once, whilst there is a moral worth which is now unrecognised, but which will be eventually made known to all.

I. TIMOTHY, VI.

CHAPTER VI.

A. D. 65.

1 *Of the duty of servants.* 3 *Not to have fellowship with newfangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to fly, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many ^aservants as are under the yoke count their own masters worthy of all honour, ^bthat the name of God and *His* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, ^cbecause they are brethren; but rather do *them* service, because they are ²faithful and beloved, partakers of the benefit. ^dThese things teach and exhort.

3 If any man ^eteach otherwise, and consent ^fnot to wholesome words, *even* the words of our Lord Jesus Christ, ^gand to the doctrine which is according to godliness;

4 he is ³proud, ^hknowing nothing, but ⁴doting about ¹questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 ^kperverse disputings of ¹men of corrupt minds, and destitute of the truth, ^msupposing that gain is godliness: ⁿfrom such withdraw thyself.

^a Eph. 6. 5.
Col. 3. 22.
Titus 2. 9.
1 Pet. 2. 18.
^b Is. 52. 5.
Rom. 2. 24.
Titus 2. 5, 8.
^c Col. 4. 1.
² Or,
believing.
^d ch. 4. 11.
^e ch. 1. 3.
^f ch. 1. 10.
2 Tim. 1. 13.
& 4. 3.
Titus 1. 9.
^g Titus 1. 1.
³ Or, *a fool.*
^h 1 Cor. 8. 2.
ch. 1. 7.
⁴ Or, *sick.*
ⁱ ch. 1. 4.
2 Tim. 2. 23.
Titus 3. 9.
^k 1 Cor. 11. 16.
ch. 1. 6.
⁵ Or, *Gallings one of another.*
¹ 2 Tim. 3. 8.
^m Titus 1. 11.
2 Pet. 2. 3.
ⁿ Rom. 16. 17.
2 Tim. 3. 5.

CHAPTER VI.

Having spoken of the duty of Christian slaves, and warned them against those who from a spirit of avarice or contention would tempt them to insubordination, the Apostle concludes his letter with a most solemn personal charge to Timothy.

1. "Let as many servants as are under the yoke." Christian slaves, if belonging to heathen masters, should yield to them due respect: if belonging to believing, that is, Christian masters, they should not be insubordinate under pretence of their brotherhood in Christ, but rather on this very ground yield a truer service. So would the Gospel be vindicated from the imputation of breaking up the existing relations of society (See Titus ii. 10.).

2. "Partakers of the benefit." Because they who partake of the benefit of the slaves' good offices are Christians and beloved of God. Masters and servants are always mutually indebted to each other. Their relation is a common benefit.

5. "Supposing that gain is godliness." That is, making religion a source of gain, as they would do, who, on the score of the liberty of Christ, should disturb the relation of master and slave.

I. TIMOTHY, VI.

- A. D. 65. 6 But ^o godliness with contentment is great gain.
- ^o Ps. 37. 16. 7 For ^p we brought nothing into *this* world, *and*
^o Prov. 15. 16. *it is* certain we can carry nothing out.
 & 16. 8.
 Heb. 13. 5.
- ^p Job 1. 21. 8 And ^q having food and raiment let us be there-
^p Ps. 49. 17. with content.
^o Prov. 27. 24.
- ^q Eccles. 5. 15. 9 But ^r they that will be rich fall into tempta-
^q Gen. 28. 20. tion ^s and a snare, and *into* many foolish and hurt-
 Heb. 13. 5. ful lusts, ^t which drown men in destruction and
^r Prov. 15. 27. & 20. 21. perdition.
 & 28. 20.
 Matt. 13. 22.
- James 5. 1. 10 ^u For the love of money is the root of all evil :
^s ch. 3. 7. which while some coveted after, they have ²erred
^t ch. 1. 19. from the faith, and pierced themselves through with
^u Exod. 23. 8. many sorrows.
 Deut. 16. 19.
- ² Or, *been*
seduced.
- ^x 2 Tim. 2. 22. 11 ^x But thou, ^y O man of God, flee these things ;
^y Deut. 33. 1. and follow after righteousness, godliness, faith, love,
 2 Tim. 3. 17. patience, meekness.
- ^z 1 Cor. 9. 25. 12 ^z Fight the good fight of faith, ^a lay hold on
 26. ch. 1. 18. eternal life, whereunto thou art also called, ^b and
 2 Tim. 4. 7. hast professed a good profession before many wit-
^a ver. 19. nesses.
 Philem. 3, 12, 14.
- ^b Heb. 13. 23. 13 ^c I give thee charge in the sight of God,
 ch. 5. 21. ^d who quickeneth all things, and *before* Christ
^d Deut. 32. 39. Jesus, ^e who before Pontius Pilate witnessed a
 1 Sam. 2. 6. good ³ confession ;
 John 5. 21. ^e Matt. 27. 11. ^f that thou keep *this* commandment without
 John 18. 37. spot, unrebukeable, ^f until the appearing of our
 Rev. 1. 5. & 3. 14. Lord Jesus Christ :
- ³ Or, *pro-
 fession.*
- ^f Philem. 1, 6, 10. 15 which in His times He shall shew, *who is* ^g the
- ¹ Thes. 3. 13. & 5. 23.
^g ch. 1. 11, 17.

9. "They that will be rich." Observe that St. Paul speaks not of those who by God's providence are rich, but of those who are unduly eager to acquire wealth. This eagerness to be rich is one of the special sins of our age and country. It is the origin of reckless speculation and of unfair trading; and more than any other single vice tends to the rendering the conscience dull, and the heart hard.

12. "And hast professed a good profession." At his Baptism (Compare Heb. x. 23. 1 St. Pet. iii. 21.). The primitive profession made at baptism involved two main points; (1.) the solemn renunciation of Satan; (2.) the declaration of faith in Christ.

13. "I give thee charge in the sight of God." From the mention of the many witnesses who had stood by at Timothy's baptism, and heard his good profession at that beginning of his Christian course, St. Paul passes to the thought of a more august conclave who were observing his fulfilment of it, namely God the Creator and Preserver of Life, and Jesus Christ who under Pontius Pilate testified to the truth of all which Timothy had at his baptism professed.

I. TIMOTHY, VI.

blessed and only Potentate, ^h the King of kings, and Lord of lords; A. D. 65.

16 ⁱ Who only hath immortality, dwelling in the light which no man can approach unto; ^k whom no man hath seen, nor can see: ^l to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, ^m nor trust in ² ⁿ uncertain riches, but in ^o the living God, ^p who giveth us richly all things to enjoy;

18 that they do good, that ^q they be rich in good works, ^r ready to distribute, ³ ^s willing to communicate;

19 ^t laying up in store for themselves a good foundation against the time to come, that they may ^u lay hold on eternal life.

20 O Timothy, ^x keep that which is committed to thy trust, ^y avoiding profane and vain babblings, and oppositions of science falsely so called:

21 which some professing ^z have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

^x 2 Tim. 1. 14. Titus 1. 9. Rev. 3. 3. ^y ch. 1. 4, 6, & 4. 7. 2 Tim. 2. 14, 16, 23. Titus 1. 14. & 3. 9. ^z ch. 1. 6, 19. 2 Tim. 2. 18.

^h Rev. 17. 14. & 19. 16.
ⁱ ch. 1. 17.
^k Ex. 33. 20. John 6. 46.
^l Epp. 3. 21. Phil. 4. 20. Jude 25.
^m Rev. 1. 6. & 4. 11. & 7. 12.
ⁿ Job 31. 24.
^o Ps. 52. 7. & 62. 10.
^p Mark 10. 24. Luke 12. 21.
^q Gr. *uncertainty of riches.*
^r Prov. 23. 5.
^s 1 Thes. 1. 9. ch. 3. 15. & 4. 10.
^t Acts 14. 17. & 17. 25.
^u Luke 12. 21. ch. 5. 10.
^v Titus 3. 8. James 2. 5.
^w Rom. 12. 13.
^x Or, *sociable.*
^y Gal. 6. 6. Heb. 13. 16.
^z Matt. 6. 20. & 19. 21. Luke 12. 33. & 16. 9.
^{aa} ver. 12.

20. "Keep that which is committed to thy trust." Keep the deposit. (Compare 2 Tim. i. 12, 14.) This deposit was the faith once delivered to the saints, the religion of Christ in its integrity, the whole counsel of God, which it was the duty of Timothy in his day, as it is our duty in our day, to preserve as a most precious trust, and to hand on uncorrupted to posterity.

"Oppositions of science falsely so called." The allusion is to the antagonism which a shallow and pretentious science has from the beginning exhibited against the Revelation of God. Different philosophies have in different ages engaged the intellect of man, and these philosophies have each played their part in resisting, or corrupting the Christian faith. But they have each in turn lost their hold upon the human mind, and left the faith of Christ abiding still, awaiting new assaults. It is well to remember this amidst the controversies of our own time. It is no new thing which is happening to us.

THE
SECOND EPISTLE OF PAUL THE APOSTLE TO
TIMOTHY.

INTRODUCTION.

THIS second Epistle to Timothy was undoubtedly written during St. Paul's second imprisonment at Rome, that is, in the early part of the year 68. At the close of the year 67 he had, it is thought, been arrested at Nicopolis, where he had determined to winter (Titus iii. 12.); and as on the former occasion had been sent by the local magistrates to Rome. Here therefore he probably arrived at the beginning of the year 68. This second imprisonment was shorter than the previous one (for the death of the Apostle cannot be placed later than the Midsummer of A. D. 68.), but there are indications in his own letters that it was much more severe, and that from its commencement he looked for release only by death.

Over the whole of this Second Epistle to Timothy hangs the solemn shadow of the coming martyrdom. In it we have the picture of the Apostle in the near prospect of his departure to be with Christ.

The Collect for the Thirteenth Sunday after Trinity.

ALMIGHTY and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

II. TIMOTHY, I.

CHAPTER I.

A. D. 66.

¹ *Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother.* ⁶ *He is exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him.* ¹⁵ *Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

PAUL, ^a an apostle of Jesus Christ by the will of ^a 2 Cor. 1. 1. God, according to ^b the promise of life which is ^b Eph. 3. 6. Titus 1. 2. Heb. 9. 15. in Christ Jesus,

² ^c To Timothy, *my* dearly beloved son: Grace, ^c 1 Tim. 1. 2. mercy, *and* peace, from God the Father and Christ Jesus our Lord.

³ ^d I thank God, ^e whom I serve from *my* fore-^d Rom. 1. 8. Eph. 1. 16. fathers with pure conscience, that ^f without ceasing ^e Acts 22. 3. I have remembrance of thee in my prayers night ^f & 23. 1. and day; ^f & 24. 14. & 27. 23.

⁴ ^g greatly desiring to see thee, being mindful of ^f 1 Thess. 1. thy tears, that I may be filled with joy; ^f 2. & 3. 10.

⁵ when I call to remembrance ^h the unfeigned ^g ch. 4. 9, 21. faith that is in thee, which dwelt first in thy grand- ^h 1 Tim. 1. 5. mother Lois, and ⁱ thy mother Eunice; and I am ⁱ Acts 16. 1. persuaded that in thee also.

CHAPTER I.

Having reminded Timothy of his early training in religious knowledge, St. Paul urges him to hold fast, without shame or fear, the deposit of the Christian faith. He instances some whose stedfastness had already been put to the test, and who had borne themselves very differently under the trial. Compare verses 15, 16.

1. "According to the promise of life." That is, for the purpose of proclaiming the Divine promise of life (Compare Titus i. 1.).

3. "I thank God . . . that without ceasing." St. Paul's thankfulness is not to be connected with the fact of his own praying for Timothy, but with his recollection of Timothy's faith. 'I thank God (even as I never forget thee in my prayers . . . desiring to see thee, that I may be filled with joy, remembering thy tears) when I call to 'mind the unfeigned faith', &c.

4. "Being mindful of thy tears." An allusion to Timothy's grief at St. Paul's departure (probably), at the conclusion of the visit to which the Apostle looked forward when writing his first Epistle. (See 1 Tim. iii. 14.).

5. "Which dwelt first in thy grandmother Lois." A peculiar ten-

3. "That without ceasing." Bishop Ellicott translates the verse more accurately thus, 'I thank God . . . as unceasing is the remembrance which I have of thee in my prayers night and day, longing to see thee, being mindful of thy tears,

'that I may be filled with joy; being put in remembrance of the unfeigned faith that is in thee.'—Bengel thinks that St. Paul refers to some message or incident which had reminded him of Timothy's faith.

II. TIMOTHY, I.

- A. D. 66. 6 Wherefore I put thee in remembrance ^k that
k 1 Thess. 5. 19. thou stir up the gift of God, which is in thee by
1 Tim. 4. 14. the putting on of my hands.
- 7 For ^l God hath not given us the spirit of fear ;
1 Rom. 8. 15. ^m but of power, and of love, and of a sound mind.
m Luke 24. 49.
- 8 ⁿ Be not thou therefore ashamed of ^o the testi-
n Rom. 1. 16. ^p mony of our Lord, nor of me ^p His prisoner : ^q but
o 1 Tim. 2. 6. be thou partaker of the afflictions of the gospel
Rev. 1. 2. according to the power of God ;
p Eph. 3. 1. ^r who hath saved us, and ^s called *us* with an
Phil. 1. 7. holy calling, ^t not according to our works, but ^u ac-
q Col. 1. 24. cording to His own purpose and grace, which was
ch. 4. 5. given us in Christ Jesus ^x before the world began,
r 1 Tim. 1. 1. 10 but ^y is now made manifest by the appearing
Titus 3. 4. of our Saviour Jesus Christ, ^z who hath abolished
s 1 Thes. 4. 7. of our Saviour Jesus Christ, ^z who hath abolished
Heb. 3. 1. of our Saviour Jesus Christ, ^z who hath abolished
t Rom. 3. 20. of our Saviour Jesus Christ, ^z who hath abolished
& 9. 11. of our Saviour Jesus Christ, ^z who hath abolished
Titus 3. 5. of our Saviour Jesus Christ, ^z who hath abolished
u Rom. 8. 28. of our Saviour Jesus Christ, ^z who hath abolished
x Rom. 16. 25. of our Saviour Jesus Christ, ^z who hath abolished
Eph. 1. 4. & 3. 11. of our Saviour Jesus Christ, ^z who hath abolished
1 Peter 1. 20. of our Saviour Jesus Christ, ^z who hath abolished
Titus 1. 2. 1 Peter 1. 20. y Rom. 16. 26. Eph. 1. 9. Col. 1. 26. Titus 1. 3.
1 Peter 1. 20. z 1 Cor. 15. 54, 55. Heb. 2. 14.

derness of memory for the holy dead runs through this chapter. First St. Paul mentions gratefully his own forefathers, then he recalls the piety of Timothy's progenitors. Pious parents are a most gracious gift of God; more especially the piety of a mother, since with her chiefly rests the formation of infant character. Eunice is mentioned in Acts xvi. 1, as "a woman which was a Jewess and believed."

6, 7. "That thou stir up the gift of God." It has been thought that Timothy was at this time in a state of mental depression, partly at the approaching death of St. Paul (2 Tim. iv. 6.), and partly at the prospect of coming troubles (2 Tim. iii. 12. and iv. 3.). Hence St. Paul urges him to stir up the special gifts of grace given to him at his ordination, amongst which was the gift of fortitude (ver. 7.). On the Imposition of hands see *Note* on 1 Tim. iv. 14.

8. "Be not thou therefore ashamed." Timothy is exhorted to feel no shame in testifying to the Gospel of Christ, or in association with those who suffered indignities for Christ's sake, but to be ready himself to suffer with them, having regard to the mighty power displayed by God in the scheme of salvation; a mystery planned from all eternity in the Divine purpose, growing out of the infinite depths of Divine grace, and now at length revealed in the Incarnation and Ministry of Christ. In themselves imprisonment and chains and death were matters of shame, but when the cause was considered, they were matters of boasting. Be not ashamed therefore, says the Apostle, of testifying of One who was crucified. That death connected earth with Heaven; destroyed the kingdom of the devil; raised our nature to a kingly throne. The power of God was in it.

10. "Who hath abolished death." Christ's first coming was the beginning of the destruction of Death (See on Rev. xvii. 8.). His second coming will consummate that destruction. His resurrection (the pledge of the resurrection of all flesh) changed the very nature of death. As a tree which has been felled will yet for a while put forth leaves, so

II. TIMOTHY, I.

death, and hath brought life and immortality to A. D. 66.
light through the gospel :

11 ^a whereunto I am appointed a preacher, and ^a Acts 9. 15.
an apostle, and a teacher of the Gentiles. Eph. 3. 7, 8.

12 ^b For the which cause I also suffer these ^b Eph. 3. 1.
things : nevertheless I am not ashamed : ^c for I ch. 2. 9.
know whom I have ² believed, and am persuaded ^c 1 Pet. 4. 19.
that He is able to ^d keep that which I have com- ² Or, *trusted.*
mitted unto Him ^e against that day. ^d 1 Tim. 6.
20.

13 ^f Hold fast ^g the form of ^h sound words, ⁱ which ^f ch. 3. 14.
thou hast heard of me, ^k in faith and love which is Titus 1. 9.
in Christ Jesus. Heb. 10. 23.
Rev. 2. 25.

14 ^l That good thing which was committed unto ^g Rom. 2. 20.
thee keep by the Holy Ghost ^m which dwelleth in us. & 6. 17.
^h 1 Tim. 1.
10. & 6. 3.

15 This thou knowest, that ⁿ all they which are ⁱ ch. 2. 2.
in Asia be ^o turned away from me ; of whom are ^k 1 Tim. 1.
Phygellus and Hermogenes. 14.

16 The Lord ^p give mercy unto ^q the house of ^l 1 Tim. 6. 20.
Onesiphorus ; ^r for he oft refreshed me, and ^s was ^m Rom. 8. 11.
not ashamed of ^t my chain : ⁿ Acts 19. 10.
^o ch. 4. 10, 16.

17 but, when he was in Rome, he sought me ^p Matt. 5. 7.
out very diligently, and found *me.* ^q ch. 4. 19.
^r Philem. 7.
^s ver. 8.
^t Acts 28. 20.
Eph. 6. 20.

death by the sufferance of Christ still works, but its real vitality is gone, and its final and utter extinction is sure.

No longer let the mourner weep,
Nor call departed Christians dead ;
For death is hallowed into sleep,
And every grave becomes a bed.

12. "That He is able to keep that which I have committed unto Him." That is, 'the deposit of the Faith of Christ', with regard to which, says the Apostle, I feel no anxiety, knowing that whatever may befall me, Christ can and will maintain that Faith against all adversaries, until the day of His coming again.

14. "That good thing which was committed unto thee." That is, as in ver. 12, the deposit of the Christian Faith which was entrusted to Timothy as a Bishop to uphold.

15. "Phygellus and Hermogenes." Of these, who with the rest of the Christians in Asia fell away from St. Paul during his last sufferings, nothing is known.

16. "The Lord give mercy unto the house of Onesiphorus." Both here and in ch. iv. 19. *the house* of Onesiphorus, not Onesiphorus himself, is mentioned. And in ver. 18. upon the occurrence of his name, we read, "The Lord grant unto him that he may find mercy of the Lord in that day." This seems to imply that Onesiphorus was now dead.

17. "He sought me out very diligently." The second imprisonment of St. Paul at Rome appears to have been much more rigorous

II. TIMOTHY, II.

A. D. 66. 18 The Lord grant unto him ^u that he may find mercy of the Lord ^x in that day : and in how many things he ^y ministered unto me at Ephesus, thou knowest very well.

^u Matt. 25. 34, -40.
^x ver. 12.
^y 2 Thess. 1. 10.
^y Heb. 6. 10.

CHAPTER II.

1 *He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.*

^a 1 Tim. 1. 2. **T**HOU therefore, ^a my son, ^b be strong in the grace that is in Christ Jesus.

^c ch. 1. 13. 2 ^c And the things that thou hast heard of me
& 3. 10, 14. ² among many witnesses, ^d the same commit thou
^d 1 Tim. 1. 18. to faithful men, who shall be ^e able to teach others
^e 1 Tim. 3. 2. also.
Titus 1. 9.

^f ch. 1. 8. 3 ^f Thou therefore endure hardness, ^g as a good
& 4. 5. soldier of Jesus Christ.

^g 1 Tim. 1. 18.

^h 1 Cor. 9. 25. 4 ^h No man that warreth entangleth himself with

than the first. Upon each occasion he was in military custody, bound by the arm with an iron chain to a soldier of the guard (hence the frequent allusions to "his chain"); but during his first imprisonment he resided in his own hired house, receiving all who came to him (Acts xxviii. 30.). In his second and last imprisonment there seems to have been a degree of secrecy preserved as to his very place of confinement. Onesiphorus could with difficulty find him. According to tradition he was shut up in the Mamertine Prison with St. Peter.

CHAPTER II.

Having alluded to some who had fallen from him in his hour of trial, St. Paul, in chapters ii. iii. urges upon Timothy to shew himself of a different character, by discharging meekly, yet boldly, the varied duties of his office, holding himself prepared for opposition and suffering.

2. "The things that thou hast heard of me among many witnesses." The allusion is probably to the time of Timothy's ordination (1 Tim. i. 18. and iv. 14.), when in the presence of many, St. Paul may have given a solemn exposition of that Faith to the ministry of which Timothy was being set apart.

"The same commit thou to faithful men." These words point clearly to a body of regularly organized ministers, succeeding each other in the guardianship of Divine Truth.

4. "No man that warreth." St. Paul is here addressing Timothy as a Bishop. He must be understood therefore as urging that the *Clergy* of the Church of Christ, like the Levites of old, ought not to engage in secular pursuits, not that *every* Christian must abstain from earthly business. In a secondary sense he teaches that no Christian

II. TIMOTHY, II.

the affairs of *this* life; that he may please Him A. D. 66.
 who hath chosen him to be a soldier.

5 And ⁱif a man also strive for masteries, *yet* is 1 Cor. 9. 25, 26.
 he not crowned, except he strive lawfully. k 1 Cor. 9. 10.

6 ^{k 2}The husbandman that laboureth must be first 2 Or, The husbandman, labouring first, must be partaker of the fruits.
 partaker of the fruits.

7 Consider what I say; and the Lord give thee 1 Acts 2. 30. & 13. 23.
 understanding in all things. Rom. 1. 3. 4.

8 Remember that Jesus Christ ^lof the seed of m 1 Cor. 15. 1. 4, 20.
 David ^mwas raised from the dead ⁿaccording to n Rom. 2. 16.
 my gospel: o Acts 9. 16. ch. 1. 12.

9 ^owherein I suffer trouble, as an evil doer, ^p*even*
 unto bonds; ^abut the word of God is not bound. p Eph. 3. 1. Phil. 1. 7.

10 Therefore ^rI endure all things for the elect's q Acts 28. 31. Eph. 6. 19, 20.
 sakes, ^sthat they may also obtain the salvation Phil. 1. 13, 14.
 which is in Christ Jesus with eternal glory.

11 ^t*It is* a faithful saying: For ^uif we be dead r Eph. 3. 13. Col. 1. 24.
 with *Him*, we shall also live with *Him*: s 2 Cor. 1. 6.

t 1 Tim. 1. 15. u Rom. 6. 5, 8. 2 Cor. 4. 10.

is to be entangled overmuch in the affairs of this life, so as to be unable to give his mind to the worship of God and the service of Christ's Church. The image is taken from soldiers going upon active service. Every such soldier abstains from entangling himself with worldly business in order that he may the better answer to the calls of his leader.

5. "And if a man also strive for masteries." By a second image, drawn from the ancient athletic games, Timothy is taught that he must strive not only with zeal, but according to rule. In our most zealous exertions for Christ's cause we must be careful to observe all the laws of gentleness, honour, truth. The end does not justify the means.

6. "The husbandman that laboureth." The emphasis is to be placed on the words "that laboureth." By a third image St. Paul teaches that the rewards of Christ are not for the slothful, but the diligent labourer. Thus by three different metaphors St. Paul inculcates zeal, discretion, work for Christ.

8. "Remember that Jesus Christ." This is added by way of encouragement, and the same strain of encouragement is continued to the end of ver. 13. Remember in thy warfare and toil that Jesus, a Man of the seed of David, was raised even from the dead. So if we even die with Him, we shall live with Him.

10. "For the elect's sakes." By "the elect" are meant those whom God, in the mystery of His eternal will, chooses out from the world to be brought within the Visible Church of Christ.

11. "If we be dead with *Him*." It has been thought that here, as in 1 Tim. iii. 16., we have a primitive Christian hymn incorporated into the text of the Apostle's letter.

II. TIMOTHY, II.

- A. D. 63. 12 ^xif we suffer, we shall also reign with *Him* :
^y if we deny *Him*, He also will deny us :
 13 ^zif we believe not, *yet* He abideth faithful :
^a He cannot deny Himself.
 14 Of these things put *them* in remembrance,
^b charging *them* before the Lord ^cthat they strive
 not about words to no profit, *but* to the subverting
 of the hearers.
 15 Study to shew thyself approved unto God, a
 workman that needeth not to be ashamed, rightly
 dividing the word of truth.
 16 But ^dshun profane *and* vain babblings : for
 they will increase unto more ungodliness.
² Or,
 17 And their word will eat as doth a ²canker :
 of whom is ^eHymenæus and Philetus ;
 18 who ^fconcerning the truth have erred, ^gsaying
 that the resurrection is past already ; and over-
 throw the faith of some.
 19 Nevertheless ^hthe foundation of God standeth
³sure, having this seal, The Lord ⁱknoweth them
 that are His. And, Let every one that nameth the
 name of Christ depart from iniquity.
- x Rom. 8. 17.
 1 Pet. 4. 13.
 y Matt. 10.
 33.
 Mark 8. 38.
 Luke 12. 9.
 z Rom. 3. 3.
 & 9. 6.
 a Num. 23. 19.
 b 1 Tim. 5. 21.
 & 6. 13.
 ch. 4. 1.
 c 1 Tim. 1. 4.
 & 6. 4.
 Tit. 3. 9, 11.
 d 1 Tim. 4. 7.
 & 6. 20.
 Titus 1. 14.
 e 1 Tim. 1. 20.
 f 1 Tim. 6. 21.
 g 1 Cor. 15.
 12.
 h Matt. 24.
 24.
 Rom. 8. 35.
 1 John 2. 19.
 i Nah. 1. 7.
 John 10. 14.
 27.
 See Num.
 16. 5.

18. "Saying that the resurrection is past already." These false teachers denied that there would be an actual resurrection of the body at the last day, and said that all those Divine words which spake of "The Resurrection" were to be understood as descriptive only of the spiritual revival of the soul through the knowledge of Christ, a resurrection from the sepulchre of sin. St. Paul's language in Eph. ii. 6. may have been taken as giving some colour to this heresy. We may observe that it is no new thing for men to explain away the plain words of Scripture. From the very beginning there have been those who, like Hymenæus and Philetus, have treated the more miraculous facts of revelation as mere spiritual allegories. Hymenæus is mentioned in 1 Tim. i. 20.

19. "The foundation of God." That is, the Christian Church.
 "Having this seal." In Revelation xxi. 14. the foundations of the heavenly City are said to bear the names of the twelve Apostles. Here the Church militant on earth is said to have engraven on its foundation two mottoes, the first expressive of the blessedness of the Saints of God in the consciousness of being known by God, the second declarative of their duty to live a holy life. The two mottoes are probably derived from Numbers xvi. 5. and 26., being passages of Scripture which refer primarily to God's discernment between those who were His, and those whom He rejected in the matter of Korah. Observe from these two seals of discipleship taken together that no one may build any assurance of salvation upon God's predestinating grace, unless he be leading a life separate from sin.

II. TIMOTHY, III.

20 ^k But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; ^l and some to honour, and some to dishonour.

21 ^m If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, ⁿ and ^o prepared unto every good work.

22 Flee also youthful lusts: but ^p follow righteousness, faith, charity, peace, with them that ^q call on the Lord ^r out of a pure heart.

23 But ^s foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And ^t the servant of the Lord must not strive; but be gentle unto all *men*, ^u apt to teach, ^v patient,

25 ^w in meekness instructing those that oppose themselves; ^x if God peradventure will give them repentance ^y to the acknowledging of the truth;

26 and *that* they may ^z recover themselves ^{aa} out of the snare of the devil, who are ^{ab} taken captive by him at his will.

CHAPTER III.

1 *He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.*

THIS know also, that ^a in the last days perilous times shall come.

20. "But in a great house." That is, in the Christian Church. The line of thought is this: 'In the visible Church however there will always be two classes, true and false teachers, good and bad professors.' From the second class we must keep ourselves clear, so as not to be partakers with them in their errors, whether of faith or practice, if we would be ourselves vessels of honour, serving our Master Christ.

CHAPTER III.

1. "In the last days." The Christian dispensation was properly regarded by the Apostles as the end to which all former dispensations worked up as their object and consummation. Hence the Christian dispensation was ever associated in their mind with the end of all things, although it is not correct to say that they expected the end of the world immediately. On the contrary, St. Paul warns the Thessalonians against such an expectation (2 Thess. ii. 2, 3.). In this passage however he appears to allude to the "last days" of Christ's Church, the latest period of the latest dispensation, and to predict a great development of evil in the future, of which Timothy might discern the germs in his own day; and from the promoters of which he should resolutely turn away.

^k 1 Tim. 4. 1.
ch. 4. 3.
^l 2 Pet. 3. 3.
^m 1 John 2. 18.
ⁿ Jude 18.

A. D. 66.
^k 1 Tim. 3. 15.
^l Rom. 9. 21.
^m See Isai. 52. 11.
ⁿ ch. 3. 17.
^o Titus 2. 1.
^p 1 Tim. 6. 11.
^q Acts 9. 14.
^r 1 Cor. 1. 2.
^s 1 Tim. 1. 5. & 4. 12.
^t ver. 16.
^u 1 Tim. 1. 4. & 4. 7. & 6. 4.
^v Titus 3. 9.
^w Titus 3. 2.
^x 1 Tim. 3. 2, 3.
^y Titus 1. 9.
^z Or, *forbearing.*
^{aa} Gal. 6. 1.
^{ab} 1 Tim. 6. 11.
^{ac} 1 Pet. 3. 15.
^{ad} Acts 8. 22.
^{ae} 1 Tim. 2. 4. ch. 3. 7.
^{af} Titus 1. 1.
^{ag} Gr. *awake.*
^{ah} 1 Tim. 3. 7.
^{ai} Gr. *taken alive.*

II. TIMOTHY, III.

- A. D. 66.** **2** For men shall be ^b lovers of their own selves, ^c covetous, ^d boasters, ^e proud, ^f blasphemers, ^g disobedient to parents, unthankful, unholy, ^h without natural affection, ⁱ trucebreakers, ^j false accusers, ^k incontinent, fierce, despisers of those that are good,
- 3** ^l traitors, heady, highminded, ^m lovers of pleasures more than lovers of God ;
- 4** ⁿ denying the power thereof : ^o from such turn away.
- 5** having a form of godliness, but ^p denying the power thereof : ^q from such turn away.
- 6** For ^r of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- 7** ever learning, and never able ^s to come to the knowledge of the truth.
- 8** ^t Now as Jannes and Jambres withstood Moses, so do these also resist the truth : ^u men of corrupt minds, ^v reprobate concerning the faith.
- 9** But they shall proceed no further : for their folly shall be manifest unto all *men*, ^w as their's also was.
- 10** ^x But ^y thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
- 11** persecutions, afflictions, which came unto me ^z at Antioch, ^{aa} at Iconium, ^{ab} at Lystra ; what persecutions I endured : but ^{ac} out of *them* all the Lord delivered me.
- 12** Yea, and ^{ad} all that will live godly in Christ Jesus shall suffer persecution.
- 13** ^{ae} But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- 14** ^{af} But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

8. "Jannes and Jambres." Names of two of the chief magicians of Pharaoh, handed down by Jewish tradition, which further speaks of them as having been sons of Balaam. It is probable that the false teachers of Timothy's age pretended, like the old magicians, to work miracles. Hence they are called in ver. 13. by a name which means 'sorcerers', translated in our version "seducers."

11. "Afflictions, which came unto me at Antioch." For St. Paul's sufferings at Antioch see Acts xiii. 50., for those at Iconium see Acts xiv. 2., for those at Lystra see Acts xiv. 19. He refers especially to these places as being well known to Timothy, who was himself of Lystra.

II. TIMOTHY, IV.

14 But ^e continue thou in the things which thou ^{A. D. 66.} hast learned and hast been assured of, knowing of ^{e ch. 1. 13.} whom thou hast learned *them*; ^{& 2. 2.}

15 and that from a child thou hast known ^{f the f John 5. 39.} the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^g All scripture *is* given by inspiration of God, ^{g 2 Pet. 1. 20, 21.} and *is* profitable for doctrine, for reproof, for ^{h Rom. 15. 4.} correction, for instruction in righteousness:

17 ⁱ that the man of God may be perfect, ^{i 1 Tim. 6. 11.} ^{2 Or,} ^{2 k} thoroughly furnished unto all good works. ^{perfect.} ^{k ch. 2. 21.}

CHAPTER IV.

¹ He exhorteth him to do his duty with all care and diligence, ⁶ certifieth him of the nearness of his death, ⁹ willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, ¹⁴ warneth him to beware of Alexander the smith, ¹⁶ informeth him what had befallen him at his first answering, ¹⁹ and soon after he concludeth.

I ^a CHARGE thee therefore before God, and the ^{a 1 Tim. 5. 21. & 6. 13.} Lord Jesus Christ, ^b who shall judge the quick ^{ch. 2. 14.} and the dead at His appearing and His kingdom; ^{b Acts 10. 42.}

15. "The holy scriptures." That is, of the Old Testament. This verse is a testimony therefore to the importance of the study of the Old Testament as leading up to Christ. And it may teach us *how* to read the Old Testament with profit, namely, to read it not as the mere history of kingdoms and princes long passed away, but as breathing everywhere of the Christ who should come. "The New Testament lies hid in the Old; the Old Testament is unfolded in the New."

16. "All scripture is given by inspiration." A more exact translation of this great passage would be, 'Every Scripture, God-inspired, is also profitable,' &c. That is, every writing of those Holy Scriptures mentioned in the preceding verse. The words of the Apostle cannot mean less than this, that every part of the Holy Writings is pervaded by the Divine Spirit, although they can scarcely be said to affirm that the operation of the Holy Ghost in regard to the composition of Scripture, was so complete as to prevent minute inaccuracy in points manifestly having no bearing upon faith and morals. Such may have been permitted, like errors in transcription, in accordance with that rule of God's government which allows in every thing a scope for the probation of the faith and love of His reasonable creatures.

CHAPTER IV.

The Apostle in the near prospect of death gives his last solemn charge to Timothy. Sundry allusions in this Chapter throw much light upon the latest period of St. Paul's life.

1. "At His appearing and His kingdom." The kingdom of Christ here mentioned is *not* the mediatorial kingdom which He now holds,

II. TIMOTHY, IV.

- A. D. 66. 2 preach the word; be instant in season, out of season; reprove, ^c rebuke, ^d exhort with all long-suffering and doctrine.
- ^e 1 Tim. 5. 2.
Titus 1. 13. & 2. 15.
^d 1 Tim. 4. 13.
^e ch. 3. 1.
^f 1 Tim. 1. 10.
^g ch. 3. 6.
^h 1 Tim. 1. 4.
Titus 1. 14.
ⁱ ch. 1. 8.
& 2. 3.
^k Acts 21. 8.
Eph. 4. 11.
² Or, *fulfil*.
Rom. 15. 19.
Col. 1. 25.
& 4. 17.
¹ Phil. 2. 17.
^m Phil. 1. 23.
Sec 2 Pet. 1. 14.
ⁿ 1 Cor. 9. 24, 25.
Phil. 3. 14.
ⁱ 1 Tim. 6. 12.
Heb. 12. 1.
^o 1 Cor. 9. 25.
James 1. 12.
1 Pet. 5. 4.
Rev. 2. 10.
P ch. 1. 12.
- 3 ^e For the time will come when they will not endure ^f sound doctrine; ^g but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 and they shall turn away *their* ears from the truth, and ^h shall be turned unto fables.
- 5 But watch thou in all things, ⁱ endure afflictions, do the work of ^k an evangelist, ² make full proof of thy ministry.
- 6 For ¹ I am now ready to be offered, and the time of ^m my departure is at hand.
- 7 ⁿ I have fought a good fight, I have finished *my* course, I have kept the faith:
- 8 henceforth there is laid up for me ^o a crown of righteousness, which the Lord, the righteous Judge, shall give me ^p at that day: and not to me only, but unto all them also that love His appearing.

and which at the end of the world He will give up to the Father (1 Cor. xv. 24.), but the Kingdom of glory in which His Saints will reign with Him for ever. This Kingdom will not be fully revealed until His final appearing in "power and great glory." Of this Kingdom, we affirm in the Nicene Creed, there shall be no end.

5. "The work of an evangelist." The name "evangelist" means a 'preacher of the Gospel.' Evangelists did not form a separate order in the ministry. Eusebius thus speaks of large numbers of the early believers. "They first fulfilled the saving injunction, in distributing their goods to the poor, then travelling abroad they fulfilled the work of Evangelists, being ambitious to preach Christ to those who had never heard of Him, and to deliver to them the text of the Holy Gospels" (*Eusebius* iii. 37.). So now a layman does not go beyond his measure in preaching the Gospel of Christ. What he may *not* do is to assume to administer the Sacraments.

7. "I have fought a good fight." There is nothing of presumption in this language. The testimony of a good conscience is a lawful ground of comfort. The humble assurance of being in a state of salvation is consistent with a deep sense of unworthiness. If upon careful self-examination our conscience acquits us of indulging in any habit of sin, sins of ignorance and infirmity, provided only we pray to be cleansed from them, need not prevent our rejoicing in the full assurance of hope.

8. "Unto all them also that love His appearing." The Coming of the Lord to judgment must be full of awe to the most devout soul. But this awe in Christ's true servants will be mingled with a fervent desire for the great triumph of their Lord over sin and death to be

II. TIMOTHY, IV.

9 Do thy diligence to come shortly unto me : A. D. 66.

10 for ^q Demas hath forsaken me, ^r having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 ^s Only ^t Luke is with me. Take ^u Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ^x Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 ^y Alexander the coppersmith did me much evil: ^z the Lord reward him according to his works:

15 of whom be thou ware also; for he hath greatly withstood ² our words.

16 At my first answer no man stood with me, ^a but all *men* forsook me: ^b *I pray God* that it may not be laid to their charge.

17 ^c Notwithstanding the Lord stood with me, and strengthened me; ^d that by me the preaching might

Col. 4. 14.
Philem. 24.
1 John 2. 15.

See chap. 1
15.
Col. 4. 14.
Philem. 24.
u Acts 12. 25.
& 15. 37.
Col. 4. 10.
x Acts 20. 4.
Eph. 6. 21.
Col. 4. 7.
Titus 3. 12.

y Acts 19. 33.
1 Tim. 1. 20.
z 2 Sam. 3. 39.
Ps. 28. 4.
Rev. 18. 6.

2 Or, *our*
preachings.
a ch. 1. 15.
b Acts 7. 60.
c Matt. 20. 19.
Acts 23. 11.
& 27. 23.
d Acts 9. 15.
& 26. 17, 18.
Eph. 3. 8.

then consummated. He who loves Christ's appearing, says St. Chrysostom, will strive to obtain before His general coming a peculiar coming to himself, according to the promise, "If a man love Me, I will come unto him, and make My abode with him."

11. "Take Mark, and bring him with thee." There is something very affecting in this desire of the great Apostle, now within the shadow of death, for the company of Mark, who had once been the cause of dissension between himself and Barnabas (Acts xv. 38, 39.). We gather from this passage St. Mark's recovery from his spiritual backwardness, and St. Paul's loving recognition of his subsequent zeal.

13. "The books, *but* especially the parchments." Bishop Bull imagines "the books" to have been Jewish Commentaries on the Old Testament; and the parchments to have been manuscript notes of the Apostle himself.

14. "Alexander the coppersmith." See *Note* on 1 Tim. i. 20.

16. "At my first answer." It is clear that the trial of St. Paul involved two distinct appearances in court, during the interval between which he wrote this Epistle. The second appearance came on more suddenly than he expected, for his martyrdom took place about mid-summer, whereas he speaks of the winter as a period beyond which Timothy's visit should not be deferred.

"No man stood with me." No man dared to act as his counsellor or advocate in the court.

17. "That by me the preaching might be fully known." Another allusion to the scene of his trial. The Roman halls of justice accommodated a vast multitude of spectators. Strengthened by his Lord, the Apostle consummated his long preaching of Christ by a full

II. TIMOTHY, IV.

- A. D. 66.** be fully known, and *that* all the Gentiles might hear: and I was delivered ^eout of the mouth of the lion.
- ^e Ps. 22. 21.
² Pet. 2. 9.
- ^f Ps. 121. 7. 18 ^fAnd the Lord shall deliver me from every evil work, and will preserve *me* unto His heavenly kingdom: ^gto whom *be* glory for ever and ever.
- ^g Rom. 11. 36.
Gal. 1. 5.
Heb. 13. 21. Amen.
- ^h Acts 18. 2.
Rom. 16. 3.
ⁱ ch. 1. 16. 19 Salute ^hPrisca and Aquila, and ⁱthe household of Onesiphorus.
- ^k Acts 19. 22.
Rom. 16. 23. 20 ^kErastus abode at Corinth: but ^lTrophimus have I left at Miletum sick.
- ^l Acts 20. 4.
& 21. 29.
^m ver. 9. 21 ^mDo thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
- ⁿ Gal. 6. 18.
Philem. 25. 22 ⁿThe Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

[†] The second *epistle* unto Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before ²Nero the second time.

² Gr. *Cesar Nero*, or, *the emperor Nero*.

declaration of the Truth as it is in Jesus before the Tribunal of the Roman Prefect, in the presence of an immense audience, consisting, as a Roman crowd would do, of natives of every country.

“And I was delivered out of the mouth of the lion.” A proverbial expression signifying ‘from the greatest danger’, perhaps with a faint allusion to Daniel’s deliverance. It would appear that as the result of St. Paul’s first hearing, either a portion of the charge against him was abandoned, or that he was remanded upon the whole charge as not sufficiently proved. The accusation was probably two-fold: (1.) that he had been an accomplice in firing the city, the usual charge against the Christians at that time; (2.) that he had brought in a new and pernicious superstition, which was a criminal offence by the Roman law.

19. “Prisca and Aquila.” That is, Priscilla and Aquila (See Acts xviii.). With regard to Onesiphorus, see *Note* on 2 Tim. i. 16.

20. “Erastus.” See Romans xvi. 23.

“Trophimus.” See Acts xx. 4.

21. “Pudens” . . . “Linus” . . . “Claudia.” Pudens and Claudia may perhaps be identified with a Roman Senator of that name, and his wife Claudia the daughter of a British king, who are mentioned by the heathen poet Martial. Linus was the first Bishop of Rome. He held the office twelve years.

THE EPISTLE OF PAUL TO TITUS.

INTRODUCTION.

THE name of Titus does not occur in the Book of Acts, but he is mentioned in ten distinct passages of St. Paul's Epistles to the Corinthians, Galatians and Timothy. Unlike Timothy, he was a convert from heathenism; and being of unmixed Gentile parentage, was not required by St. Paul to be circumcised, when he subjected Timothy to that rite. Titus was the companion of St. Paul on his journey to Jerusalem to attend the first Apostolic Council in that city (Gal. ii. 1—3.). We find him also employed on a mission to the Corinthian Church, with reference to the immoralities so sternly censured in the first Epistle to the Corinthians, and also with regard to the collection of alms for the poor Christians of Judæa. He appears to have reported to the Apostle that the first Epistle had produced the desired effect upon the Corinthians, and to have been the bearer of the second Epistle to them.

He was appointed Bishop of Crete in the interval between St. Paul's first and second imprisonment at Rome, *i. e.*, between A.D. 63. and A.D. 68. St. Paul's Epistle to him was probably written towards the autumn of 67, (*Conybeare and Howson*,) between the first and second Epistles to Timothy. He is said to have died in extreme old age, and to have been buried at Candia, the modern capital.

Crete is a very narrow island about one hundred and forty miles in length. It became a great resort of Jews after the death of Alexander the Great. When the Gospel was first preached there, is uncertain.

The Collect from the Form of Ordaining or Consecrating Bishops.

ALMIGHTY God, who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of thy Church, that they may diligently preach Thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^a the acknowledging of the truth ^b which is after godliness; ² ² ^c in hope of eternal life, which God, ^d that cannot lie, promised ^e before the world began; ³ ^f but hath in due times manifested His word through preaching, ^g which is committed unto me ^h according to the commandment of God our Saviour; ⁴ to ⁱ Titus, ^k mine own son after ^l the common faith: ^m Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. ⁵ For this cause left I thee in Crete, that thou shouldst ⁿ set in order the things that are ^o wanted.

a 2 Tim. 2. 25. b 1 Tim. 3. 16. & 6. 3. c Or, For. d 2 Tim. 1. 1. ch. 3. 7. e Num. 23. 19. 2 Tim. 2. 13. f Rom. 16. 25. 2 Tim. 1. 9. 1 Pet. 1. 20. g 2 Tim. 1. 10. h 1 Thes. 2. 4. 1 Tim. 1. 11. i 1 Tim. 1. 1. h according to the commandment of God our Saviour; & 2. 3. & 4. 10. j 2 Cor. 2. 13. & 7. 13. & 8. 6. 16. 23. & 12. 18. k Gal. 2. 3. l 1 Tim. 1. 2. m Rom. 1. 12. 2 Cor. 4. 13. n 2 Pet. 1. 1. o Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. p 1 Cor. 11. 34. q Or, left undone.

CHAPTER I.

St. Paul reminds Titus of the purpose for which he had been left in Crete, namely, to complete the organization of the Church in the island, and then describes the national character of the Cretans amongst whom he was appointed as a Missionary Bishop.

1. "According to the faith of God's elect." St. Paul specifies the two objects of his Apostleship. He was sent: (1.) for the establishment of the faith of the elect; (2.) for the promotion of their knowledge of that true doctrine which leads to holiness of life.

2. "Which God... promised." God determined in His own divine mind from all eternity to give eternal life to men. That which He so determined He is here said to have promised (Compare 2 Tim. i. 9.).

3. "But hath in due times manifested His word." A double allusion here. (1.) The purpose of giving eternal life, hidden from eternity in the Divine mind, was first plainly revealed by the preaching of the Gospel. (2.) In due time, that is, in the fulness of time, God manifested the Being and Nature of the Eternal Word; the Second Person in the Trinity (Compare 1 Tim. iii. 16. 1 St. Pet. i. 20.).

5. "For this cause left I thee in Crete." St. Paul, upon his release from the captivity at Rome recorded in Acts xxviii. is thought to have travelled to Spain, and even to more Western countries, and then to have again visited Jerusalem. On this journey from the West to the East, he probably sailed by Crete and left Titus on the island.

"That thou shouldst set in order." St. Paul committed to Titus Apostolic authority, to set in order in addition things left unarranged by himself, and to establish presbyters city by city. The episcopal

TITUS, I.

ing, and °ordain elders in every city, as I had appointed thee :

6 ^pIf any be blameless, ^qthe husband of one wife, ^rhaving faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as ^sthe steward of God ; not selfwilled, not soon angry, ^tnot given to wine, no striker, ^unot given to filthy lucre ;

8 ^xbut a lover of hospitality, a lover of ²good men, sober, just, holy, temperate ;

9 ^yholding fast ^zthe faithful word ³as he hath been taught, that he may be able ^aby sound doctrine both to exhort and to convince the gainsayers.

10 For ^bthere are many unruly and vain talkers and ^cdeceivers, ^dspecially they of the circumcision :

11 whose mouths must be stopped, ^ewho subvert whole houses, teaching things which they ought not, ^ffor filthy lucre's sake.

12 ^gOne of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. ^d Acts 15. 1. ^e Matt. 23. 14. ² Tim. 3. 6. ^f 1 Tim. 6. 5. ^g Acts 17. 28.

A. D. 65.
o Acts 14. 23.
 2 Tim. 2. 2.
 p 1 Tim. 3. 2,
 &c.
 q 1 Tim. 3. 12.
 r 1 Tim. 3.
 4, 12.
 s Matt. 24. 45.
 1 Cor. 4. 1, 2.
 t Lev. 10. 9.
 Eph. 5. 18.
 1 Tim. 3.
 3, 8.
 u 1 Tim. 3.
 3, 8.
 1 Pet. 5. 2.
 x 1 Tim. 3. 2.
 y Or, *good things.*
 z 2 Thess. 2.
 15.
 2 Tim. 1. 13.
 21 Tim. 1. 15.
 & 4. 9.
 & 6. 3.
 2 Tim. 2. 2.
 3 Or, *in teaching.*
 a 1 Tim. 1. 10.
 & 6. 3.
 2 Tim. 4. 3.
 ch. 2. 1.
 b 1 Tim. 1. 6.
 c Rom. 16. 18.
 g Acts 17. 28.

constitution of the Church in Crete, that is, the appointment and control of the body of presbyters by one chief pastor, is here plainly asserted.

6. "The husband of one wife." That is, not having been married more than once. It is mentioned as a new thing at the beginning of the third century, that persons who had been twice married were then being admitted into holy orders (Compare 1 Tim. iii. 2. and v. 9.).

7. "For a bishop." The *names*, presbyter and episcopus (bishop), are used interchangeably by St. Paul. The Cretan presbyter is here called episcopus. Titus the chief pastor (or bishop in our sense) is instructed as to the qualifications to be required in those whom he should appoint to the cure of souls in the several cities of the island. See on 1 Tim. iii. 2.

10. "There are many unruly." The Jews were a numerous body in Crete. Cretan Jews are mentioned in Acts ii. as having come up to keep Pentecost. They would be especially opposed to the authority of Titus, being a Greek and uncircumcised.

12. "One of themselves." Epimenides, a Cretan poet and pretender to prophecy, who flourished B.C. 500. is here quoted. He describes the Cretans as "liars" with reference to the national boast of having amongst them the tomb of Jupiter. He is mentioned by Cicero in his treatise on divination (ch. 18.).

For *Cretans* is used here the form "Cretians": in Acts ii. 11. we have the word "Cretes."

"Evil beasts." Fierce as wild beasts.

"Slow bellies." Slothful and sensual.

TITUS, II.

- A. D. 65. 13 This witness is true. ^h Wherefore rebuke them sharply, that they may be ⁱ sound in the faith ;
- ⁿ 2 Cor. 13. 10. ² Tim. 4. 2. 14 ^k not giving heed to Jewish fables, and ^l commandments of men, that turn from the truth.
- ⁱ ch. 2. 2. ^k 1 Tim. 1. 4. & 4. 7. 15 ^m Unto the pure all things *are* pure : but
- ^l 2 Tim. 4. 4. ⁿ unto them that are defiled and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.
- ¹ Is. 29. 13. ⁿ 2 Tim. 4. 4. 16 They profess that they know God ; but ^o in works they deny *Him*, being abominable, and disobedient, ^p and unto every good work ² reprobate.
- ¹ Matt. 15. 9. ^o Col. 2. 22. ^m Luke 11. 37, 40, 41. ¹ Rom. 14. 14, 20. ¹ Cor. 6. 12. & 10. 23, 25. ¹ Tim. 4. 3, 4. ⁿ Rom. 14. 23. ^o 2 Tim. 3. 5. Jude 4. ^p Rom. 1. 23. ² Tim. 3. 8. ² Or, *void of judgment*

CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.*

- ^a 1 Tim. 1. 10. & 6. 3. ² Tim. 1. 13. ch. 1. 9. ³ Or, *vigilant.* **B**UT speak thou the things which become ^a sound doctrine :
- ^b ch. 1. 13. ^c 1 Tim. 2. 9. 10. & 3. 11. ^b 2 that the aged men be ³ sober, grave, temperate, sound in faith, in charity, in patience.
- ¹ Pet. 3. 3, 4. ⁴ Or, *holy women.* ³ ^c The aged women likewise, that *they be* in behaviour as becometh ⁴ holiness, not ⁵ false accusers, not given to much wine, teachers of good things ;
- ⁵ Or, *makebates.* ² Tim. 3. 3.

14. "Not giving heed to Jewish fables." That is, to Rabbinical fictions, and traditional usages, having no Divine authority (See St. Matt. xv. 9. 1 Tim. i. 4.).

15. "Unto the pure all things *are* pure." All the creatures of God may be used lawfully by the pure in heart, and may be made occasions of sin to the impure (Compare 1 Tim. iv. 4.).

"Their mind and conscience." The "mind" is that which observes, and reasons. The conscience is the moral sense, by which we approve or condemn an act. The possession of this moral sense distinguishes man from the beasts. Conscience is weakened by resistance to its dictates, and by familiarity with sin.

CHAPTER II.

The Apostle enumerates five distinct classes ; aged men, aged women, young men, young women, servants or slaves, and indicates the teaching suitable for each. He concludes by proposing to all as their grand motive of action the blessed hope of Christ's future manifestation in glory.

2. "That the aged men." Compare 1 Tim. v. 1.

3. "The aged women likewise." One of the greatest changes made by the Gospel was that produced in the social position of women. It gave them at once greater dignity and greater freedom of action. The

TITUS, II.

- 4 that they may teach the young women to be ²sober, ^dto love their husbands, to love their children, A. D. 65.
- 5 *to be* discreet, chaste, keepers at home, good, ^eobedient to their own husbands, ^fthat the word of God be not blasphemed. ² Or, wise.
d 1 Tim. 5. 14.
e 1 Cor. 14. 34.
Eph. 5. 22.
Col. 3. 18.
1 Tim. 2. 11.
1 Pet. 3. 1, 5.
f Rom. 2. 24.
1 Tim. 6. 1.
- 6 Young men likewise exhort to be ³sober minded.
- 7 ^gIn all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, ^hsincerity, ³ Or, discreet.
g 1 Tim. 4. 12.
1 Pet. 5. 3.
h Eph. 6. 24.
i 1 Tim. 6. 3.
k Neh. 5. 9.
1 Tim. 5. 14.
1 Pet. 2. 12,
15. & 3. 16.
l 2 Thes. 3. 14.
m Eph. 6. 5.
Col. 3. 22.
1 Tim. 6. 1, 2.
1 Pet. 2. 18.
n Eph. 5. 24.
- 8 ⁱsound speech, that cannot be condemned; ^kthat he that is of the contrary part ¹may be ashamed, having no evil thing to say of you.
- 9 *Exhort* ^mservants to be obedient unto their own masters, *and* to please *them* well ⁿin all things; not ⁴answering again;
- 10 not purloining, but shewing all good fidelity; ^othat they may adorn the doctrine of God our Saviour in all things. ⁴ Or, gain-saying.
o Matt. 5. 16.
Phil. 2. 15.
p Rom. 5. 15.
ch. 3. 4, 5.
1 Pet. 5. 12.
- 11 For ^pthe grace of God ⁵that bringeth salvation ^qhath appeared to all men,
- 12 teaching us ^rthat, denying ungodliness ^sand worldly lusts, we should live soberly, righteously, and godly, in this present world; ⁵ Or, that
bringeth sal-
vation to all
men, hath
appeared.
q Luke 3. 6.
John 1. 9.
1 Tim. 2. 4.
r Luke 1. 75.
Rom. 6. 19.
Eph. 1. 4.
Col. 1. 22.
1 Thess. 4. 7.
- 13 ^tlooking for that blessed ^uhope, and the glorious ^xappearing of the great God and our Saviour Jesus Christ; u Acts 24. 15. Col.
1 Pet. 1. 7. 1 John
3. 2.

conduct of Christian women, at the commencement of this social change, became an object of especial care to the rulers of the Church. Hence perhaps the minuteness of St. Paul's directions, both to Timothy and Titus, with respect to them.

7. "In doctrine *shewing uncorruptness.*" Compare 1 Tim. iv. 12. Let that which thou teachest be pure and weighty, untainted by doctrinal error or by a low morality.

9. "*Exhort servants.*" That is, slaves. Every Greek and Roman city contained a large slave population. Here was another special difficulty with which the early Church had to contend. The Apostles taught that, whilst the Christian master and the Christian slave were brethren in Christ, the authority of the master was to be maintained, being exercised with gentleness; and that the obedience of the slave was to be more willing and complete, being rendered to a fellow-believer under a sense of duty to Christ (Compare Eph. vi. 5, 6, 7. Col. iii. 22. 1 Tim. vi. 1. 1 St. Pet. 2. 18.).

13. "The glorious appearing of the great God and our Saviour."

TITUS, III.

A. D. 65. 14 ^y Who gave Himself for us, that He might
^y Gal. 1. 4. & 2. 20. redeem us from all iniquity, ^z and purify unto
 Eph. 5. 2. Himself ^a a peculiar people, ^b zealous of good works.
 1 Tim. 2. 6. 15 These things speak, and ^c exhort, and rebuke
^z Heb. 9. 14. with all authority. ^d Let no man despise thee.
^a Ex. 15. 16. & 19. 5. ^d Let no man despise thee.
 Deut. 7. 6. & 14. 2. & 26. 18. 1 Pet. 2. 9. ^b Eph. 2. 10. ch. 3. 8. ^c 2 Tim. 4. 2. ^d 1 Tim.
 4. 12.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate hereticks: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

^a Rom. 13. 1. ¹ Pet. 2. 13. **P**UT them in mind ^a to be subject to principalities
^b Col. 1. 10. and powers, to obey magistrates, ^b to be ready
² Tim. 2. 21. to every good work,
 Heb. 13. 21.

That is, "of Him who is our great God and Saviour". The whole passage relates solely to the second Person in the Trinity. Thus the last day is called (Phil. i. 6.) the day of Jesus Christ, the day of the manifestation of the glory, not of the Father, but of the Son (Compare 1 Tim. vi. 14.). Do we look forward to that day with hope or fear?

14. "That He might redeem us from all iniquity." Christ's redemption was two-fold. He redeemed us from the power of sin by teaching and enabling us to put off the works of darkness. He redeemed us from the penalty due to both original and actual sin, by the propitiatory shedding of His Blood. Neither of these redemptions would be sufficient for our salvation without the other.

"A peculiar people." A people chosen and beloved of God. So Exod. xix. 5: "Ye shall be a peculiar treasure unto me." And Deut. vii. 6: "The Lord thy God hath chosen thee to be a special people unto Himself." The language addressed by God to the Israelites, as being a people elected to be the guardians and witnesses of His truth, is here and elsewhere applied by the Apostle to the Christian Church.

CHAPTER III.

St. Paul inculcates obedience to the heathen government and general quietness of life. He anticipates the objection that the heathen magistrates were morally unworthy of respect, by professing that he himself and all others had been equally corrupt until changed by Divine grace. This leads him to speak of the regeneration of man in Christ, and of the necessity of proving the reality of the great spiritual change which God had wrought in them by a life of uncontroversial, practical goodness.

1. "Put them in mind to be subject." Crete was subjected to Rome B.C. 67. It was essential that the early Church should feel itself to be a religious, not a political confederacy, and that the Roman government should have no pretext for confounding it with the Jews, who never heartily recognized the lawfulness of obedience to Cæsar.

TITUS, III.

2 ^c to speak evil of no man, ^d to be no brawlers, A. D. 65.
but ^e gentle, shewing all ^f meekness unto all men.

3 For ^g we ourselves also were sometimes foolish, c Eph. 4. 31.
disobedient, deceived, serving divers lusts and plea- d 2 Tim. 2.
sures, living in malice and envy, hateful, *and* hating 24. 25.
one another. e Phil. 4. 5.

4 But after that ^h the kindness and ⁱ love of ^j God f Eph. 4. 2.
our Saviour toward man appeared, g Col. 3. 12

5 ^k not by works of righteousness which we have h 1 Cor. 6. 11.
done, but according to His mercy He saved us, by Eph. 2. 1.
^l the washing of regeneration, and renewing of the i Col. 1. 21.
Holy Ghost; & 3. 7.

1 Pet. 4. 3.
h ch. 2. 11.
2 Or, *pity*.
i 1 Tim. 2. 3.
k Rom. 3. 20.
& 9. 11.
& 11. 6.
Gal. 2. 16.
1 Pet. 3. 21.

4. "After that the kindness and love of God our Saviour." By God our Saviour is here meant God the Father. This passage (rightly selected as a proper lesson for Christmas-day) sets forth the independent but combined action of all the Three Persons of the Blessed Trinity in the work of man's salvation. The fountain head of this salvation is the love of the Father. This love of the Father flows down to us through the Son, and operates in us by the agency of the Holy Ghost. It is most important never to lose sight of this love of the Father whilst enlarging upon the love of the Son. The doctrine of redemption is sometimes so stated as entirely to obscure the truth of the Father's eternal love for man, and to represent Him as having wholly withdrawn His love from His sinful creation, whereas the true doctrine of Scripture, as expressed in these verses and elsewhere, is that the Father never ceased to love, and that the mission of Christ into the world was the consequence of the Father's inextinguishable love (Compare St. John iii. 16.).

"Appeared." The everlasting love of the Almighty Father which had been previously comparatively hidden, appeared or shone forth upon the world when Christ was born.

5. "Not by works of righteousness." St. Paul does not here deny the necessity of a holy life, which it is the chief object of the whole argument to enforce. He simply states that the Father saved mankind through Christ, not from any claims which man could establish to such salvation, but out of His own free mercy.

"The washing of regeneration." We have here a reference to the Sacrament of Baptism (Compare Acts xxii. 16. Eph. v. 26. 1 St. Pet. iii. 21.). Regeneration involves three things: (1.) the forgiveness of past sin; (2.) the gift of the Holy Ghost as the seed of a new life; (3.) a covenanted title to everlasting happiness conditional upon a life of loving obedience. This first gift of grace to the soul, like the feeble breath of natural life in a new-born infant, may be developed and ripened into saintliness, by watchfulness and prayer, and the use of the appointed means of further grace; or it may lie dormant, if we neglect to stir it up, and may even altogether die out of the soul under continued habits of carelessness and sin.

"Renewing of the Holy Ghost." By this is to be understood that daily quickening of all holy desires by the Divine Spirit, which every

TITUS, III.

- A. D. 65. 6 ^m which He shed on us ² abundantly through
^m Ezek. 36. 25. Jesus Christ our Saviour ;
- Joel 2. 28. 7 ⁿ that being justified by His grace, ^o we should
ⁿ John 1. 16. be made heirs ^p according to the hope of eternal
^o Acts 2. 33. & 10. 45. life.
^p Rom. 5. 5. life.
- ² Gr. *richly*. 8 ^q *This is* a faithful saying, and these things
ⁿ Rom. 3. 24. I will that thou affirm constantly, that they which
^o Gal. 2. 16. ch. 2. 11. have believed in God might be careful ^r to main-
^o Rom. 8. 23, 24. tain good works. These things are good and profit-
^p ch. 1. 2. able unto men.
- ^q 1 Tim. 1. 15. 9 But ^s avoid foolish questions, and genealogies,
^r ch. 1. 9. and contentions, and strivings about the law ; ^t for
^r ver. 1. 14. ch. 2. 14. they are unprofitable and vain.
- ^s 1 Tim. 1. 4. 10 A man that is an heretick ^u after the first
^t 2 Tim. 2. 23. ch. 1. 14. and second admonition ^x reject ;
- ^u 2 Tim. 2. 14. ^x 2 Cor. 13. 2. ^x Matt. 18. 17. 2 Thess. 3. 6, 14. 2 Tim. 3. 5. 2 John 10.
^x Rom. 16. 17.

man needs. "The inner man is renewed day by day" (2 Cor. iv. 16.). So in the Christmas Collect we pray that "we may be daily renewed "by the Holy Ghost". And in the Office for Confirmation the Bishop supplicates for the newly-confirmed that "God will daily increase in "them His manifold gifts of grace". Regeneration is one great primary work of the Holy Ghost. Renewal is a process continually repeated. Regeneration is the imparting the first breath of spiritual life. Renewal is the ceaseless reparation of the spiritual life as it is wasted and weakened by contact with the world. Without this gracious renewing of the Holy Ghost our regeneration (if we live to the age of moral responsibility) will not profit us.

7. "We should be made heirs according to the hope." As a son who has been inscribed in his father's will as heir, is not yet heir in fact, but in his own expectation, and in the father's purpose, so the baptized are made heirs of the kingdom of heaven (See Catechism) in their own hope and in the good purpose of God toward them, which hope and purpose can fail only through their own fault.

8. "*This is a faithful saying.*" He refers to the grand statement of doctrine which precedes. "What I have written concerning the love "of God—regeneration—eternal life, is no idle speculation, like the "foolish questions raised by the Jews, but it is Truth. And I will that "you enforce it, in order that its sure results may appear, namely, good "works".

9. "Avoid foolish questions, and genealogies" (See Note 1 Tim. i. 4.).

10. "A man that is an heretick." Heresy is not the falling inadvertently into some doctrinal error, but the public and persevering maintenance of doctrines contrary to those received by the universal Church, as the doctrines of Christ and His Apostles. Titus is directed, after having twice remonstrated with a heretick, to cast off such an one, as being hopelessly perverse, morally guilty, and secretly condemned by his own conscience.

TITUS, III.

11 knowing that he that is such is subverted, ^{A. D. 65.}
and sinneth, ⁷ being condemned of himself. ⁷ Acts 13. 46.

12 When I shall send Artemas unto thee, or
² Tychicus, be diligent to come unto me to Nico-² Acts 20. 4.
polis: for I have determined there to winter. ² Tim. 4. 12.

13 Bring Zenas the lawyer and ^a Apollos on their ^a Acts 18. 24
journey diligently, that nothing be wanting unto
them.

14 And let our's also learn ^b to ² maintain good ^b ver. 8.
works for necessary uses, that they be ^c not un- ² Or, *pro-*
fruitful. *fess honest*
trades,
Eph. 4. 28.

15 All that are with me salute thee. Greet them ^c Rom. 15. 23.
that love us in the faith. Grace *be* with you all. Phil. 1. 11.
& 4. 17.
Col. 1. 10.
2 Pet. 1. 8.
Amen.

¶ It was written to Titus, ordained the first bishop of the
church of the Cretians, from Nicopolis of Macedonia.

13—14. "Bring Zenas...and let our's also learn." The connec-
tion between these two verses appears to be this. Titus was to supply
Zenas and Apollos with all requisites for their journey, and the Cretan
Christians were to learn by his example to be forward in such acts of
courtesy and brotherly love.

14. "And let our's." That is, our Christian brethren. The single-
word "ours" is beautifully significant of the bond which a common
faith was already felt to have created amongst the baptized disciples
of Christ.

THE EPISTLE OF PAUL TO PHILEMON.

THIS is a private letter, written and sent with the other letters of the first imprisonment, at a time when the Apostle was evidently looking forward to an immediate release. The person, to whom it was addressed, is Philemon, a native of Colosse. The object of it was to obtain forgiveness for his runaway slave Onesimus, who having escaped from Philemon's house (possibly with some of his property), and made his way to Rome, there came in contact with the Apostle, by whom he was converted to Christ. The characteristic feature of the letter is the elevated and delicate courtesy with which St. Paul presses a request very near his heart on one, who owed to him all his hopes for eternity. It is a significant circumstance that the Apostle instead of bidding Onesimus set his master at defiance as having no just rights over him, should have urged him, as the first proof of his sincerity, to return at whatever risk to make his submission. It is also to be observed, that the tender and lofty charity, exemplified and inculcated in this letter, has proved the hidden, but irresistible moral force, by which slavery, with all its cruelty and injustice, is being slowly but surely banished out of the world.

The Collect for Quinquagesima Sunday.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. Amen.

PHILEMON.

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again. A.D. 64.

PAUL, ^a a prisoner of Jesus Christ, and Timothy ^a ver. 9.
^b our brother, unto Philemon our dearly beloved, ^b Eph. 3. 1.
^b and fellowlabourer, ^b & 4. 1.
^c 2 Tim. 1. 8.
^c 2 and to *our* beloved Apphia, and ^c Archippus ^c Col. 4. 17.
^d our fellowsoldier, and to ^e the church in thy house: ^d Phil. 2. 25.
^e Rom. 16. 5.
^f Grace to you, and peace, from God our Father ^f 1 Cor. 16. 19.
and the Lord Jesus Christ. ^f Eph. 1. 2.

4 ¶ ^g I thank my God, making mention of thee ^g Eph. 1. 16.
always in my prayers, ^g 1 Thess. 1. 2.
^g 2 Thess. 1. 3.

5 ^h hearing of thy love and faith, which thou ^h Eph. 1. 15.
hast toward the Lord Jesus, and toward all saints; ^h Col. 1. 4.

6 that the communication of thy faith may be-
come effectual ⁱ by the acknowledging of every ⁱ Phil. 1. 9,
good thing which is in you in Christ Jesus. ⁱ 11.

7 For we have great joy and consolation in thy
love, because the bowels of the saints ^k are refreshed ^k ver. 20.
by thee, brother. ^k 2 Cor. 7. 13.
^k 2 Tim. 1. 16.

8 ¶ Wherefore, ^l though I might be much bold ^l 1 Thess. 2. 6.
in Christ to enjoin thee that which is convenient,

1. "Prisoner." (So ver. 9.) This word would touch Philemon's heart. Compare Acts xxviii. 20. Gal. vi. 17.

"Fellowlabourer." Probably in the work of spreading the Gospel.

2. "Apphia." Possibly his wife.

"Archippus." Possibly his son. Certainly a minister at Colosse.

"Fellowsoldier." As if more exposed than Philemon to trial and conflict, because under more direct and solemn ministerial engagements. Christian teachers, moreover, would be especially liable to martyrdom.

"Church in thy house." The church which met to worship in his house, and, by this salutation, made to share in the Epistle.

5. "Love." Observe the tact with which the Apostle refers to a well known feature in Philemon's character, and one on which he was about to draw so largely. Commendation need not be flattery.

6. "That." This was the subject of his prayers about him. The meaning of this somewhat obscure passage seems to be this: St. Paul gave thanks about Philemon, but also asked God on his behalf, that his labours in spreading the Gospel might be blessed with fruitfulness, through the carefulness of those, with whom he laboured, not only to recognise all that was good in him, but also to attribute it to the grace of God. The Apostle, while he encouraged his friend, was careful not to puff him up with spiritual pride. How hard it is to praise wisely!

"Communication." That is, in his missionary labours, which communicated to others the faith which he possessed.

8. "Enjoin." As one who did possess authority from Christ.

A. D. 64. 9 yet for love's sake I rather beseech *thee*, being
m ver. 1. such an one as Paul the aged, ^m and now also a
 prisoner of Jesus Christ.

ⁿ Col. 4. 9. 10 I beseech thee for my son ⁿ Onesimus, ^o whom
^o 1 Cor. 4. 15. I have begotten in my bonds:
Gal. 4. 19.

11 which in time past was to thee unprofitable,
 but now profitable to thee and to me:

12 whom I have sent again: thou therefore receive
 him, that is, mine own bowels:

P 1 Cor. 16. 17. 13 whom I would have retained with me, ^P that
Phil. 2. 30. in thy stead he might have ministered unto me
 in the bonds of the gospel:

14 but without thy mind would I do nothing;
q 2 Cor. 9. 7. ^q that thy benefit should not be as it were of
 necessity, but willingly.

r So Gen. 45. 15 ^r For perhaps he therefore departed for a sea-
5, 8. son, that thou shouldest receive him for ever;

16 not now as a servant, but above a servant,
s Matt. 23. 8. ^s a brother beloved, specially to me, but how much
1 Tim. 6. 2. more unto thee, ^t both in the flesh, and in the Lord?
t Col. 3. 22.

9. "Paul the aged." His life of toil and hardship had aged him; not the number of his years, which perhaps were not more than sixty. Life is to be measured, not only by time, but also by service.

10. "My son." Or, my own child. Compare Heb. ii. 13.

"Begotten." As the instrument of God through His word.

"In my bonds." Perhaps no period of the Apostle's life was more fruitful for God or man than that of his long imprisonment.

11. "Unprofitable." In his anxiety to keep Onesimus he will not blink the fact of his past misconduct.

12. "Whom I have sent again." Onesimus belonged to Philemon, being a part of his property; and St. Paul compelled him to return, as a matter of justice.

"Receive him." The Apostle says nothing here about his being set free—that he leaves to Philemon to think of.

"Mine own bowels." Myself.

13. "In thy stead." Here is a tender and graceful allusion to Philemon's past kindness. St. Paul was not too proud to be grateful.

14. "Without thy mind." The Apostle refused to stand upon his rights, or to control in any way his friend's liberty of action. True Christian courtesy is a combination of considerateness, humility and love. It is not only a human or social quality; it is one of the fruits of the Spirit, and was eminently conspicuous in our Lord (St. Luke v. 3. St. John xxi. 13.).

15. "Perhaps." Here is a reference to the deep ways of Divine Providence, bringing good out of evil, and turning sorrow into joy. So Joseph with his brethren (Gen. xlv. 4—8.). Observe, however, St. Paul speaks doubtfully, as one who did not presume to fathom the Divine ways.

16. "Brother beloved" in Christ, "where there is neither bond nor free" Nevertheless in 1 Tim. vi. 1, 2. he adds a caution.

PHILEMON.

17 If thou count me therefore ^u a partner, receive A. D. 64.
him as myself. u 2 Cor. 8. 23.

18 If he hath wronged thee, or oweth *thee* ought,
put that on mine account;

19 I Paul have written *it* with mine own hand,
I will repay *it*: albeit I do not say to thee how
thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the
Lord: ^x refresh my bowels in the Lord. x ver. 7.

21 ¶ ^y Having confidence in thy obedience I wrote y 2 Cor. 7. 16.
unto thee, knowing that thou wilt also do more than
I say.

22 But withal prepare me also a lodging: for ^z I z Phil. 1. 25.
trust that ^a through your prayers I shall be given a 2 Cor. 1. 11.
unto you. & 2. 24.

23 There salute thee ^b Epaphras, my fellowprisoner b Col. 1. 7.
in Christ Jesus; & 4. 12.

24 ^c Marcus, ^d Aristarchus, ^e Demas, ^f Lucas, my c Acts 12.
fellowlabourers. 12, 25.

25 ^g The grace of our Lord Jesus Christ *be* with d Acts 10. 29.
your spirit. Amen. & 27. 2.
Col. 4. 10.

^e Col. 4. 14.
^f 2 Tim. 4. 11.
^g 2 Tim. 4. 22.

^h Written from Rome to Philemon, by Onesimus a servant.

17. "Partner." One who shares thy faith and hope with thee.

18. "Put that on mine account." It is worth noticing that St. Paul everywhere shows the greatest scrupulousness and uprightness in money matters. The spiritual life must be built up in and with the moral. The use of money, moreover, is a sure test of character.

19. "Thine own self." In the salvation of thy soul, through the Apostle's instrumentality.

21. "Obedience." Here is a hint of his Apostolical authority.

"Do more than I say." Some see an allusion here to the probable liberation of Onesimus.

22. "Through your prayers." How St. Paul relied on and believed in the efficacy of intercessory prayer (See Rom. xv. 30—32.)!

23. Epaphras." Who may have been the means of first bringing the Gospel to Colosse.

24. "Demas." Who had not then left his side.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
H E B R E W S.

INTRODUCTION.

THE EPISTLE. The Epistle to the Hebrews may be called an essay as well as a letter. It is a treatise in which one great subject is unfolded and explained, and not only a letter called forth by various local circumstances. Still it is a letter as well, and it is evidently regarded as such by its writer. First of all it is full of allusions to impending trials. Then its conclusion is full of practical exhortations, most of them bearing manifestly on the circumstances in which the readers were placed; as is the case in St. Paul's letters generally. And then thirdly it ends with St. Paul's own peculiar formula of Apostolic salutation and benediction.

OF PAUL THE APOSTLE. It has been questioned whether this letter was written by St. Paul, or by some one who had been taught by him and represented his teaching upon its subject. This question has been raised on the following grounds:—(1.) that St. Paul's name does not appear in it:—(2.) that its style differs from that of his other letters:—(3.) that its commencement is altogether different from that of his other letters.

But, as to (1.) it may be answered that the opposition of the Judaizing Christians to St. Paul was reason enough why he should suppress his name, whereas, if it had been written by any one else, that person would have no such reason for withholding his. As to (2.) the difference of style may be accounted for by the difference of subject, and also by the different tone of mind and thought in the persons written to, for this is St. Paul's *only* letter addressed to Jews alone. As to (3.) St. Paul would naturally begin this letter in a different manner from that in which he began others. His other letters were all written to churches of his own foundation, or else, as in the case of the Romans, to Gentile Christians who were under no other Apostolic jurisdiction. It would be strange if St. Paul had *not* varied his mode of address. It is also to be noted that the concluding Benediction is St. Paul's own peculiar form of blessing, that

INTRODUCTION.

with which he concludes all his other letters, and one which no other Apostolic writer uses during St. Paul's life-time. It is also one which, from his own words in 2 Thess. iii. 17.^a, he would seem to have adopted as a signature which it would be a kind of forgery for any one else to adopt, most of all if that person were not an Apostle. It may also be added that this letter is quoted as Scripture by St. Clement, and that nearly all *early* testimony ascribes it to St. Paul.

TO THE HEBREWS. That is, to Christians of Jewish extraction, and who clung to the Mosaic priesthood and the Mosaic services as well as to Christianity. Thus it was not addressed to any one particular church, as St. Paul's other letters were, but to a *class* of Christians, some of whom might be found in many different places, though no doubt they would be most numerous in Palestine. This alone would be enough to account for its different commencement, and also for the peculiarly Jewish mode of reasoning visible throughout it.

The **SUBJECT** of the Epistle is the inherent superiority of the Christian over the Jewish dispensation, and it completes the argument which had been commenced in the Epistle to the Romans and continued in that to the Galatians.

These three letters deal with three separate departments of one great subject, namely, the *transition* from the system of the Law to that of the Gospel, from that of Moses to that of Christ, from the Synagogue to the Church. The Epistle to the Romans goes to show that the time was come for God to deal with man *as man*, one rule for all, that is, with mankind as a whole, and upon one uniform basis, and so to pass away from the preparatory system and limited scope of Judaism. The letter to the Galatians sets forth more especially that the Jewish system had been *only* a preparatory one, and that to take up with Judaism as an addition to Christianity was to forfeit the whole advantage of the latter. Then, finally, this Epistle to the Hebrews completes the argument, and demonstrates the inherent superiority of Christianity in all its leading characteristics. It shows that whatever were the glories of the Jewish system, those very glories were outshone by the corresponding glories of the Christian.

^a The words are:—"The salutation of Paul with mine own hand, which is the token in every epistle: so I write." Then in verse 18 follows this "salutation", namely, "The grace of our Lord Jesus Christ be with you all. Amen." The letter to the Thessalonians were St. Paul's earliest letters. Therefore it was quite natural that he should announce what manner of signature he intended to adopt. A reference to his remaining letters will show that he adhered to it throughout, and in the Epistle to the Hebrews along with the rest.

INTRODUCTION.

Was the "Minister" or introducer of the Jewish system a true servant of God? Christ, the "Minister" or introducer of the Gospel, was a "Mediator" superior to Moses, and a Priest, too, superior to Aaron. Had the Jewish system a "Tabernacle" of God's own ordering? The "Tabernacle" wherein Christ offered Himself was superior to that which Moses erected, and to that Holy of Holies into which Aaron carried the blood of the atonement. Had the Jewish system an imposing array of sacrifices? So also has the Church of CHRIST a Sacrifice, and the offering made by her High-priest actually *effected* that which the Mosaic sacrifices only *represented*. Hence, in all points, alike as to its "Minister" or Author, its Mediator, its Priest, its Temple, and its Offering, the Christian system is superior to and supersedes the Mosaic.

A special point is made in this Epistle of the inherent superiority of Christ, the introducer of the new dispensation, over the Angelic existences. At the time when this letter was written, there was a tendency to regard our LORD as only one of those Angels to whom it was considered that GOD had deputed the administration of the world. This accounts for the elaborate preliminary discussion of Christ's superiority to Angels in chapter i., by which the writer introduces, with such an array of Old Testament quotations, his explanation of the superiority of Christ and His religion, over the person and the system of Moses.

To the above general statement of the subject of the Epistle, and its place in the great Pauline argument on the transition from Judaism to the Church of Christ, it is only needful now to add an analytical view of the argument of the Epistle itself in its logical development.

The Collect for the Annunciation of the Blessed Virgin Mary.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

ANALYSIS.

I. 1—3. Former Revelations made through God's Prophets, the Christian through God's SON, who is:—

I. 4—14. **A. Superior to Angels:** as Scripture testifies, 2 Sam. vii. 14;—Pss. ii. 7;—xlv. 6, 7;—lxxxix. 20;—xcvii. 7;—cii. 25—27;—civ. 4;—cx. 1.

II. 1—4. Wherefore His message should be *the more heeded*.

II. 5—18. Reason why, though thus superior to Angels, He was *for a time* made inferior to them;—namely, that by complete and experimental sympathy with man He might be qualified for the office of

THE HIGH PRIEST OF MANKIND.

III. 1—6. **B. Superior to Moses,** as a SON to a Servant however trusty.

III. 7—IV. 13. Wherefore His Rest should be *the more earnestly sought*, and not lost as those whom Moses taught, and Joshua led, lost theirs. Proof that Christ *has* a Rest to give, and that Moses' Rest (Sabbath) and Joshua's Rest (Canaan) were not the *final* Rest of God's people:—Ps. xc. 7—11.

IV. 14—16. Encouragement to come boldly to Him Who being in complete sympathy with man, is therefore

THE HIGH PRIEST OF MANKIND.

C. Superior to Aaron:—I. In the "ORDER" of His Priesthood.

II. In the "NATURE" of His Ministry.

ANALYSIS.

- V. 1—4. . . . High-Priesthood explained ;—thus ;—The High Priest having to offer sacrifice *for man to God*, He must be,—
(1.) In sympathy with man,—(2.) Appointed by God.
- V. 5—10. . . . **Christ's** High-priesthood satisfies both these conditions, and is superior to Aaron's in the following particulars,

I. THE ORDER OF HIS PRIESTHOOD.

Hence it is necessary to explain this Order : but first comes a digressive **Exhortation**, in which

- V. 11—VI. 20. The Hebrews are (1.) rebuked for needing the explanation,
(2.) warned against backsliding, and
(3.) exhorted to follow Abraham's faith and perseverance.

This exhortation being concluded,

- VII. 1—10. . . The **Order** of Melchisedec's Priesthood is next explained as being (1.) Eternal, (2.) Prior to that of Aaron, (3.) Independent of the Mosaic Law.

- VII. 11—19. . Therefore, **Christ** being a High Priest

- (1.) According to the preceding definition ;
(2.) Of the above named "order", superior to Aaron's, and
(3.) Independent of the Law,

It follows that the Law itself is abrogated, and must give place to the Dispensation of which **CHRIST** is the Head and High Priest.

- VII. 20—28. . . **CHRIST** then being the **True High Priest**, of Order superior to Aaron's, alike in (1.) the mode of His appointment ; (2.) His own unchangeableness and eternity ; (3.) the perfection of His Sacrifice ; He is superior also in

II. THE NATURE OF HIS MINISTRY,

abiding on High, as

- VIII. 1—6. . . **The Minister of the True Tabernacle**, superior to the Mosaic, of which the Mosaic was the type ;—
Exod. xxv. 40.

and as

- VIII. 7—13. . . **The Mediator of the New Covenant**, also superior to the Mosaic, and by which God had promised that He would supersede the Mosaic, Jer. xxxi. 31—34.

ANALYSIS.

- IX. 1—10. . . . Now in all *their* Ministrations, the Ministers of the **Old Tabernacle** were witnesses to two needs or wants on the part of the worshippers, those namely of,
- (1.) a more perfect access to God ;—
 - (2.) purification of the Conscience.
- Neither* of which could their Ministrations supply. But
- IX. 11—14. . . . Christ the Minister of the **True Tabernacle** supplies *Both*, and thus, by the *Superiority of His Ministration*, shows that He is the perfect
- IX. 15—17. . . . **Mediator** of the **New Covenant** which is ratified in His **Death**.
- IX. 18—22. . . . The *Old Covenant* here again foreshadowing the *New*, in that it too was ratified with **Blood**, which required the *Death* of some victim.
- IX. 23—28. . . . And this explains Christ's entering Heaven with *His own blood*, which so completes the atonement that His next appearance will be, not for redemption but for completed salvation.
- X. 1—18. And this **Death** is **The One Sacrifice** of Ps. xl. 6—8., which supersedes the Sacrifices of the Mosaic Law, and effects what they could not effect; namely,
- (1.) Remission of sins ;
 - (2.) Sanctification of the heart ;
- according to Jer. xxxi. 33, 34. thus satisfying the above named two wants or needs, and rendering
- Further Sacrifice Superfluous.**
- X. 19—39. . . . **Exhortation** to make good use of this access to God, which CHRIST has opened, and to persevere in **Faith**.
- XI. 1—40. . . . What **Faith** is: namely, no new principle, but the mainspring of all true service to God as shown by Old Testament examples.
- XII. 1—17. . . . **Exhortation** to continued perseverance and patience. Warnings against **Apostasy** :—
- XII. 18—29. . . . The higher privileges of the **New Covenant** rendering **Apostasy** more sinful than before.
- XIII. 1—19. General exhortations to various Christian Virtues.
- XIII. 20—25. . . . **Benediction** and **Conclusion**.

CHAPTER I.

A. D. 64.

1 *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

^a Num. 12. 6, 8.

^b Deut. 4. 30. Gal. 4. 4. Eph. 1. 10.

^c John 1. 17. & 15. 15. ch. 2. 3.

^d Ps. 2. 8. Matt. 21. 38. & 28. 13.

GOD, who at sundry times and ^ain divers manners spake in time past unto the fathers by the prophets,

2 hath ^bin these last days ^cspoken unto us by *His Son*, ^dwhom He hath appointed heir of all things, ^eby whom also He made the worlds;

John 3. 35. Rom. 8. 17. ^e John 1. 3. 1 Cor. 8. 6. Col. 1. 16.

CHAPTER I.

1—3. Former Revelations made through God's Prophets: the Christian through God's Son.

The writer plunges at once into his argument without preface or salutation, and strikes the key-note of his treatise by stating the great fundamental contrast between the Mosaic and Christian dispensations, namely, that in the former God employed the agency of prophets who were human, while in the latter He has employed the agency of His Son, who is Divine.

1. "Sundry times and in divers manners . . . by the prophets." Here the Apostle points out *three particulars* in which the older revelation was inferior to the new:—(1.) It was not given in one complete whole at once, but at various *times*, or rather *portions*, a part at a time, as we can see by tracing the gradual increase of the Divine teaching from prophet to prophet as the Old Testament advances:—(2.) It was given in divers *manners*, that is, God's truth was not set forth in one direct statement, but under many figures, types, and symbols:—(3.) It was given by the *prophets*, who were only human. In all these particulars the old is to be contrasted with the New Dispensation.

2. "These last days." These words assert that the time when the letter was written was what the Jews termed "the last days", namely, the days of Messiah. Compare Isaiah ii. 2., and Micah iv. 1., which, both described the days of Messiah by this title.

"By His Son." Compare the parable of the vineyard. St. Matt. xxi. 37.

"Heir of all things." The Apostle now goes on to describe the rights and dignities of the Son. First, He has in God's universe the position and rights of an only Son and *heir*, as is further enlarged on in ch. iii. 5. Next, He is entitled to whatever honours result from the fact that He was God's agent in the creation of the universe, "by whom also He made the worlds."

1. "Divers manners . . . the prophets." The word "times" would be better rendered 'portions'. Compare the statements following: "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a lit-

"tle, and there a little", Isaiah xxviii. 10:—and "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets," Hosea xii. 10.

HEBREWS, I.

3 ^r Who being the brightness of *His* glory, and ^s upholding ^r A. D. 64.
 the express image of His person, and ^s upholding ^r John 1. 14.
 all things by the word of His power, ^h when He ^r & 14. 9.
 had by Himself purged our sins, ⁱ sat down on the ^r 2 Cor. 4. 4.
 right hand of the Majesty on high; Col. 1. 15.
^k He hath by inheritance obtained a more excellent ^r John 1. 4.
 name than they. Col. 1. 17.

Rev. 4. 11.
ch. 7. 27.
& 9. 12, 14,
26.
i Ps. 110. 1.
Eph. 1. 20.
Phil. 2. 9, 10.

ch. 8. 1. & 10. 12. & 12. 2. 1 Pet. 3. 22.

k Eph. 1. 21.

3. "Brightness of His glory," &c. This verse continues the description of Christ's essential Divinity.

"Glory" here means Divine glory, or Divinity. As you cannot separate the Sun's shining from the Sun, so neither can you separate the Divine nature of Christ from that of the Father. He is one with the Father, and of one essence or substance with the Father. Compare Nicene and Athanasian Creeds.

"Express image of His person." The meaning is that, as the Divinity of Christ is equal to the Father's Divinity, so also is its manifestation. His very being is in all points the exact counterpart of the Father's. "He that hath seen Me hath seen the Father." St. John xiv. 9.

"Upholding all things." Christ is not only the Creator, but also the Sustainer, of the Universe. That is, the universe would not continue to exist if it were not that God the Son continues to maintain it.

"Purged our sins." The foregoing expressions have set forth what Christ is in Himself, and what He has done and still does as regards the visible universe. Now the writer goes on to what He has done as regards us, in His mission into the world at His Incarnation:—that is, that when God sent Him into the world it was not, like one of the prophets, merely to deliver a message, but to purge our sins. Observe also the emphatic words which precede this, namely, "by Himself", shewing that Christ was sufficient to Himself for the purging of our sins as for all else. For this is an anticipation of one of the most important of all the arguments in the Epistle, that namely beginning at ch. ix. 14., where, among other points of the perfection of Christ's priesthood, it is noted that it was *Himself* that He offered, His own blood that He presents in the true Holy of Holies.

"Sat down on the right hand" &c. This states what has become of Christ now that He is no more seen on earth. Having purged our sins He has gone back again where He was before, that is, to the place of honour appropriate to the Son in Heaven.

4—14. Christ superior to Angels.

4. "Being made ... better than the angels." That is, being as far

3. "Glory." This use of the word *glory* is to be specially noted. See the warning against idolatry in Isaiah xlii. 8, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." And our Lord's "glory" was that of "the only be-

"gotten of the Father" (St. John i. 14.). "Right hand of God." Observe how carefully all the early Sermons in the Acts of the Apostles specify the exalted position of Christ after His visible departure from this earth. See, among other places, Acts ii. 33; iii. 21; v. 31.

A. D. 64. 5 For unto which of the angels said He at any time, ¹Thou art My Son, this day have I begotten Thee? And again, ^mI will be to Him a Father, and He shall be to Me a Son?

¹ Acts 13. 33. ch. 5. 5.
^m 1 Chr. 22. 10. & 28. 6. Ps. 89. 26, 27.

Ps. 2. 7. 2 Sam. 7. 14.

² Or. When He bringeth again. 6 ² And again, when He bringeth in ⁿthe firstbegotten into the world, He saith, ^oAnd let all the angels of God worship Him. Deut. 32. 43. LXX. Ps. 97. 7.

ⁿ Rom. 8. 23. Col. 1. 18.

Rev. 1. 5.

^o 1 Pet. 3. 22.

³ Gr. unto.

7 And ³of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

Ps. 104. 4.

exalted above the Angels, now that He had gone back again to Heaven, as His original nature and designation were superior to theirs. In other words, Christ's Divine glory has suffered no diminution through the humiliation of His Incarnation, and His Mission into the world by the Father. He still is, what He was before, superior to Angels.

The Apostle now goes on with an elaborate series of Old Testament proofs of this superiority of nature; and we may stop to observe that the manner in which he thus cites the Old Testament, in writing to the Hebrews (See the preceding explanation of this term in Introduction), is the best possible evidence of the light in which the Jews of our Lord's time had been brought up to understand the Old Testament prophecies of Christ. Had they not been in the habit of referring these passages to Christ, it would have been useless for the Apostle thus to quote them in his argument.

5. This verse shows that the Old Testament recognized Christ's Divine Sonship by reference to 2 Sam. vii. 14, and to Psalm ii. 7. The verse, "Thou art my Son, this day have I begotten Thee," refers primarily to Christ's eternal Sonship, as it is here applied. It is also applied to the Resurrection by St. Paul in his sermon at Antioch in Pisidia, Acts xiii. 33; and the Psalm is sung as an Easter-Day morning psalm. The verse, "I will be to Him a Father, and He shall be to Me a Son," was spoken primarily of Solomon, and is here applied to Christ, showing that Solomon was recognized in Holy Scripture as a type of Christ, and was so understood by the Jews of St. Paul's day.

6. This verse shows that even the humiliation of His Incarnation could diminish nothing from Christ's Divine honour and dignity.

"When He bringeth in the firstbegotten into the world." This speaks of the epoch of the Incarnation. Even at this moment of humility the Angels are bidden to worship Him as God. It is in exact accordance with this Divine command that we observe so many ministrations of Angels at the epoch of the Incarnation. First the angelic message to Zacharias, secondly the Annunciation of the Blessed Virgin, and then thirdly the song of the Angels on the actual night of the nativity itself. As to the words "And let all the angels of God worship Him," a question arises *what* Scripture St. Paul is quoting. Most likely it is Psalm xcvi. 7, which in our version is rendered "worship Him all ye gods", or it may be Deut. xxxii. 43, since the quotation is verbatim from the Septuagint version of that verse.

"His angels spirits, and His ministers a flame of fire." This

HEBREWS, I.

8 But unto the Son *He saith*, Thy throne, O God, is for ever and ever: a sceptre of ²righteousness is the sceptre of Thy kingdom. A. D. 64.
Gr. rightness, or, straightness.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* Thy God, ^Phath anointed Thee with the oil of gladness above Thy fellows. P Isai. 61. 1.
Acts 4. 27.
& 10. 38.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: Ps. 45. 6, 7.
q Isai. 34. 4.
& 51. 6
Matt. 24. 35.
2 Pet. 3. 7,
10.
Rev. 21. 1.

11 ^aThey shall perish; but Thou remainest; and they all shall wax old as doth a garment;

describes the Angels *in contrast with* the Son. *He* is to be worshipped as God: so the last verse shewed. *They* are only God's servants, endowed by Him with capacities which enable them to serve Him. These are swiftness as of wind,—swiftness and searchingness as of lightning. For the word here rendered *spirits* should be translated *winds*. The quotation is from Psalm civ. 4. a Whitsunday Psalm. Observe here and throughout the great care taken to explain the true position of the Angels in God's universe, and our Lord's inherent superiority to them.

8. "But unto the Son" &c. Another particular in Christ's superiority. He is a King also. He has a throne for ever. He rules in perfect righteousness. The quotation is from Psalm xlv. 6, 7, the second morning Psalm for Christmas-Day, the marriage song of Christ and His Church. Note that this Psalm is the marriage song of a king *after a career of victory*, so that to quote it here of Christ was the same thing as implying that in the humility of His Incarnation He became a *victor* over His enemies, that is, Sin and Death, and him that had the power of Death.

9. "Hath anointed thee." What is this anointing? Not merely that proper to Christ as our Prophet, Priest, and King; but specifically the anointing of the Bridegroom for his marriage feast. Hence it here represents the rejoicing of Christ over His completed triumph and consequent union with His Church; the same joy which is afterwards alluded to in ch. xii. 2,—“the joy set before Him” after His conflict was over.

10. "Thou, Lord, in the beginning" &c. A fresh point in Christ's superiority over Angels. He is the Creator of the Universe. We have seen that Angels might be endowed with powers akin to the most striking powers of nature, but He is the author of nature. "In the beginning God created &c." (Gen. i. 1.) Christ was the creating Person. Compare the Nicene Creed, "by whom also He made the worlds". The quotation here is from Psalm cii. 25, 27.

11. "They shall perish;" &c. As Christ existed before nature and was its author, so also He will continue to exist after the Universe in its present form has come to an end. Observe that here is a clear prophecy of the future destruction of the present order of things and the substitution of another. Both the Hebrew original and the Septuagint version convey the idea expressed in verse 12. of our translation, that namely

HEBREWS, I.

A. D. 64.

1 Ver. 3.
Mat. 22. 44.
Mark 12. 36.
Luke 20. 42.
ch. 10. 12.
Gen. 13. 16.
& 32. 1, 2, 24.
Ps. 34. 7.
& 91. 11.
& 103. 20, 21.
Dan. 3. 28.
& 7. 10.
& 10. 11.
Mat. 18. 10
Luke 1. 11.
& 2. 9, 13.

12 And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail. Ps. 102. 25, 26, 27.

13 But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Ps. 110. 1.

14 ^sAre they not all ministering spirits, sent forth to minister for them who shall be ^theirs of salvation?

Acts 12. 7, &c. & 27. 23. t Rom. 8. 17. Titus 3. 7. James 2. 5. 1 Pet. 3. 7.

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because He vouchsafed to take our nature upon Him, 14 as it was necessary.

of change, "they shall be changed,"—not that the Universe is to be annihilated, but its order, or arrangement, changed.

13. "But to which of the angels" &c. Having illustrated Christ's peculiar nature and position the Apostle again contrasts it with that of the Angels. This fresh quotation is from Psalm cx. 1., the second of our Christmas-Day evening psalms. It is to be observed how frequently this psalm is taken as a basis for Christian doctrine:—(1.) by Christ Himself in His argument with the Pharisees, St. Matt. xxii. 44:—(2.) by St. Peter seven weeks afterwards in his Sermon on the day of Pentecost, Acts ii. 34, 35: and—(3.) by St. Paul in his argument on the Resurrection in 1 Cor. xv. 25.

14. "Ministering spirits." Here ends the exposition of the inferiority of Angels to Christ. And the *new* point introduced in this verse is, that they are not merely spirits who minister to—that is, serve God, and therefore also Christ, inasmuch as He is God; but that they also serve those whom Christ came into the world to save. The point is an important one in St. Paul's argument, because it was objected that Christ could not be superior to Angels since He had appeared as man. St. Paul replies, No. Even in the lowliness of His Incarnation Christ was not *really* lower than the Angels, since they too are sent forth to minister to, or serve, those who shall benefit by Christ's salvation. Examples of their ministry are abundant both in the Old and New Testaments;—for example, Abraham, Lot, Manoah, Gideon, Daniel;—St. Peter, St. Paul, &c. &c.

CHAPTER II.

1—4. Wherefore His message should be the more heeded.

Having now established the Divinity and Sonship of Christ, the writer next considers the message which He brought, the dispensation which He introduced. By how much Christ has been proved greater than prophets or Angels, by so much must the Gospel be more worthy than the Law.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. A. D. 64.

2 For if the word ^a spoken by angels was stedfast, and ^b every transgression and disobedience received a just recompence of reward ;

² Gr. run out as leaking vessels.
^a Deut. 33. 2.
 Ps. 68. 17.
 Acts 7. 53.
 Gal. 3. 19.
^b Num. 15. 30, 31.

Deut. 4. 3. & 17. 2, 5, 12. & 27. 26.

1. "More earnest heed." That is, in exact proportion as the One messenger of the Christian covenant was greater than the introducers of the Mosaic.

"Let them slip." Should be, "lest we glide past them", so as to fail to grasp and retain them; as a river glides past the objects on its banks.

2. "The word spoken by angels." That is, the Law given at Sinai. Here we see why the writer had been so careful in ch. i. to demonstrate Christ's complete superiority over Angels. The Jews considered that the Law came to Moses on Sinai through the intervention of Angels. Hence, unless Christ were superior to Angels, what right had the Gospel to supersede the Law? This view pervades all Jewish commentaries, and stands on Deut. xxxiii. 2, where, in the "Blessing of Moses", the departing Lawgiver relates how "the Lord came from Sinai . . . with ten thousand *saints*." The same fact is alluded to in Ps. lxxviii. 17, where Jehovah is said to have been attended on mount Sinai by many thousands of *Angels*. So St. Stephen reminds his persecutors (Acts vii. 38, 53), that it was by the ministration of *Angels* that Moses and their forefathers had received the Law. And so also St. Paul in Gal. iii. 19, asserts that the Law had been constituted by the agency of *Angels* in the hands of a mediator, that is, Moses.

Note how precisely the argument here addressed to Hebrews tallies with that addressed to Judaizers in the Epistle to the Galatians. 'The Law came from God,—therefore,' said the Jew, 'it cannot be abrogated'. 'I grant that it came from God', replies the writer, in each of these two cases. 'But the Law came from God by means of Angels, and those Angels intrusted it to a second intermediate agent, namely Moses. The Gospel is brought by Christ, who is God, and is not intrusted to any intermediary at all.'

"Transgression and disobedience." The former applies to sins of commission: the latter to sins of omission. The former might have been translated "violation of", the latter "inattention to" the Law. Compare the General Confession in our Prayer-Book, "We have left undone . . . and we have done those things which we ought not to have done."

"Just recompence of reward." Referring to the marked way in which God showed His displeasure against whoever violated the Mosaic Law in the early days of its institution, as (1.) in Exod. xxxii. 28, when the people worshipped the golden calf; (2.) in Numb. xv. 35, when the

2. "*Saints*." So in English Bible. But the Septuagint has "*Angels*", and the writer used the lxx. Compare Josephus' 'Antiquities', B. xv. c. 5, where Herod in his speech to his troops says, "We have learned from God the most excellent of our doctrines, and the most holy part of our Law *by means of Angels*."

A. D. 64. 3 ° how shall we escape, if we neglect so great
 ° ch. 10. 28, salvation; ° which at the first began to be spoken
 29. & 12. 25. by the Lord, and was ° confirmed unto us by them
 d Matt. 4. 17. that heard *Him*;
 Mark 1. 14. ch. 1. 2.
 ° Luke 1. 2.

law of the Sabbath was broken; (3.) when Korah and his company broke the law of the Aaronic priesthood; (4.) when the people joined in the idolatries of Moab and Midian. The point to be observed is God's signal promptitude in visibly interfering to punish each *first* transgression of each leading feature of His Law, so that it might be seen to be really His will that it should be obeyed, and this though it was given through the intervention of beings inferior to Himself, that is, Angels and Moses.

3. "How shall we escape." That is, if God took so great care to vindicate a revelation given through inferior ministers, what will He do if we break a law brought by His own Son in person? And in fact we find the principle above noted holding good in the New Testament history of the Church in the early days of its institution, as, (1.) the first occasion when any member of the Church showed disbelief in the Divine commission of the Apostles was when Ananias and Sapphira thought that they lied to ordinary men only, instead of unto God in the person of His representatives. Therefore God showed His displeasure at once, not for the sake of that occasion only, but to vindicate His own appointment once for all; (2.) in the first case of profanation of the Sacrament of the Lord's Supper, when in 1 Cor. xi. 30, St. Paul explains "for *this* cause many are weak and sickly among you, and many sleep", that is, their sickness ends in death.

"At the first began to be spoken." It is the distinguishing glory of the Gospel that not only was it introduced by Christ in person, but that its *first beginnings* were from His own mouth. It was not that other people preached it and then He confirmed or sanctioned it. He was His own *first* messenger, Himself the first preacher of His own Gospel. See His announcement of Himself in the great Sermon at Nazareth, St. Luke iv. 16. His Apostles were His "*witnesses*".

"The Lord." The equivalent of the Hebrew "Jehovah". Here used emphatically and in contrast to the word "Angels" in verse 2, by way of keeping up the enforcement of the essential Divinity, and therefore superiority, of Him who first introduced the Gospel.

"Confirmed unto us." That is, in the case of the Gospel *human* agency was not used to *communicate* God's will, but only to attest that such and such things were actually taught and done by Christ: being exactly the reverse of what happened under the Law, where inferior beings were the means of communicating it in the first instance.

This remark is important inasmuch as these words have been wrested to support the notion that St. Paul could not have written this Epistle, because he elsewhere says he did *not* learn the Gospel from the original Apostles, and therefore could not honestly say "confirmed unto us". But

3. Observe also that this was all along set forth as the special function of the Apostles:—(1.) as specified by our Lord in Acts i. 8, "Ye shall be witnesses unto Me":—(2.) as specified by St. Peter at the election of Matthias, Acts i. 21, 22:—(3.) as exemplified in the early Apostolic sermons and speeches, Acts ii. 32; iii. 15; v. 32. &c. &c. See also 1 Cor. xv. 5—8.

HEBREWS, II.

4 ^f God also bearing *them* witness, ^g both with A. D. 64.
 signs and wonders, and with divers miracles, and ^f Mark 16, 20.
^{2 h} gifts of the Holy Ghost, ⁱ according to His own ^{Acts 14. 3.}
 will? ^{& 19. 11.}
¹ Cor. 2. 4. ^g Acts 2. 22, 43. ^{2 Or,} *distributions.* ^h 1 Cor. 12. 4, 7, 11. ⁱ Rom. 15. 18,
 19. ⁱ Eph. 1. 5, 9.

(1.) the emphasis does not lie on "us" at all. It lies on the two contrasted words "spoken" and "confirmed". Meaning that Christian doctrine did not take its rise even from Apostles. They only bore witness that such and such things had been "spoken" by the Lord, and this attestation St. Paul might have heard from them abundantly in the later years of his ministry, though his original knowledge of the Gospel teaching was by direct revelation. (2.) It is St. Paul's habit in argument to suppress, and make the least of his own case, unless where the contrary is needed. Sometimes, indeed, rhetorically he even identifies * himself with those he addresses, the better to recommend the ideas he is enforcing. In the case before us, St. Paul, the Apostle to the Gentiles, writing to Hebrews, had every reason to avoid needless obtrusion of his special circumstances.

4. "God also bearing *them* witness." Refer to the promise of Christ in St. Mark xvi. 17, 18, where He enumerates the signs by which His witnesses should be empowered to confirm their testimony. Note also the careful prominence given to these "signs and wonders" in the Acts, more particularly in its early chapters. First the Church prays (Acts iv. 30.) "that signs and wonders may be done by the name of thy "holy child Jesus". Then follow special mentions of these evidences:— for example, Acts v. 12; vi. 8; xix. 11. And lastly St. Peter (Acts v. 32.) expressly asserts that the Holy Ghost is a joint witness with the Apostles to Christ.

"Signs and wonders, and with divers miracles, and gifts of "the Holy Ghost." Each of these four expressions has a distinct meaning. A "sign" means that which certifies the truth of a statement or the veracity of a witness. A "wonder" means any thing præternatural. "Miracles" is a general term for the various and varying exercises of superhuman capacity shown in the early Church. "Gifts" specify those specific endowments described in the Epistles to the Corinthians, which were to be used in the service of the Church and of her members, as contrasted with signs and wonders which were intended more for the conviction of those outside her pale.

The phrase "gifts of the Holy Ghost" should be 'distributions of,' &c., answering to the word "dividing" in 1 Cor. xii. 11. All these, whether miracles or gifts, are here asserted to be God's way of enabling His first witnesses to bear their testimony to the Gospel narrative and teaching, and thus the cessation of spiritual gifts is accounted for as well as that of miracles.

* Two cardinal instances of this are Rom. vii. 9—21, and xv. 1.

A. D. 64.

^k ch. 6. 5.
² Pet. 3. 13.
¹ Job 7. 17.

5 ¶ For unto the angels hath He not put in sub-
 jection ^k the world to come, whereof we speak.

6 But one in a certain place testified, saying, ¹ What
 is man, that Thou art mindful of him? or the
 son of man, that Thou visitest him? Ps. 144. 3.

5—18. Reason why, though thus superior to Angels,
 He was made for a time inferior to them,—namely,
 that by complete and experimental sympathy with
 man, He might be qualified for the office of

THE HIGH PRIEST OF MANKIND.

5. "For unto the angels hath he not" &c. Here St. Paul begins—as we may say—to *glide* into the next division of his subject. He has shown that the Christian *revelation* was introduced, not by Angels, but by One supreme above Angels. Now he asserts that the Messianic *dispensation* was never intended to be under the regimen of Angels, but—strange as it might seem at first sight—under that of Man. Hence therefore arises the necessity that the Son should become Man in order that he might fulfil the prophetic qualification for Headship over the restored world. Thus much has to be said by way of explaining the transition in the argument. As to the words "not unto the Angels," observe: (1.) that here we have another point of contrast between the Jewish and the Christian systems. The former was, the latter was not, under the administration of Angels:—(2.) that in Daniel x. 13, 20. the same distinction holds between the earthly kingdoms and the Divine. The former were under the tutelage of separate Angels. The distinction of the Divine kingdom was that it was to be under the immediate headship of Messiah.

"The world to come." The customary Jewish phrase for the days of Messiah or the Christian dispensation. It must not however be limited to the present militant stage or condition of Christ's kingdom. In its fulness it must apply to the fully developed Messianic kingdom, for which the Church militant prays, and which is spoken of at length both in the prophecies of Isaiah, and in the closing chapters of the Apocalypse.

6. "One in a certain place testified." St. Paul now introduces his Old Testament authority for saying that the Messianic dispensation was to be subject not to Angels but to Man. He has in mind the Jewish objection that, so far from Christ appearing as one superior to Angels, He appeared as man, and not only so, but in such conspicuous humiliation, that He suffered a felon's death instead of mounting a throne. Hence he employs a quotation, namely, Psalm. viii. 4—6., which speaks equally of the humiliation and the headship; and which he had already interpreted of Christ in 1 Cor. xv. 27. Observe also that our Lord had Himself sanctioned the application of Ps. viii. to Himself in St. Matt. xxi. 16., when quoting verse 2. to justify the praises of the children of the Temple-choir. For thereby He asserted that to praise Him was to praise God. Observe that we use this Psalm as a Proper Psalm for Ascension-Day.

HEBREWS, II.

7 Thou madest him ²a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: A. D. 64.

8 ¹Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now ^mwe see not yet all things put under him. ¹ Matt. 28, 18.
¹ Cor. 15, 27.
Eph. 1, 22.
ch. I, 13.

9 But we see Jesus, ⁿwho was made a little lower than the angels ²for the suffering of death, ^ocrowned ^m 1 Cor. 15, 25.
Ps. 8, 4, 5, 6. ⁿ 1 Phil. 2, 7, 8, 9.
³ Or, by.
^o Acts 2, 33.

7. "A little lower than" &c. Possibly this may mean 'inferior for a short time to the Angels'. But it is doubtful.

8. "For" &c. Until now St. Paul has been quoting the Psalm. Now he begins to expound it:—that it *must* apply to Christ; *how* it applies to Christ; *what* it teaches us regarding Him. The course of thought is this. It is a mistake to understand this Psalm as if it applied to man looked at in the order of nature only. We must look further. We must look to One who, though Man, was still higher than Man, and in whom all the great things predicted of humanity can be realized, that is, Jesus. Thus the word "him" at the end of verse 8. simply refers to man in his natural condition, apart from the exaltation of humanity in Christ. St. Paul says, 'We do *not* see this Psalm fulfilled in mere unassisted humanity. Therefore we must look for some 'further explanation'. This further explanation comes in the next verse.

9. "We see Jesus," &c. Where he continues, 'But we *do* see it completely fulfilled in Christ, and fulfilled in both its parts, namely, (1.) in its assertion of partial inferiority to Angels; (2.) in its counter-assertion of exclusive and universal headship, and consequent essential superiority to Angels'.

But this verse teaches still more, and touches not only the fact of Christ's having been made, as man, lower than the Angels, but also the special circumstance of His shameful death, which was such a difficulty to the minds of the Jews. This *death*, St. Paul alleges, was the very cause of his royal exaltation, for the passage should be rendered 'crowned with glory and honour by reason of the endurance of death'. So that the very things which seemed to make *against* the supremacy of Him who introduced the Christian dispensation, really make *for* it. Did objectors disparage Him because He appeared as a man? It was *that* by which He put Himself in the way of attaining the dominion spoken of in Psalm viii. Did they despise Him because of His felon's death? It was *that* which entitled him to grasp the actual exercise, and crown, of that dominion.

"Crowned." For the crown had to be won. Hence the word in the original denotes a *victor's* crown:—"stephanos", not 'diadema'.

9. "For the suffering of death"—should be 'on account of the suffering of death'. The Apostle asserts that Christ's death was essential to His actual attainment of the Headship which by His Incarnation He had qualified Himself to attain: a

HEBREWS, II.

A. D. 64. with glory and honour; that He by the grace of
 p John 3. 16. & 12. 32. God should taste death ^p for every man.
 Rom. 5. 18. & 8. 32. 10 ^a For it became Him, ^r for whom *are* all things,
 2 Cor. 5. 15. and by whom *are* all things, in bringing many sons
 1 Tim. 2. 6. unto glory, to make ^s the captain of their salvation
 1 John 2. 2. Rev. 5. 9. ^t perfect through sufferings.
 q Luke 24. 46. ^r Rom. 11. 36. ^s Acts 3. 15. & 5. 31. ch. 12. 2. ^t Luke 13. 32. ch. 5. 9.

“By the grace of God.” Here the action of God the Father is brought in, as co-operating with God the Son in the restoration of mankind. God the Son did but carry out the Father’s will (Compare St. Luke xxii. 42. St. John vi. 39. and ch. x. 7. of this Epistle.).

“Taste death.” A stronger expression than merely to say ‘died’, conveying that our Lord realized in his own conscious and vivid experience every item of the sufferings of death.

“For every man.” On behalf of every man. All humanity is put into a different position through this victory of Christ. And thus, through the agency of THE MAN, man, that is, humanity at large, is put in the way of realizing Psalm viii. Compare the repeated assertions of the redeemed *reigning* with Christ in His completed kingdom hereafter; and especially “We shall also reign with Him” in the superb fragment of a Christian hymn in 2 Tim. iv. 12.

10. “For it became” &c. That is, it was fitting. The question next comes, *Why* was it that Christ should reach His Headship through death? Verse 10. commences the answer to this enquiry, and begins by declaring that there was a certain *fitness*, in the nature of things, that God the Father should *in this way* complete the qualifications of the Son for His Headship.

“Him.” That is, God the Father.

“For whom are all things, and by whom are all things.” These words explain why the Apostle introduced his reference to God the Father’s action in man’s salvation. For if all things ultimately depend on God the Father’s will, then also the several steps of the Son’s redeeming work must be God’s ordering.

“In bringing many sons unto glory.” The words “many sons” mean ‘mankind at large’, or at least such of them as attain to the final bliss made possible to them by Christ’s death.

“To make the captain of their salvation perfect through sufferings.” This clause balances and answers to the foregoing, and the two explain each other. The “many sons”, or the multitude of the saved, stand over against the *one* Son, the “Captain” or author of their salvation. The “glory” to which they are brought, that is, the final glory they reach through Christ’s salvation, stands in opposition to the “sufferings” by which Christ was completely qualified to be their Saviour. “To make perfect” means ‘to complete’ the qualifications of.

doctrine specially needed for *Jews*, who imagined that Messiah could not die (See St. John xii. 34.).

10. “Perfect through sufferings.” Here observe, once for all, the meaning of “to make perfect.” It does not refer to personal holiness or righteousness; that

in our Lord was perfect from all eternity. It simply means ‘completeness’, and refers to the completing, or filling up, the several steps by which the Son became fully qualified to be the Saviour of persons in the position of those He came to save.

HEBREWS, II.

11 For ^u both He that sanctifieth and they who ^{A. D. 64.} are sanctified ^x are all of One : for which cause ^y He ^u ^{ch. 10. 10,} is not ashamed to call them brethren,
14.
x Acts 17. 26.

12 saying, I will declare thy name unto My ^y brethren, in the midst of the church will I sing ^{Mat. 28. 10.} praise unto thee. ^{John 20. 17.}
Rom. 8. 29.
Ps. 22. 22, 25.

13 And again, ^z I will put my trust in him. ^z ^{Isai. 12. 2.} And again, Behold I and the children ^a which ^a God hath given Me. ^a ^{John 10. 29.}
Ps. 18. 2. Isai. 8. 18. 11, 12.

The whole passage declares that there was a certain fitness, in the nature of things, that the Father should subject His Son to death. For it was the Father's will that mankind at large should be brought to glory, so as to fulfil Psalm viii. It was also the Father's will that the Son should be the agent in saving the "many sons". But if so, then He must be completely qualified to raise them to *His* condition of glory, by Himself descending to *their* condition of suffering, in all its items.

11. "For both . . . are all of one." This clause continues the reasoning just explained, giving an additional reason why, in the nature of things, it is only fitting that the Father should prescribe the mode in which the Son should become qualified to lead the human race to "glory". And the additional reason is this—that both the Son who saves, and men who are saved by Him, are alike "of God". Whence it follows that whether you look to the one, or to the other, it is equally the Father's part to prescribe *how* His gracious purpose should be carried out. "One" in this verse means God the Father. Both in the Nicene Creed, when we call Christ "God of God", and in the Athanasian, when we say, "the Son is of the Father", we are following the wording of this verse.

"He that sanctifieth" is God the Son.

"They who are sanctified" are those whom Christ saves; the "many sons" of verse 10. It is the *recovery of holiness* which is the essence of Christ's salvation. Hence sanctification is a fitting word to be used in this argument. Compare our Lord's great Intercession, in St. John xvii. 17, "Sanctify them through Thy truth."

"Not ashamed to call them brethren." Christ being the Son of God, and the effect of His redemption being to make men also sons of God (St. John i. 12.), He therefore acknowledges the relation thus entered into.

12. "Saying," &c. St. Paul might have quoted many words of Christ as spoken in the Gospels. But he is writing for Jews. Hence he prefers to support his statement by citations of Messianic utterances in the Old Testament, in which this brotherhood is acknowledged. And first he quotes Psalm xxii. 22., a Psalm which many Jewish commentators acknowledge as Messianic; a Psalm which our Lord Himself seems to have appropriated by His words upon the Cross, and which we use every Good Friday as a Proper Psalm, because of its exact description of Christ's sufferings.

13. "And again, . . . and again," &c. The two next citations are both words spoken, prophetically, by Messiah. They come from Isaiah viii. 17, 18., and were spoken originally by Isaiah with reference to himself and the sons of Shear-jashub, and Maher-shalal-hash-baz. The

- A. D. 64. 14 Forasmuch then as the children are partakers
of flesh and blood, He ^b also Himself likewise took
part of the same; ^c that through death He might
destroy him that had the power of death, that is,
the devil;
15 and deliver them who ^d through fear of death
were all their lifetime subject to bondage.

way in which they come to support St. Paul's argument is this—that in the first we have Messiah, *as man*, expressing His trust in God the Father; in the second, that He classes together both Himself and those saved by Him. The two citations present Christ as acknowledging a human position, first, towards God the Father, next, towards those whom He redeems, which was what St. Paul had to prove. Then from this acknowledgement of a human *position*, St. Paul advances to his next great point, namely, that Messiah, the Son of God, not only stooped to the *position* of man, but actually took the *nature* of man in its material or physical aspect.

14. "Forasmuch then as the children are partakers of flesh and blood," &c. The words "flesh and blood" describe human nature viewed on its physical or material side. The word "forasmuch" conveys that as Christ had, by the Father's appointment, determined to become a Brother to mankind, so also he deigned even to assume mankind's physical nature and attributes.

"That through death" &c. This clause states *why* it was requisite that the Son should assume man's physical nature, namely, that He might be capable of undergoing death. Christ might have assumed our nature in part only. But by assuming our bodily nature He became capable of death. And then the reason follows, why it was requisite for Him to experience death, namely, that in no other way could He grapple with God's enemy and man's destroyer on his own ground. The sphere of death was that wherein Satan was supreme. It was his territory; his domain. To be vanquished thoroughly he must be vanquished there. Hence arises the reason why Christ must take our bodily nature. He must become capable of dying, so as to gain access to Satan's stronghold, and overcome him there as well as elsewhere. And thus St. Paul completes his argument (refer to *Note* on verse 9.) that Christ's death was no disparagement of His essential Divinity, since it was a necessary step in the work He came to carry out.

15. "Deliver them who" &c. This states what manner of beings Christ came to rescue; that is, beings liable to death. Angels were not liable to death. This gives a further reason why the Son, the introducer of the Christian dispensation (refer to ch. i. 4.) should not take the nature of Angels but of men, as re-stated in the next verse.

"Through fear of death" &c. Probably no Christian, without great effort of the imagination, even if then, can quite appreciate the crushed feeling of those who of old were in uncertainty as to the issues of death. Careful meditation on the passionate pleadings in many parts of the Old Testament may help us;—for example, Psalm vi. 5; xxx. 9. lxxxviii. 10, 12, &c.;—but with our full revelation of immortality and our knowledge of Christ's Resurrection and Ascension we can hardly realize what their feelings and fears must have been.

HEBREWS, II.

16 For verily ² He took not on *Him* the nature of A. D. 64.
angels; but He took on *Him* the seed of Abraham. ² Gr. He

17 Wherefore in all things it behoved Him ^c to be taketh not
hold of an-
gels, but of
the seed of
Abraham
He taketh
hold.
made like unto *His* brethren, that He might be ^f a
merciful and faithful High Priest in things *pertain-*
ing to God, to make reëconciliation for the sins of
the people. e Phil. 2. 7.
f ch. 4. 15.
g ch. 5. 1, 2,
16.

18 ^g For in that He Himself hath suffered being
tempted, He is able to succour them that are
tempted. g ch. 4. 15, 16.
& 5. 2.
& 7. 25.

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in
Him, we shall be more worthy punishment than hardhearted Israel.

16. "The seed of Abraham." Why the seed of *Abraham*? One would have expected some phrase like the seed of *man*, or the nature of *man*, to make the antithesis complete. And so it would. But the phrase "seed of Abraham" does this and more also. It reminds the Jews—to whom the letter is written—that if the Messiah they expected was of the seed of Abraham He *must* be human, so that, if they were consistent, they of all people ought least to kick at the idea of a deliverer of human birth. Moreover it supplies the explanation of God's original Abrahamic promises, as though he had written:—"This is why God 'originally promised a Messiah in Abraham's line, and not of any 'superhuman stock'. This is not all, for the mention of Abraham serves to prepare the mind for that which is to form the main burden of the Epistle, namely, the fulfilment of the whole Mosaic economy, which served as the outer shell of which the Abrahamic promise was the kernel, and specifically in respect of the idea of Priesthood. Accordingly the moment the word Abraham is named, that moment the idea of High Priesthood comes in, that is, in verse 17.

17. "A merciful and faithful High Priest . . . to make reëconciliation for" &c. Here then we reach the climax of the argument. All that has gone before converges on this word High Priest:—"Merciful" towards men, for in Himself He includes our whole nature: "Faithful" towards God, for He *is* God. Thus His Incarnation, and all those accompaniments which were stumblingblocks to the Jews, were but so many essential qualifications for His discharging the great office which, finally fulfilled, and explained, the system to which the Jews were still blindly clinging, even after that its fulfilment had superseded it.

18. "For" &c. A further enlargement on the word "merciful" in verse 17. Christ is not only a High Priest to make atonement for sins, He is also our Leader towards holiness. Man has yet to struggle through a host of temptations in the path by which he follows his Leader. Therefore it needs to be specified that even in the struggle against temptation his Divine Leader can sympathize with him. With the sole exception of sin the Saviour is "made like unto His brethren "in all things."

16. "Took not on *Him* . . ." Better, "Took not hold of . . .", that is, in order to save or rescue. This more correct

rendering brings out the force of the argument more strongly.

A. D. 64.

^a Rom. 1. 7.
1 Cor. 1. 2.
Eph. 4. 1.
Phil. 3. 14.
² Thess. 1. 11. ² Tim. 1. 9. ² Pet. 1. 10.

WHEREFORE, holy brethren, partakers of ^a the heavenly calling, consider ^b the Apostle and High Priest of our profession, Christ Jesus;

^b Rom. 15. 8. ch. 2. 17. & 4. 14. & 5. 5. & 6. 20. & 8. 1. & 9. 11. & 10. 21.

CHAPTER III.

1-6. Christ superior to Moses, as a Son is superior to a Servant however trusty.

St. Paul in the two chapters now ended has accomplished two things: (1.) he has shown who and what Christ was *in Himself*, namely, Divine and superior to Angels; (2.) he has explained the purpose and effect of His humiliation in becoming man, namely, that He might be qualified for the office of High Priest of mankind. This done, he proceeds next to show the superiority of Christ in this office, and in His discharge of it, to all others who had previously been commissioned to act between God and men in time past; and first of all to Moses.

1. "Wherefore holy brethren . . . consider the Apostle and High Priest" &c. This verse serves both to introduce the new subject and to show how it grows out of what has been already said. Nearly every word in it involves a reference to what has gone before, so as to bring it to bear on what is coming. Thus "holy brethren" carries the mind back to ii. 11., reminding them that they are the "brethren" whom Christ has "sanctified", as there explained.

"Heavenly calling" recalls what was said in chap. i. 2. and ii. 3., where it was insisted on that the Christian message, unlike the Jewish, was brought *direct from heaven* by One who was Divine and Heavenly.

"Apostle and High Priest" links in one the opening and the close of the foregoing argument, which began by showing Christ as God's messenger (Apostle) of grace, and ended by exhibiting Him as Man's effectual High Priest. The word "and" is as emphatic as the words it connects. Christ is not only God's Apostle, He is *also* our High Priest, "wherefore consider Him well"—how He discharges *both* these offices. And then St. Paul proceeds with the 'consideration' to which he invites the readers; and considers Christ *first* in His capacity of God's messenger (Apostle) in contrasting Him with Moses; *secondly*, in His capacity of our High Priest in contrasting Him with Aaron.

"Of our profession." "Ours", that is, as distinguished from that of Judaism (Compare the same expression in chap. iv. 14. and x. 23.). The word is also used of the form, or formula, in which the Church 'professes' the Faith, as in Romans x. 10. and Hebrews xiii. 15., where the words "giving thanks to" should be 'confessing to.' Hence its meaning of a 'Creed.'

1. "Consider." This word implies thorough and searching contemplation of a subject, such as St. Paul is about to give to Christ's mission and High Priesthood (See its use in Acts xi. 6.).

"Apostle." In reference to this word used as a title of Christ, remember how

continually our Lord speaks of Himself as *sent* by the Father (See St. John v. 37, 38, vii. 16, 29, &c., &c.). And when giving His mission to His Apostles, He says, "As My Father hath *sent* Me, even so *send* I you" (St. John xx. 21.).

HEBREWS, III.

- 2 Who was faithful to Him that ² appointed Him, A. D. 64.
 as also ^c Moses *was faithful* in all His house. ² Gr. made,
1 Sam. 12. 6.
- 3 For this *man* was counted worthy of more glory c ver. 5.
 than Moses, inasmuch as ^d he who hath builded the Num. 12. 7.
d Zech. 6. 12.
Matt. 16. 18.
 house hath more honour than the house.
- 4 For every house is builded by some *man*; but e Eph. 2. 10.
& 3. 9.
ch. 1. 2.
^e He that built all things *is* God.
- 5 ^f And Moses verily *was faithful* in all his house, f ver. 2.

2. "Who was faithful" might be rendered 'as being faithful.' The two verses form only one sentence, the point of which is to exhort the readers to examine carefully the fidelity of Jesus in His two characters of messenger and high priest—His fidelity to God the Father who appointed Him. St. Paul is anxious to keep before his readers' minds the truth that the Christian dispensation is from God the Father, and that Jesus, whether in His capacity of messenger or High Priest, was carrying out the Father's will. As He said Himself, "I seek not Mine own will, but the will of the Father which hath sent Me" (St. John v. 30. See below, ch. v. 4, 5.).

"Appointed Him." That is, constituted Him as messenger and High Priest, as in I Sam. xii. 6. we read, "the Lord made Moses and "Aaron", where "made" is the same word as "appointed", here.

"In all his house." That is, God's house. Apparently a quotation from Numb. xii. 7. "My servant Moses . . . is faithful in all My "house". The house of God meaning the whole system or dispensation of which Moses was the minister; as also in Ps. lxxix. 9. This must be noted, for not only was Moses not supreme over "the house", but he himself was a part of it, as is necessary to be borne in mind to render the next verses intelligible.

3. "More glory." That is, more respect or reverence.

"Inasmuch as" &c. This begins to tell us *how much* more respect is due to Christ than to Moses, namely, as much more as is due to the architect above what is due to the house he builds.

4. "He that built all things is God." This concludes the statement of Christ's superiority over Moses. There is only One Being who is really a Maker or Creator, and that Being is God. But Christ (See ch. i. 2.) made all things. Therefore Christ is God, and therefore infinitely superior to Moses.

A question here arises how the comparison in verse 3. can hold good, since, if Jesus is to Moses what an architect is to a house, then Moses *is* the house? It may be answered two ways:—(1.) Moses himself was but a part of the system of which he was the introducer; he was but an instrument in the hands of God:—(2.) It is quite in accordance with analogy to take the word "Moses" equally for the individual and for the system he administered, just as in St. Luke xv. 29. the words "Moses and the prophets" stand for the whole Jewish dispensation.

5, 6. "Moses . . . faithful in all his house, as a servant . . . Christ as "a son over His own house." A further contrast between the cases of Moses and Christ, showing the superiority of the latter. First, Moses was faithful *in* His house, of which he himself was but a part; Christ *over* His house, having entire supremacy. Next, Moses' fidelity was that of a servant, not that of a Son with independent rights. Thirdly, in the words,

HEBREWS, III.

A. D. 64. as ^g a servant, ^h for a testimony of those things which
g Ex. 14. 31. Num. 12. 7. Deut. 3. 24. Josh. 1. 2. & 8. 31. were to be spoken after;
h Deut. 18. 15, 18, 19. 6 but Christ as ⁱ a son over His own house;
i ch. 1. 2. k 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. 1 Tim. 3. 15. 1 Pet. 2. 5. 1 ver. 14. Matt. 10. 22. & 24. 13. Rom. 5. 2. Col. 1. 23. ch. 6. 11. & 10. 35. ^k whose house are we, ^l if we hold fast the confidence
and the rejoicing of the hope firm unto the end.

5. "For a testimony" &c., we have a further specification of the inferiority of Moses to Christ, in that his (Moses') faithfulness had for its end and object no more than a *witness* to the more perfect revelation to come through Christ. That is, however great the excellence of Moses, still it was but a subordinate excellence, and only accessory to the system introduced by Christ; even as the Tabernacle itself was called the "Tabernacle of *witness*" (Acts vii. 44).

"Those things which were to be spoken after." That is, which should be "spoken unto us by His Son" (ch. i. 2).

6. "Whose house are we." As the Jewish Church was the "house" *in* which Moses served faithfully, so Christians form the "house" *over* which Christ is supreme. Hence we see that the Church is to be a system or institution regularly organized, as much as was the Jewish kingdom.

"If we hold fast" &c. All through these arguments St. Paul keeps in view his practical object of sustaining the allegiance of the Hebrew Christians to the Christian system. As therefore he commenced this paragraph with the exhortation "consider", that is, 'give careful attention to', and as he commenced chap. ii, by requiring them "to give the more earnest heed to" the message brought by Christ, so now he takes occasion, at the mention of God's "house", to remind them that, though they are God's house, still their remaining so and reaping the benefits thereof, depend upon their continuing stedfast in the faith. The whole of the ensuing long section (iii. 7. to iv. 13.) is devoted to enforcing this truth, and it is important to observe the manner in which it is enforced. St. Paul does not argue simply that it *must* be so from the very nature of the case, as he might easily have done. He remembers that he is writing to Jews who would be more influenced by an appeal to precedent, and he shows that it is no new thing, but that it was exactly the same under the Mosaic covenant—nay, even with that privileged generation of Israelites who first heard the Law. He shows that they who were the first members of the Mosaic "house" lost all the benefits thereof through unstedfastness and unbelief.

It is important to observe this, because too commonly the Jews imagined that their privileges as God's people were indefeasible. Hence a Jewish Christian on reading this last sentence might exclaim, 'Well, if the privileges of the Christian calling are so easily lost, had we not better take up with those of the Mosaic, even though they be lower? They at least could not be lost.' St. Paul replies, 'Not so. It is all the other way. The whole generation of Israelites who were led out of Egypt by Moses, lost Canaan through unstedfastness and unbelief; that is, the very men who were the first members of the "house" of Moses, as you are now the first members of the newer "house" of God, lost *all* by their own fault, as I am now warning you lest you should lose all.'

HEBREWS, III.

7 ¶ Wherefore as ^mthe Holy Ghost saith, ⁿTo- A. D. 64.
 day if ye will hear His voice,

8 harden not your hearts, as in the provoca- m 2 Sam.
23. 2.
Acts 1. 16.
n ver. 15.
 tion, in the day of temptation in the wilderness:

9 When your fathers tempted Me, proved Me,
 and saw My works forty years.

“Unto the end.” Observe how incessantly, in this Epistle, St. Paul is exhorting his readers to perseverance *to the end*. These very words recur in verse 14. of this chapter. Then again with slight variation in ch. vi. 11. Then once more in x. 36. the same thought recurs with a plain allusion to a coming crisis in verse 37. And lastly, in ch. xii. 3. *fol.*, there is a vehement exhortation to fortitude, intimating plainly in verse 4. that severer trials were in store than any they had yet endured. These points should be specially noted as marking the period when the letter was written, and also as shewing that it is indeed a letter and not merely an essay.

III. 7.—IV. 13. Wherefore His Rest should be the more earnestly sought, and not lost; as those whom Moses taught and Joshua led lost theirs. Proof that Christ *has* a further Rest to give, and that Moses’ Rest (Sabbath) and Joshua’s Rest (Canaan) were never intended as the *final* Rest of God’s people.

7. “Wherefore.” St. Paul, the better to enforce the argument above described, couches his exhortation to the Hebrew Christians in the very words of one of the Jewish Psalms; and from this place to the end of verse 11. we have a direct quotation of Ps. xcv. 7—11. It seems a pity that in our ordinary Bibles all this is enclosed in a parenthesis. It is no parenthesis. St. Paul chooses to express his exhortation in the words of a Psalm, (1.) because of the greater weight it would carry with his Jewish readers; (2.) because the quotation would of itself furnish matter and ground for the argument next to follow.

“As the Holy Ghost saith.” A direct assertion that the words of the Psalms are the words of the Holy Ghost. St. Peter made a similar statement in his address at the election of Matthias, Acts i. 16.

8. “Provocation . . . temptation.” Two historical events are here alluded to. The “provocation” took place at Meribah (Numb. xx. 1—13.):—the “temptation” took place at Massah (Exod. xvii. 1—7.). Of these the earlier occurred in the first year from leaving Egypt, the later in the last year before entering Canaan; thus showing that through *all* the forty years, from first to last, the chosen people, spite of all their privileges, kept up their obstinacy. Moses mentioned both in his final address in Deut. xxxiii. 8.

9. “Tempted Me, proved Me.” That is, ‘made trial of Me, and ‘put Me to the proof’. Observe that it is unbelief which St. Paul lays to the charge of the Israelites in the wilderness. Instead of believing God’s word through Moses, they were always ‘putting Him to the proof’, whether He would act upon His word or no. They had no trust, and could not “hold fast their confidence and hope firm to the end” (See verse 6.), although through all the forty years they “saw His works.”

A. D. 64. 10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known My ways.

² Gr. *If they shall enter.* 11 So I sware in my wrath, ² They shall not enter into My rest. Ps. 95. 7-11.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

^o ver. 6. 14 For we are made partakers of Christ, ^o if we hold the beginning of our confidence stedfast unto the end;

^p ver. 7. 15 While it is said, ^p To day if ye will hear His voice, harden not your hearts, as in the provocation. Ps. 95. 7, 8.

10. "With that generation." Observe the parallel. *That generation* means the generation which Moses himself led from Egypt: the first generation under the Mosaic Covenant. Those to whom St. Paul was writing were the first generation of men under the Christian covenant. As it was forty years from the Exodus to the entrance into Canaan, so forty years were allowed by God for the Jewish system to go on before its final overthrow, after the Resurrection of Christ and the establishment of the Church at the day of Pentecost. Those forty years were the trial-time of the Jews, as the forty years in the wilderness were the trial-time of their forefathers. Had they accepted Christ as their Messiah, had they accepted the Church as the Divinely appointed fulfilment of the Mosaic system, it is obvious that the revolt which led to the overthrow under Titus would not have happened. The destruction of Jerusalem was the Divine punishment for the Jewish rejection of Christianity. It is impossible not to feel that this letter was written under the shadow of the coming destruction of the Temple, the City, and the Nation;—that destruction which is the type of the final Judgment, which our Lord prophesied of (St. Matt. xxiv. 2.), in such terms that only the event enables us to separate what belongs to the type from what belongs to the future;—that 'coming of Christ' to judge the Jewish Church which is plainly alluded to as near at hand in a subsequent verse (ch. x. 37.), where St. Paul says, "yet a little while, and He that shall come will come, and will not tarry."

12. "In departing from the living God." To depart from Christ is to depart from one who is still living and Divine.

13. "While it is called To day." That is, while the call or summons of "To day" is still being sounded—as it is yet every morning when this xvth Psalm is sung in our daily Service.

14. "Partakers of Christ." Should be "partners". The original is the same with the word translated "fellows" in ch. i. 9. The correction is necessary to bring out the sense, which is, that Christians who persevere will *share* Christ's exaltation, or be partners in His Rest and Glory. Refer to the note on "for every man" in verse 9. of chapter ii. Only those who continue faithful will enter into that rest.

HEBREWS, IV.

- 16 ^a For some, when they had heard, did provoke : A. D. 64.
 howbeit not all that came out of Egypt by Moses. q Num. 14. 2,
4, 11, 24, 30.
- 17 But with whom was He grieved forty years? Deut. 1. 34,
36, 38.
was it not with them that had sinned, ^r whose car-
 cases fell in the wilderness? r Num. 14. 22,
29, &c.
& 26. 65.
Ps. 106. 26.
- 18 And ^s to whom sware He that they should not
 enter into His rest, but to them that believed not? 1 Cor. 10. 5.
Jude 5.
- 19 ^t So we see that they could not enter in be-
 cause of unbelief. s Num. 14. 30.
Deut. 1. 34,
35.
t ch. 4. 6.

CHAPTER IV.

¹ *The rest of Christians is attained by faith.* ¹² *The power of God's word.*

¹⁴ *By our high priest Jesus the Son of God, subject to infirmities, but not sin,* ¹⁶ *we must and may go boldly to the throne of grace.*

LET ^a us therefore fear, lest, a promise being left ^a ch. 12. 15.
us of entering into His rest, any of you should
 seem to come short of it.

16. "For some . . . did provoke." Should be a question, "Who were "they who having heard did provoke"? Note that the questions in this and the two next verses take their start from the word "provocation," which concluded the verse next preceding. Having written as far as this word "provocation", St. Paul proceeds to *apply* the warning. To apply the warning properly it must be distinctly understood who the provokers were. That being made clear, St. Paul can bring the warning home to the case of his readers, and show them that *all of them*—yes all—the *whole generation* of those who had embraced Christianity might fail of sharing its ultimate blessings; and that if they did so fail, it would only be in accordance with the precedent established in God's rejection of the Israelites. Starting therefore from this word "provocation," St. Paul asks in the three following verses, 16—18, (observe the emphasis on the word "all" in the second line):—

Who then were they who having heard did provoke?

Was it not *all* who had come out of Egypt by means of Moses?

And with whom was He angry forty years?

Was it not with those who had sinned, whose members fell in the wilderness?

And to whom moreover sware He that they should not enter into His Rest?

Except it were to them who were unbelieving?

16. "ALL." For out of all those thousands two only, Caleb and Joshua, attained to the Rest in Canaan, which was to the journey in the wilderness what final salvation is to the Christian life.

19. "So we see" &c. Thus St. Paul concludes his appeal to the historic precedent, as though he had written, "And thus we plainly see "that &c.", and then, in

CHAPTER IV.

1. "Let us therefore fear," &c. he proceeds to apply it further as a warning to his readers. "Fear," that is, "be on our guard."

"A promise being left *us* of entering into His rest." The writer now takes up again the idea touched for a moment in the words "partners with Christ" in ch. iii. 14. As the Rest in Canaan was the pro-

A. D. 64. 2 For unto us was the gospel preached, as well as unto them: but ² the word preached did not profit them, ³ not being mixed with faith in them that heard it.

² Gr. the word of hearing.

³ Or, because they were not united by faith to.

^b ch. 3. 14.
^c ch. 3. 11.

3 ^b For we which have believed do enter into rest, as he said, ^c As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. Ps. 95. 11.

^d Ex. 20. 11. & 31. 17.

4 For he spake in a certain place of the seventh day on this wise, ^d And God did rest the seventh day from all His works. Gen. 2. 2.

5 And in this place again, If they shall enter into My rest.

6 Seeing therefore it remaineth that some must

mise held out to the Israelites, so it is a future Divine Rest in Heaven which the Christian is to "share" with his Lord. Thus the above clause may be paraphrased, "Since then there is a promise left [yet unfulfilled] of a Divine Rest for us to enter into". And the next eight verses, 2—9, will be devoted to proving, from the Old Testament, that there must be such a promise yet unfulfilled.

2. "For unto us" &c. Translate "For unto us has a gospel been preached as well as unto them", that is, We too have a promise of Rest attached to our calling as truly as the Israelites had.

3. "For we which" &c. That is, 'We who have believed are in process of entering into a Rest'. These two verses, 2 and 3, contain the statement that there is a promise of Rest remaining, yet unfulfilled, and that Christians are in process of entering thereinto. We turn next to St. Paul's Old Testament proof thereof. There are several steps in this proof.

(1.) First:—that there is such a thing as a Divine Rest for God's human servants to enter into and share. This he establishes by repeating here in verse 3. the quotation from Ps. xcv. 11, where he throws the emphasis on the word "My".

(2.) Secondly:—that this Divine Rest must be something distinct from God's Rest after the work of Creation spoken of in Gen. ii. 2; for if not, how could Ps. xcv. 11. speak of it as it does?

(3.) Thirdly:—that it must be some thing even yet future, because the date when Ps. xcv. was written shows that the Rest of Canaan, lost by Moses' followers, yet attained by Joshua's, could not be taken as a final fulfilment of the promise. For Ps. xcv., written centuries after Joshua's settlement in Canaan, still says "To day", and thus still speaks of the Rest as future.

From all this St. Paul concludes, in verse 9, that there is still left an

3. "If they shall enter" &c. Compare iii. 11, where the original is identical with that in the present verse, and the translation gives the meaning more accurately. This is the usual form of adjuration in Hebrew (Josh. xiv. 9.): "Surely the land shall be thine inheritance". Hebrew, 'if the land shall

not be thine inheritance'. So in the Hebrew of Ps. xcv. 11, "if they should enter" is equivalent to, and is properly translated by, "that they should not enter". In 1 Kings ii. 23, we have a fuller form, which explains the construction. "God do so to me, and more also, if".

HEBREWS, IV.

enter therein, ° and they to whom ² it was first A. D. 64.
preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in ^e ch. 3. 19.
David, **To day**, after so long a time; as it is ² Or,
the gospel
was first
preached.
said, **To day if ye will hear His voice, harden** ^f ch. 3. 7.
not your hearts.

Ps. 95. 7, 8.

8 For if ³ Jesus had given them rest, then would ³ That is,
he not afterward have spoken of another day. Joshua.

9 There remaineth therefore a ⁴ rest to the peo- ⁴ Or,
keeping of
a sabbath.
ple of God.

10 For he that is entered into his rest, he also
hath ceased from his own works, as God *did* from his. ^g ch. 3. 12,
18, 19.

11 Let us labour therefore to enter into that ⁵ Or, dis-
obedience.
rest, lest any man fall ^g after the same example of ^h Isai. 49. 2,
Jer. 23. 29.
⁵ unbelief. ² Cor. 10. 4, 5,
1 Pet. 1. 23.

12 ¶ For the word of God is ^h quick, and powerful,

unfulfilled promise of Rest, which Rest it is that Christ leads His people into. The course of this proof, simple enough in itself, is somewhat obscure by the arrangement of the words in our version. Thus the words in verse,

7. “**After so long a time**” apply properly to the word “saying” in the same verse. The meaning being that if God could say “in David,” that is, in the Psalter, written “after so many centuries” had elapsed since the promise of the Rest in Canaan—if God could *still* speak of a *future* Rest, it is clear that the attainment of that Rest under Joshua could not have been the complete fulfilment of the promise, which the followers of Moses failed to attain. The complete translation of verses 6. and 7. may be thus expressed, and slightly paraphrased:—‘Since therefore it remaineth that some should enter into that Rest, and those to whom the promise was first made, that is, the Israelites under Moses, did not enter into it because of unbelief:—Therefore it is that God *again* fixes a day for its fulfilment, again, that is, when, after so long a time has passed by He says in the Psalter, “To day if ye will hear His voice, harden not your hearts”’. And then we may paraphrase

Verse 9. as follows:—‘And this renders it evident that the settlement in Canaan under Joshua could not be a complete fulfilment of the promised Rest, since if it had been, then &c.’

11. “**Let us labour therefore**” &c. Here then the Apostle applies the inference expressed in verse 9, and thus enforces the exhortations to “hold fast” in ch. iii. 6 and 14, with which all this commenced.

“**Lest any man fall**” &c. “As you certainly will”, implies St. Paul, “if you are as unbelieving as the Israelites were”.

After which in the two next verses St. Paul further enforces the certainty that Christians are sure to be rejected and fall if there is so much as a thought of disobedience or unbelief in their hearts. There will be no possibility of escape, he says, for the unbelieving or disobedient Christian.

12. “**For the word of God is quick,**” &c. The general connexion

HEBREWS, IV.

A. D. 64. and ⁱ sharper than any ^k twoedged sword, piercing
ⁱ Prov. 5. 4. even to the dividing asunder of soul and spirit,
^k Eph. 6. 17. Rev. 1. 16. & 2. 16.

of this sentence with the foregoing has been explained in our last note: but why does the Apostle say "the word of God"? Does he mean the *spoken* word of God? or the written word? or does he mean Christ Himself the Judge of all? The logical connexion of the successive sentences supplies the answer. For looking into the succession of ideas we see that the mention of the "word" follows naturally upon the repeated mentions of God's *speaking* of a Rest for His people:—that it arises out of this Rest being described as "a promise" in ch. iv. 1, and as a "word preached" in ch. iv. 2. Hence it arises that by the time we reach verse 12. of ch. iv. the writer and the reader alike have their minds filled with the thought of this Rest in the closest possible connexion with the thought of God's promise and God's word:—as depending upon God's word of promise, as *spoken* by His messengers, as *written* in His scriptures. Then the writer's mind goes further, and fastens on the thought of the word of promise as issuing from God Himself before it was imprisoned in human speech;—upon God's *own* word, that word which the spoken and written word can but adumbrate;—upon God's own word, which of necessity is what gives its force to the word as spoken or as written. So the question comes, what *is* this word? what do we *mean* when we say, 'a word of God'? what do we mean by God *speaking*? These are only expressions borrowed from human experience, but what they serve to indicate is this—that as for a man to utter words shows that he has formed a purpose and has chosen to declare it, so in this case, God has formed a purpose and has chosen to reveal it. Thus the "word of God" is here employed to designate the purpose in God's mind and will, and stands for that exercise of will which in human affairs gives rise to spoken words. This explains the solemn tone of what follows. What is God's will? It is God Himself in action. God does not speak words. What we mean by God speaking is, that God has not only chosen to will this or that, but has chosen also that *we should know it*. And as God's 'will' means 'God 'in action', so it follows that it must of necessity be carried out with a perfect correspondence to the meaning and purpose of that will. A man's purpose may be so expressed that you may comply with his word and yet evade his will. Thus a man's word may be called a dead thing since it cannot avenge itself on one who thus treats it wrongly. But you cannot deal thus with *God's* word, since behind that word there is God Himself in action carrying it out with an absolute fidelity to the spirit of His own will, and brooking no paltering with the letter. Hence it is no figure of speech to say, "the word of God is living", and exercises all the powers of life, since whatever is true of God must be true of His will and word.

The importance of these considerations in this place of St. Paul's argument is obvious. He is enforcing the need of fulfilling the conditions of God's promises. He has laid down that these conditions involve an interior fidelity of soul, which is endangered through "the deceitfulness (ch. iii. 13.) of sin". Therefore he has to warn his readers that God's promises are not like the dead word of a human contract: that it is *God Himself* in His own interior purpose that we have to deal with: that He can do what a dead verbal contract cannot do, *i. e.* discriminate

HEBREWS, IV.

and of the joints and marrow, and *is* ¹a discerner A. D. 64.
of the thoughts and intents of the heart.

13 ^m Neither is there any creature that is not
manifest in His sight: but all things *are* naked
"and opened unto the eyes of Him with whom we
have to do.

¹¹ Cor. 14. 24,
²⁵.
^m Ps. 33. 13,
^{14.} & 90. 8.
& 139. 11, 12.
ⁿ Job 26. 6.
& 34. 21.
Prov. 15. 11.

between a genuine and a merely outward compliance with the conditions in question, and will only accept a true interior fidelity.

And this explains the otherwise abrupt transition in chap. iv. 13., where the subject of the sentence is no longer "the word of God", but is changed into God Himself. Bear in mind what is above stated, and the transition is neither forced nor harsh. It is but the natural sequel of what has gone before; and does but explain its *rationale*. It explains moreover the use of the title "Word of God" for the eternal Son. It is not mere *words* that manifest the will and purpose of God. *That* is the special office of the Second Person of the Trinity. He it is who manifests the mind and will of God to men. Hence it may be called the title of His office or distinctive function within the Godhead. He *is* THE WORD. But it is a mistake to suppose that in verse 12. the term "word of God" is used primarily in reference to our Lord. It is used in a perfectly general sense at first, and designates the manifested will of God. Then the further consideration of the special nature of the manifested will of such a Being as God is, leads up (1.) to the considerations which we have explained, and then (2.) to the feeling that the Word of God is essentially a *Person*, not a *thing*, with all the powers and discernment of a Being Divine and Omniscient. We proceed to a few verbal explanations.

"Quick." That is, a living being,

"Powerful." That is, full of activity.

"Sword." Not a soldier's sword, but a sacrificer's or dissector's knife; the word being chosen to be consistent with what next follows.

"And of the joints and marrow"—should be, 'as well as of', &c. The force of the clause being that the word of God penetrates like a dissecting knife, not *merely* to laying open of the internal *bodily* parts of a man, but to that of his *spiritual* constituent parts.

"And *is* a discerner of" &c. The original means more than a "discerner." It involves the two ideas of a discerner and a judge, just as our word 'critic' does. A true critic both analyses and passes judgment on what he analyses. So here; God's word not only dissects but passes judgment, for God's word is God Himself in revealed action.

"Thoughts and intents of" &c. The two things here meant are (1.) the emotions of the heart, that is, our spontaneous and (so to say) half unconscious, ever upspringing desires and fancies;—(2.) our conscious voluntary purposes, which we dwell upon in definite trains of thought as exercises of the will.

13. All things *are* naked and opened" &c. "Naked", that is, divested of whatever might conceal the real form, and nature. "Opened". The literal sense is 'with head thrown back and throat exposed', as a victim in attitude to be slain in sacrifice. The word is used sacrificially, and consists well with the thoughts introduced by the word "knife", inaccurately rendered "sword" in our version. As a victim must be inspected as to its perfect purity before it could be accepted

A. D. 64. 14 ¶ Seeing then that we have ° a great High Priest, ^p that is passed into the heavens, Jesus the Son of God, ^q let us hold fast *our* profession.

15 For ^r we have not an High Priest which cannot be touched with the feeling of our infirmities; but ^s was in all points tempted like as *we are*, ^t yet without sin.

16 ^u Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

as fit for sacrifice, so the soul of man must be thrown open for inspection before its final acceptance by God.

With these words the exhortation and argument which commenced at the concluding words of ch. iii. 6. terminate, and now the main line of exhortation is re-entered upon.

14—16. Encouragement to come boldly to Him, who having been thus proved to be in complete sympathy with man, is therefore the true

HIGH PRIEST OF MANKIND. °

14. "Let us hold fast *our* profession," gathers up verses 1. and 6. of chapter iii. The word "profession" sends us back to iii. 1. The phrase, "let us hold fast", shows that we are continuing the exhortation contained in iii. 6. The words, "a great High Priest", remind us that we are being brought back to the consideration that the fidelity demanded of us is fidelity to Christ in that capacity of our High Priest (iii. 1.), for which chapters i. and ii. had set forth His qualifications.

"That is passed into the heavens." All the expressions in this verse are intended to concentrate in one focus what has gone before. This clause connects the idea of Christ's Priesthood with what we were told in i. 3., namely, that He "sat down on the right hand of the "Majesty on high" after He had "purged our sins":—that is, the place of *our* High Priest's intercession in heaven itself, that is, the *real* Presence-chamber of the Most High.

"Jesus the Son of God." Jesus, the name in His humanity,— "Son of God" expressing His essential Divinity,—are here coupled together to keep in view the fact of that union of the two natures which qualified our Lord to be the Priest *for* man *towards* God. The Divinity was set forth in chapter i., the Humanity in chapter ii. The arguments and conclusions of both are brought into focus here.

15. This verse applies the termination of chapter ii. to the present argument;—that, *though* our High Priest is "Son of God", and *though* the place of His Priestly intercession is "in the heavens", *yet* He is truly man as well, and thereby "touched by the feeling of our infirmities." Thus finally He is a true Priest (See ch. ii. 17.), and qualified to act as such towards both the parties with whom He is concerned:—towards God He is "faithful";—towards man, "merciful."

From this point the Epistle proceeds to the consideration of,—*first*, what Priesthood is, in general;—*secondly*, what are the special characteristics and excellencies of Christ's Priesthood in particular.

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every high priest taken from among men ^a is ordained for men ^b in things *pertaining to* God, ^c that he may offer both gifts and sacrifices for sins :

^a ch. 8. 3.
^b ch. 2. 17.
^c ch. 8. 3, 4.
& 9. 9.
& 10. 11.
& 11. 4.

The section just closed has brought us up to the subject of Christ's Priesthood, the great subject of the whole Epistle. Chapters i. and ii. have shown (refer to introductory Analysis) Christ's superiority to *Angels*; chapters iii. and iv. His superiority to *Moses*. The subject of His Priesthood being now fully introduced, Christ's superiority over *Aaron* has to be shown so as to make the argument complete. This portion of the argument is long and elaborate, filling the whole of the next six chapters. It commences with a re-statement of what constitutes High-Priesthood. Then it shows Christ's High-Priesthood to be superior to that of *Aaron*, first in its *Order* (v. 5.—vii. 28.); next in the *Nature* of its Ministry (viii. 1.—ix. 14.); then in respect of the *Covenant* under which He acts (ix. 15—22.); and lastly in respect of the *Sacrifice* He has to offer (x. 1—18.). This done, the remainder of chapter x. (that is, verses 19—39.) is occupied by an exhortation to make good use of the access to God afforded through this Priesthood, and to persevere in Faith. And the first section of this elaborate argument is devoted to a re-statement of what constitutes a High Priest.

CHAPTER V.

1—4. High-Priesthood explained:—thus, the High Priest being one who has to offer sacrifice for man, and to God, he must be

(1.) in sympathy with man:—(2.) appointed by God.

1. "Every high priest." The emphasis lies on *every*, inasmuch as it is the writer's object to state what are the essential characteristics of Priesthood as such, whether Patriarchal, Aaronic, or otherwise. First, he

"Is ordained for men in" &c. That is, he is an intermediary between men and God; or, he acts towards God on behalf of men. Next we have the object of his appointment, namely,

"That he may offer" &c. Thus this verse describes both what a Priest is, and what he does.

"Offer . . . gifts and sacrifices." Chief among the High Priest's offices as intermediary is that of offering sacrifices. The word "gifts" denotes such offerings as do not involve blood-shedding. "Sacrifices" might be rendered 'victims', as it denotes offerings of creatures whose life is sacrificed. Observe that when, further on, St. Paul begins to discuss the nature of Christ's ministry, and His mode of discharging His Priesthood, he begins with repeating these very words, so as to mark the connexion with the subject here started (See ch. viii. 3.).

HEBREWS, V.

A. D. 64.

^d ch. 2. 18.
& 4. 15.

² Or, *can reasonably bear with.*

^e ch. 7. 28.

^f Lev. 4. 3.
& 9. 7.
& 16. 6, 15,
16, 17,
ch. 7. 27.
& 9. 7.

^g 2 Chron. 26.
18.

John 3. 27.

^h Ex. 28. 1.

2 ^d who ² can have compassion on the ignorant, and on them that are out of the way; for that ^e he himself also is compassed with infirmity.

3 And ^f by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 ^g And no man taketh this honour unto himself, but he that is called of God, as ^h *was* Aaron.

5 ⁱ So also Christ glorified not Himself to be made an high priest; but He that said unto Him, ^k **Thou art My Son, to day have I begotten Thee.**

Psalm 2. 7.

¹ Num. 16. 5, 40. ¹ Chron. 23. 13. ¹ John 8. 54. ^k ch. 1. 5.

2. "Who can have compassion" &c. Render 'as being able to 'have a kindly feeling for.' This clause and the whole of verses 2. and 3. extend the meaning, and give the reason for, the words "taken from among men" in verse 1. This then states fully the *first* characteristic of priesthood, that the Priest must be in sympathy with those he represents. There is a reference understood in all this to Christ *not* taking the nature of Angels. An angelic nature could never act as a true Priest for men.

4. "And no man taketh" &c. This states the second qualification. Since the Priest has to act *towards* God as well as *for* man, he must be approved by God as well as be in sympathy with men. When a government sends an ambassador to a foreign court, it takes care to select a person who will be acceptable at that court. This clause expands the word "ordained" in verse 1, just as the former expanded the clause "taken from among men."

"As was Aaron." St. Paul here stops to observe that this rule was observed in Aaron's case. There were those among the Jews in the wilderness who wished to 'take that honour to themselves', in the case of Korah and his company, but they were not approved by God. On the contrary, God signified His disapproval by their miraculous deaths.

5—10. Christ's High-Priesthood satisfies both the above-named conditions:—(1.) by virtue of His Humanity;—(2.) by virtue of His being called of God as a Priest of THE ORDER OF MELCHISEDEK.

5. "Christ glorified not Himself." The Apostle begins with the qualification mentioned second in verse 1.;—namely, that our Lord's Priesthood is conferred by Divine commission. Who ordained Him Priest? It was the eternal Father Himself, the same who—refer back to chapter i. 5.—had declared His Divine nature, and His superiority over Angels in the declaration of Psalm ii. 7. Observe that St. Paul here uses the *title* Christ, and no longer the *name* Jesus. Why? It is because the *title* Christ includes both the kingly and the priestly offices, and the "order" of Christ's Priesthood, which is the next subject, is about to be defined as that of Melchisedek, who was both King and Priest. The Divine utterance (Psalm ii. 7.), quoted in this verse, sets forth Christ's Kingship. That which follows in verse

2. "That are out of the way":—"that are wandering." that is, as men who cannot find their way. The repetition of the preposition "on" is superfluous. The meaning is that the "ignorant" and "wandering" are the *same*, not different persons.

HEBREWS, V.

6 As he saith also in another *place*, ¹Thou A. D. 64.
art a Priest for ever after the order of Mel-
chisedec.

1 ch. 7. 17, 21.
 Psalm 110. 4. m Mat. 26. 39,

7 Who in the days of His flesh, when He had
^moffered up prayers and supplications ⁿwith strong
42, 44.
 Mark 14. 36,
 39.
 John 17. 1.

n Ps. 22. 1. Matt. 27. 46, 50. Mark 15. 34, 37.

6. "Thou *art a Priest for ever after the order of Melchisedec*", from Psalm cx. 4. declares Christ's Priesthood, and the "order" to which it belongs. The two quotations together set forth (1.) Christ's two-fold office, the Kingly and the Priestly, whereby He is the anti-type to Melchisedec the royal priest, and they set forth (2.) the equal Divine authority on which they both rest, namely, that of God the Father, towards Whom He has to act as a Priest for men.

"Order of Melchisedec." The word "order" denotes the kind or rank of the Priesthood to which Our Lord is thus divinely designated. It is important to note its meaning on this first introduction of the word in the Epistle, as the idea it conveys has to fill an important place in the subsequent argument. All sacrifice involved priesthood, and as man had never been without sacrifice, so neither without priesthood. Successive Dispensations of God involved successive arrangements about Priesthood. One peculiarity of the Mosaic Dispensation was the withdrawal of royalty from man, and its reservation to God alone. In the original Jewish covenant God was King; Aaron and his descendants were priests, and priests only. When Kingship was permitted to be restored, the Priesthood was still kept jealously separated from the royal office. Saul the first Israelitish king was rejected for intruding into the Sacerdotal office. Thus Kingship and Priesthood were for the time severed utterly, and David, though a prominent type of Christ, was so on one side only of Christ's office, namely, the Kingly, as Aaron was His type on the Sacerdotal side. In this lay *one* of the inferiorities of the Aaronic priesthood. Melchisedec's priesthood represented Christ's more fully than Aaron's did in that he united the Royal and the Sacerdotal functions; so that when St. Paul declares that Christ's Priesthood is of the "order" of Melchisedec, as contrasted with that of Aaron, he is asserting for it not merely an earlier, but also a wider and more comprehensive dignity. But for a more complete discussion of the typical analogy we must wait until St. Paul himself enters on it in ch. vii. 1; only observing here that this Psalm cx. was one of those which the Jews themselves applied to Messiah, as we still sing it on the evening of Christmas Day.

7. "In the days of His flesh." Having thus shown that Christ's High-Priesthood satisfies the condition of being "ordained of God", St. Paul next shows that He was also in sympathy with man, as being "taken from among men" (verse 4.), and having truly undergone our human experience. The words are to be connected with verse 7. "Who in the days of His flesh, though He were a Son, yet learned obedience through &c."; the whole of the intervening clauses being parenthetical additions to the main statement. The observation is not unimportant, since it brings out one more of the *purposes** with which the Eternal Son took flesh, and also a further description (in verse 7.) of the *moral process* whereby that purpose was accomplished.

"Prayers and supplications." The latter word is not a mere repe-

* Refer to Notes on ch. ii. 14.

A. D. 64: crying and tears unto Him ° that was able to save Him from death, and was heard ²p in that He feared; ° Matt. 26. 53. Mark 14. 36. ² Or, for his piety. p Matt. 26. 37. Mark 14. 33. Luke 22. 43. John 12. 27.

tion of the former. "Prayers" is a general term for any request. "Supplications" involves the idea of earnest seeking for protection and assistance. And it is this word "supplications" that is to be taken in connection with what follows:—

"With strong crying... unto Him that was able to save Him from death:"—where the reference to the Agony in the garden is obvious. And remark the close correspondence between the expression in the text, "unto Him that was able to save Him from death," and the Gospel narratives. St. Mark, in the account of Christ's words in the Garden (ch. xiv. 36.), gives them thus, "Abba, Father, all things are possible unto Thee, &c." St. John xii. 27, records Christ as saying, "Father, save Me from this hour."

"Was heard in that He feared." More correctly, 'was heard by reason of His reverence, or pious awe'. At first sight this clause is difficult:—difficult, both as to matter of fact, since the Father did not "save Him from death"; difficult also because we do not at once see its connection with the general drift of the sentence. But the obscurity vanishes when we observe that the whole of verse 7, after the word "flesh," is a parenthetical explanation of how "Christ though a Son," (verse 8.) "learned obedience, &c." For God's answers to prayer, and the conditions on which He answers it, are at least as important a part of the soul's training in obedience as the prayers themselves. The Apostle means to say that Christ went through both departments of our human experience, both the "supplications" and the experience of how and on what conditions God hears and answers the supplications. In other words Christ Himself was not answered unconditionally. He was "heard" in consequence of "His reverential awe"; and hereby His human experience of the attitude proper to the human soul in prayer to God was rendered complete.

But, as to the matter of fact, how can He be said to have been "heard" when the Father did not "save Him from death"? The answer is full of suggestion to the members of Christ in reference to their own deepest supplications. As Christ's reverence and awe were perfect, and as He was heard in proportion thereto, so we must understand that He was perfectly "heard", and His supplications perfectly answered. Yet the Cup did not pass. The Father "was able to save Him from death". Yet He died upon the Cross. We must look further therefore for the answer and the hearing, and see it in the *ultimate issue of the whole transaction*; that is, in the Divine dispensation, whereby, though Christ died upon the Cross, yet He came through death, not merely unharmed but victor over that which He prayed against. And not merely victor over actual death, but victor also over him that had the power of death; God "loosing the pains of death" (Acts ii. 24.) and rendering Christ's experience of it the commencement of an endless life for Himself and all His members. Thus the Divine answer to Christ's human prayer was larger than the prayer itself. God measured out His answer *not* by the terms of the prayer alone, *but* by the perfection of the reverence and

7. "In that He feared." The original denotes "not the fear of terror, but the cautious reverence with which the pious man approaches a Divine Being." (Alford.)

HEBREWS, V.

8 ^q though He were a Son, yet learned He ^r obedience by the things which He suffered; A. D. 64.
q ch. 3. 6.

9 and ^s being made perfect, He became the author ^r of eternal salvation unto all them that obey Him; r Phil. 2. 8.
s ch. 2. 10.
& 11. 40.

submission with which it was offered: and so the fulfilment transcended the petition, Christ "was heard according to His reverence", and Death itself was slain. The lesson in respect of Christian prayer is too obvious to need enforcing.

8. "Though... a Son, yet learned He obedience by" &c. The word "Son" is rightly printed with a capital initial in our version, since the meaning is, that *though* Christ was the Divine and eternal Son, according to Psalm ii. 7, quoted in verse 5. above, yet His human nature had to learn obedience through the same path of endurance whereby man has to learn it. Hence we learn the thorough reality of the doctrine insisted on in the Athanasian Creed, that our Lord is "perfect God, *and* perfect man", that is, complete as God and complete as Man:—complete in the nature and experience of each, and not a mixture, so to speak *, of both natures. Sin excepted, the human nature of Christ had to attain its knowledge by the same stages as the human nature of others, and it "learned" its "obedience" through suffering.

9. "Being made perfect." That is, complete. But in what respect complete? The answer is,—complete in all the qualifications for being a perfect intermediary (priest) between God and man. But how "made complete"? The foregoing verses explain this:—namely, through traversing all the stages whereby a sinless human nature reaches its completeness. Christ's Divine nature was complete, or perfect, from the first, from all eternity. Human nature and human excellence are matters of growth and development, and though the nature may be faultless in each successive stage, yet each successive stage adds to the "completeness" of it. Hence Christ had to *become* complete in His human-experience, and therefore to *become* complete in His qualifications for His office of High Priest of universal humanity. And thus He

"Became the author of" &c. Here St. Paul again reaches the same point as that which he had worked up to in ch. ii. 15, where, after speaking of Christ's death, and victory over death, he speaks of the results thereof, namely, that Christ thereby became the deliverer of mankind from death. Here the same thought is put a little differently, and carried a little further. It is not merely that Christ "delivers" from *death*, He is "the author of eternal *salvation*."

"Unto all them that obey Him." As Christ through obedience

8. * This opens the question, perplexing to some, of *how* Christ who, as Divine, knew all things and was perfect in all respects, could *as man* have anything to learn, or have to reach perfection in any virtue such as the obedience specified in the text. An analogy may suggest some elucidation. Man is of a complex nature. He has a mind and a body, as Christ had a Divine nature and a human one. As to his mind, a man may know perfectly well how such and such a thing is to be done. As to the bodily act of doing

it, he has to undergo—in the bodily part of his compound nature—all the bodily training, and suffering, requisite to the physical performance thereof. And this none the less even though his bodily organs be faultless in their structure. The analogy is not perfect, no analogy can be, but still it is only some such way that we may *approach* the conception of the training whereby Christ's faultless humanity had to be trained up to all that His Divine Nature saw fit that it should become and perform.

A. D. 64. 10 called of God an high priest ^t after the order

^t ver. 6.
ch. 6. 20. of Melchisedec.

^u John 16. 12. 11 ¶ Of whom ^u we have many things to say, and
² Pet. 3. 16. hard to be uttered, seeing ye are ^x dull of hearing.
^x Matt. 13. 15.

became qualified to confer eternal salvation on mankind, so by obedience men become qualified to receive that salvation from Him.

10. "Called of God an high priest after" &c. Having now shown how in Christ the two conditions of High Priesthood are fully satisfied, namely, (1.) Divine appointment, and (2.) complete sympathy with man, St. Paul now reverts to the Divine decree of His Priesthood; as though he had written, 'Such then is Christ, and being such He is constituted 'of God to be our High Priest, of an order superior to the Aaronic, that 'namely set forth under the type of the Royal Priest, Melchisedek'.

Here then closes the exposition of Christ's qualifications as our High Priest. The next step in the argument will be to develop the thought which has been growing through the last ten verses, namely, that Christ being a Royal Priest, *as typified by Melchisedek*, His Priesthood is as much superior to that of Aaron as His Office had been shown superior to that of Moses (ch. ii.), and His Nature superior to that of Angels (ch. i.). This then being the next step in the argument, the first thing to be done is to shew what were the special characteristics of Melchisedek's priesthood, and wherein it transcends that of Aaron. This done, it will remain to apply these points of superiority to the great Anti-type of Melchisedek, namely Christ Himself; and then the great argument will be complete. It will have been shown that whether you regard Christ in His own eternal Nature, or in His Eternal Priesthood, or as the Head of a New Dispensation, a Hebrew Christian has no choice but to abide by Christianity and to decline returning to Judaism.

But before entering on the exposition of Melchisedek's Priesthood, the writer rebukes his readers (in ch. v. 11....vi. 20.) for needing such an exposition at all.

V. 11—VI. 20. A long digression remonstrating with the Hebrew Christians on their backwardness in Christian knowledge, as evidenced by their needing such an explanation as that about to be given of the nature and the lessons of the Melchisedek Priesthood. This remonstrance is in three parts.

First, V. 11—VI. 3., the rebuke itself:—then

Secondly, VI. 4—12., the danger of backsliding;

Thirdly, VI. 12—20., Abraham's example of perseverance and fidelity.

11. This verse may be rendered somewhat as follows:—'concerning 'which matter', that is, Christ's Melchisedekian Priesthood and all its teachings, 'we have a discourse to make, long and hard to be expounded (to such as you) seeing that you have become dull of apprehension'.

"Hard to be uttered," should be, 'hard to be expounded', or 'interpreted.' Observe that the *interpretation* is postponed until the end of this long hortatory remonstrance. Its commencement is indi-

HEBREWS, VI.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which ¹be ²the first principles of the oracles of God; and are become such as have need of ³milk, and not of strong meat.

13 For every one that useth milk ⁴is unskilful in the word of righteousness: for he is ⁵a babe.

14 But strong meat belongeth to them that are ⁶of full age, *even* those who by reason ⁷of use have their senses exercised ⁸to discern both good and evil.

CHAPTER VI.

¹ He exhorteth not to fall back from the faith, ¹¹ but to be steadfast, ¹² diligent, and patient to wait upon God, ¹³ because God is most sure in His promise.

THEREFORE ⁹leaving ¹⁰the principles of the doctrine of Christ, let us go on unto perfection;

⁵ Or, the word of the beginning of Christ.

ated by the introduction of the same word "by interpretation" in chap. vii. 2.

"Ye are dull" &c. should be, 'ye have become' &c. That is, they had become dull of spiritual apprehension through that backsliding, from which it was the object of the Apostle's letter to recall them, and against which he proceeds in verses 4—8. of chapter vi. to warn them so solemnly.

12. "For the time." That is, considering the long period of time that they had been Christians.

"First principles." That is, 'rudiments'. Certain of these rudiments are specified in verses 1. and 2. of the following chapter.

"Are become such as" &c. Here observe the repetition of the statement (see previous verse) that they had 'become' feeble of apprehension, marking their declension from a previous better state of things.

"Milk." Compare 1 Cor. iii. 2.

13. "Unskilful in the word of righteousness." Render 'inexperienced in discourse of—or concerning—righteousness.'

"For he is a babe." Observe that the word translated "babe" means 'one who cannot speak', and therefore *must* be inexperienced in discourse concerning righteousness, and consequently is neither able (See above, verse 12.) to teach others nor to understand for himself.

14. "Of full age." The original is the same word elsewhere rendered "perfect", and which we have explained to mean 'complete.' Here it means 'full grown', as opposed to "babes." Compare 1 Cor. ii. 6. "We speak wisdom among them that are perfect", that is, as here, 'full grown', or 'complete.'

"Their senses exercised." 'Their faculties trained'.

"To discern." That is, 'to discriminate between'.

CHAPTER VI.

1. "Therefore." The question arises 'wherefore'? What is the sequence of thought which leads the Apostle to say "therefore"? Wo

A. D. 64.
¹ ch. 6. 1.
² 1 Cor. 3. 1,
 2. 3.
³ Gr. hath no
 experience.
⁴ 1 Cor. 13. 11.
 & 14. 20.
 Eph. 4. 14.
 1 Pet. 2. 2.
⁵ Or, perfect,
 1 Cor. 2. 6.
 Eph. 4. 13.
 Phil. 3. 15.
⁶ Or, of an
 habit, or,
 perfection.
⁷ Isai. 7. 15.
 1 Cor. 2. 14,
 15.

⁹ Phil. 3. 12,
 13, 14.
 ch. 5. 12.

A. D. 64. not laying again the foundation of repentance ^b from
^b ch. 9. 14. dead works, and of faith toward God,

may best explain by paraphrasing thus:—‘Since then there is such a thing as Christian manhood, which is attained by Christian experience (See the word “use” in ch. v. 14.), let us advance towards this state of completeness, and dismiss from our consideration the mere rudiments of Christian teaching.’

“Not laying again the foundation.” These words take up the meaning expressed in the former clause by the word “leaving the principles”, and the sequel states what St. Paul regarded as the rudimentary truths on which the advancing Christian should no longer need to dwell. These are six in number, and are grouped in three pairs, as under:—

I. Repentance and Faith.

II. Baptism and Laying on of Hands, that is, Confirmation.

III. Resurrection of the Dead, and Future Judgement.

Of these three pairs, observe that,

The first belongs to the prior condition of one who is now a Christian; that is, it states the *terms* on which he is accepted to be made a Christian at all. Compare the Catechism answer to the question—‘What is required of persons to be baptized?’

The second belongs to the condition of a Christian during this life as a member of the Church militant on earth, and states the two ordinances whereby he is made a full member thereof: Baptism and Confirmation;—the unconfirmed being as yet no fitting recipient of Holy Communion; and if baptized in infancy, not having yet made his own profession of Repentance and Faith, or of the Baptismal vow itself.

The third belongs to the condition of the Christian after this life, as a member of the Church triumphant; and it states through what two portals he has to pass before reaching the final bliss, even as the former had stated the two portals to the Christian state on earth. These are (1.) Resurrection from the grave, since corruption cannot inherit incorruption, and we have to be provided with a body suitable to our condition hereafter; (2.) the Judgement, since there must be some *sentence* to convey the decision of severance between those Christians who have, and those who have not, been faithful to their Baptismal engagement.

A question of course arises why these doctrines respecting the *future* are included among items of *rudimentary* teaching suitable for beginners, but which advancing Christians need not be reminded of. The answer is, that it is these doctrines which give weight to all exhortations to repentance, and repentance comes first of all. St. John the Baptist was the preacher of Repentance, and he spoke of “the wrath to come.” And it is to be noted that St. Paul’s first mention of Resurrection and Judgement occurs in his sermon to Gentiles at Athens; and his earliest letter (the first to the Thessalonians) brings forward these subjects with special prominence. This remark is important in an age which tends to smoothe away the doctrine of Final Judgement. It is a fundamental, and a rudimentary one too.

“**Faith.**” For St. Paul’s definition of Faith see ch. xi. 1. Christian faith is that conscious realizing of our connection with Christ

HEBREWS, VI.

2 ° of the doctrine of baptisms, ^d and of laying on ^{A. D. 54.} of hands, ^e and of resurrection of the dead, ^f and of ^{c Acts 19. 4, 5.} eternal judgment. ^{d Acts 8. 14, 15, 16, 17, & 19. 6.}

3 And this will we do, ^g if God permit. ^{e Acts 17. 31, 32.}

4 For ^h it is impossible for those ⁱ who were once enlightened, and have tasted of ^k the heavenly gift, and ^l were made partakers of the Holy Ghost, ^{f Acts 24. 25. Rom. 2. 16. g Acts 18. 21. 1 Cor. 4. 19.}

^h Matt. 12. 31, 32. ch. 10. 26. 2 Pet. 2. 20, 21. 1 John 5. 16. ⁱ ch. 10. 32.

^k John 4. 10. & 6. 32. Eph. 2. 8. ^l Gal. 3. 2, 5. ch. 2. 4.

which converts our actions into living works. Here however the expression is more general. Faith towards God includes our whole relations towards God and things unseen.

2. "Doctrines of baptisms." Why baptisms in the *plural*? The question is the more important, (1.) because it is the only occasion of the word being thus used;—(2.) because, as thus used, it is included among fundamentals. The answer is supplied by the consideration that St. Paul was writing to *Hebrew* Christians, to whom the idea and practice of baptism was not new; and who, in learning the doctrine of Christian baptism, had to be taught wherein it differed from the merely representative or ceremonial character of the baptism they had been accustomed to. Perhaps also the thought of St. John's baptism entered also. Thus, to teach Jews the meaning of Christian baptism fully, a discussion of more than one baptism was needed. St. Paul had had in his own case to explain (See Acts xix. 2—4.) the essential distinction between Christian baptism and that of St. John the Baptist. Christian baptism comes *after* Repentance, and conveys Grace. St. John's baptism was "*unto* Repentance."

"Laying on of hands." That is, Confirmation, which when added to Baptism completes the admission to the full blessings of the Christian covenant. On this refer to Apostolic usage as shown in St. Paul's own action in Acts xix. 6., and in St. Peter's and St. John's action in Acts viii. 14—18., where see *Commentary*.

The rite of Confirmation may be regarded as connected with 'the priesthood of the laity', all Christians being "kings and priests unto God" (Rev. i. 6.): and it answers also to the Jewish rite, whereby, at the age of twelve years, the circumcised boy became 'a Son of the Law.'

3. "Will we do." The word in the original implies 'carry out', or, 'go forward with.'

"If God permit." St. Paul has already stated (ch. v. 12.) that, through their backsliding, his readers had come to need instruction again in the rudiments of the Faith. These words imply that St. Paul is so impressed by this, as to feel that it is matter of uncertainty, whether he can succeed in his attempt to lead them on to higher teaching. Yet he will make the attempt "if God permit."

4. "For it is impossible" &c. St. Paul goes on to show that the doubt above expressed is no visionary or imaginary fear: 'for', he says, 'there is such a thing as a backsliding from which it is impossible to recover a man.' How strongly St. Paul felt this we may judge, not only from the energy of the expressions in the next following verses, but also from the length at which (verses 4—8.) he develops the idea.

"Enlightened." The Christian state is continually described as one

- A. D. 64. 5 and have tasted the good word of God, and the
m ch. 2. 5. powers of ^m the world to come,
 6 if they shall fall away, to renew them again
n ch. 10. 20. unto repentance; ⁿ seeing they crucify to themselves
 the Son of God afresh, and put *Him* to an open
 shame.

of "light." "Ye were sometimes darkness, but now *are ye* light in "the Lord" (Eph. v. 8.). Possibly there may here be a reference to the effect of Baptism as transferring the baptized from the state of "darkness" to that of "light", one of the primitive titles of Baptism having been "Illumination." This seems the more probable since there is a progression in the terms next following throughout verses 4. and 5.

"Tasted of the heavenly gift." This is the second of the series, and it implies something more than illumination, namely, an actual experience of Divine grace. Probably there is at least a reference to the "spiritual gift" in Confirmation, as there was above to the spiritual Illumination in Baptism. This seems the more probable, because the next term,

"Partakers of the Holy Ghost," is plainly a further statement of what this Heavenly Gift results in, namely, a partaking of the Holy Spirit, which is the specific "Gift" in Confirmation.

5. "Have tasted the good word of God." In verse 4. the phrase was "tasted of." Here it is simply "tasted." The difference of meaning in the original is an important one. "Tasted of" simply implies 'experiencing', or, tasting sufficiently to know. The phrase rendered "tasted" denotes 'habitual feeding on', so that "the good word of God" has become the "daily bread" of the person described. And not this only, but also

"The powers of the world to come." For these words are also governed by the verb "tasted" in the same way as the preceding; implying that they too have become the continual resource of the Christian; that his daily strength for his daily task has been daily recruited from the spiritual forces resident in the Christian system. For "the world to come" is an expression for the system of things under the Headship of Christ, now indeed but incomplete, and only hereafter to be completed, but still supernatural throughout, and with divine and spiritual forces now working in it, and giving force and power to those who are in connection with it. Thus this phrase means 'the spiritual forces resident in the Church'; it forms the climax of the series commencing with the Baptismal Illumination; and it concludes the description of the previous state of those whose backsliding St. Paul asserts to be (all but) irrecoverable.

6. "If they shall fall away." That is, 'if these and such as these—namely, persons who have once been so thoroughly Christianized as to have derived the daily strength of their daily lives from the spiritual powers inherent in the Christian System,—if *such* shall fall away'. And what "falling away" means is clearly shown by the latter half of the verse. It is the return to Judaism that is in view. To the Jew, the risen and glorified Christ, He from whom these spiritual "powers of the world to come" had descended—to the Jew He was still but the crucified malefactor from Nazareth, that and no more. A return to Judaism was

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7 For the earth which drinketh in the rain that A. D. 64.
cometh off upon it, and bringeth forth herbs meet
for them ² by whom it is dressed, ^o receiveth bless- ² Or, *for*.
ing from God: o Ps. 65. 10.

8 ^p but that which beareth thorns and briers ⁱ s ^p Isai. 5. 6.
rejected, and *is* nigh unto cursing; whose end *is*
to be burned.

exactly what St. Paul describes it, "a crucifying to themselves the Son
"of God afresh": that is,—(1.) a renunciation of Him in that character
in which the Christians regard Him;—(2.) a *resumption* of the Jewish
way of regarding Him. Observe the words "to themselves," as they serve
to make the meaning obvious: namely, that by returning to Judaism,
a man declared that, *to him*, Christ should henceforward be no more
than He was to those who reviled Him on the Cross. And by so doing
a backslider did put Christ to an open shame; for such an open abandon-
ment of Christianity, after experience of its highest spiritual endowments,
was an open declaration that there was nothing in them worth following
Christ for:—in other words, that these spiritual powers and this gift of
the Holy Ghost were nullities, and if so, therefore also blasphemous
impostures, and therefore Christ Himself but a crucified impostor too.
It is necessary to draw out the full meaning here, even though we shrink
from writing the words. For, since the issue of the sin is so awful, it is
necessary to state clearly what the sin is, namely that it runs up into
that blasphemy against the Holy Ghost spoken of in like terms by the
Lord Himself. Abandonment of the Faith *after* actual experience of
the powers of the *Holy Ghost*, is not only unfaithfulness to Christ. Aban-
donment of the Faith, and a return to a system which regarded Christ
as a crucified impostor, after having felt and known the powers of the
Spirit, involved also the practical denial of the divine and holy nature
of those powers and of that Spirit. It involved the idea of *their* being
impostures too; and if impostures whence did they come? * And if God's
last and greatest Gift, the Holy Spirit Himself, was thus set at nought,
what *could* recover them? If the Spirit, the Divine Life-Giver (See
Nicene Creed) be rejected, after experience of His powers, what power
could renew spiritual life in them? Spiritual death, total and hopeless,
is all that remains. The next two verses convey an illustration from
external nature of these spiritual truths.

7. "Which drinketh in." Observe the parallel to the case above de-
scribed. The land is described as being not merely watered, but, as
actually 'drinking in', and so receiving into itself the fertilizing rain
(type of the Holy Ghost), which ought to stimulate its powers to good
results, just as the soul has been described as having actually used the
spiritual powers of the Christian Dispensation as its daily food, in the
words "tasted the powers of the world to come" in verse 5.

"By whom it is dressed." Should be, '*for* whom it is tilled', that
is, its owners. Man is God's field, and should bring forth fruit *for* God.
Compare the parable of the Vineyard.

8. "Thorns and briers." The products of the curse. (See Gen.
ii. 18.)

* Compare St. Mark ch. iii. 30.

7. "The earth";—Better, 'a piece of land.'

8. "That which beareth," &c. Better, 'it bears,' &c.

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- A. D. 64. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- 10 ^aFor ^rGod *is* not unrighteous to forget ^syour work and labour of love, which ye have shewed toward His name, in that ye have ^tministered to the saints, and do minister.
- 11 And we desire that ^uevery one of you do shew the same diligence ^xto the full assurance of hope unto the end :

“**Rejected.**” Literally ‘rejected after having been made proof of’; the exact equivalent of our word *re-probate*, one *rejected after probation*, the case of those described in verses 4—6.

“**Nigh unto cursing.**” A slight hope yet held out in case of any possible amendment.

“**Whose end *is* to be burned.**” That is, the end of such a piece of land is to be burned; as, for example, the territory of Sodom and Gomorrah. Refer to Deut. xxix. 22.

9. “**But, beloved,**” &c. The Hebrew Christians had not yet become “reprobate,” though in danger of apostasy. All the fearfulness of the past verses is meant for their warning, not for their condemnation.

Note that this is the only place in this Epistle where St. Paul uses this word “beloved”. Note also that it introduces a hortatory passage, as it always does in St. Paul’s Epistles; never being used otherwise. See Rom. xii. 19; 1 Cor. iv. 14, &c. &c.

“**Things that accompany salvation.**” Or, ‘that are connected with ‘salvation’. St. Paul does not say that he is persuaded of their being thoroughly in the way of salvation, but that he is satisfied that they show certain signs which (to say the least) indicate that all connection with salvation is *not* severed in their case. And he founds his hope on certain points of Christian conduct, specified in the next verse.

10. “**Your work**” &c. St. Paul now states the ground of his hope, namely, the Christian charity of his readers.

“**Toward His name, in that ye have ministered**” &c. Compare the Lord’s own declaration, St. Matt. xxv. 40., “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” And note, that the phrase “God is not unrighteous to forget,” &c. is equivalent to ‘God is strictly accurate to remember &c.’, as is exemplified in the case above cited from St. Matthew, and in that of the Angel’s message to Cornelius, in Acts x. 31. “Thine alms “are *had in remembrance* before God.”

“**The saints.**” A term applied to Christians generally, but also especially to the Christians of Palestine (See Rom. xv. 25, 26; 1 Cor. xvi. 15; and 2 Cor. viii. 4; ix. 1.).

11. “**The same diligence**” &c. From their zeal for the poor saints, St. Paul takes occasion to urge upon them a *corresponding* zeal in respect of their own perseverance in the Faith, which it is the one purpose of the letter to stimulate. Refer to notes on ch. iii. 6—14. The frequent recurrence of the same thought, clothed in so nearly the same expressions, is of great use in fixing the main practical object of the letter.

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12 that ye be not slothful, but followers of them A. D. 64. who through faith and patience ^yinherit the pro-^y ch. 10. 36. mises.

13 For when God made promise to Abraham, because He could swear by no greater, ^zHe sware Gen. 22. 16, 17. by Himself, Ps. 105. 9.

14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Gen. 22. 17.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and

12. "That ye be not slothful," &c. The word here translated "slothful" is the same with that rendered by "dull" in ch. v. 11. The Hebrews are exhorted not to become slothful in duty, as they had become dull in spiritual perception.

"Who...inherit the promises." God's elder servants, who had persevered in His service, are here generally alluded to; and in the next verse Abraham is cited as the type of such. Not that they had seen the complete fulfilment of all their hopes, for in ch. xi. 39. this is expressly denied. How and in what sense the statement here must be taken, we must consider under verse 15. below.

From this point to the end of the chapter, that is, ver. 13—20, St. Paul considers Abraham's example in respect of his faith, his patience, and his reward; so as, (1.) to show his readers that their faith and patience too would be rewarded; and, (2.) to call their attention to the fact that their hope had an *adequate foundation* as Abraham's had.

13. "When God made promise to Abraham." The reference is to the promise on mount Moriah (Gen. xxii. 16—18.).

"He sware by Himself." The stress here lies on the fact that God condescended to confirm His promises to Abraham *by oath*. And the argument is, that *as* God, *by His oath*, supplied an adequate ground for Abraham's faith, so too, Christians have sufficient grounds to justify that faith and patience to which St. Paul exhorts his readers. Observe that this was the first occasion on which the book of Genesis records God's confirming a promise *by oath*.

15. "And so, after he had patiently endured, he obtained the promise." Or it may be translated, 'in patiently enduring he obtained &c.' But *did* he "obtain the promise"? Whichever way we translate the passage, this question above referred to under ver. 12. recurs. For observe that this "promise" was made to Abraham *after* he had received Isaac back again unharmed, so that we cannot regard the restoration of Isaac as being the fulfilment of the promise. The true solution lies in the fact that St. Paul's mind was fully possessed by the conviction that the faithful departed are cognizant of how, since their own decease, it has pleased God to fulfil the promises they trusted to while they were on earth, and *thus* they inherit their fulfilment.

The patriarchs, though long departed, are still living, according to our Lord's own words in St. Matt. xxii. 32. Abraham, according to our Lord, in St. John viii. 56, "saw His Day", "and was glad".

A. D. 64. ^a an oath for confirmation *is* to them an end of all
^a Ex. 22. 11. strife.

17 Wherein God, willing more abundantly to shew
^b ch. 11. 9. unto ^b the heirs of promise ^c the immutability of His
^c Rom. 11. 23. counsel, ² confirmed *it* by an oath :

² Gr. *interposed himself by an oath.*
 18 that by two immutable things, in which *it was*
 impossible for God to lie, we might have a strong
 consolation, who have fled for refuge to lay hold
^d ch. 12. 1. upon the hope ^d set before us :

16. "An oath for confirmation." Verses 16 and 17 recur to the thought started in ver. 13, and enlarge still further on the sure ground for Abraham's faith and patience supplied by the oath of God.

17. "Wherein." Translate 'which being so' or 'wherefore'; that is, 'since then an oath is thus accepted as a sufficient ground of confidence 'between man and man, God condescended to the same method of dealing with Abraham.'

"Willing more abundantly to shew unto the heirs of promise." Who are meant by these *heirs* of promise? Answer. All who since Abraham down to the days when St. Paul was writing, and in a certain sense including even the readers themselves, had had to depend on God's fidelity to His word. God's oath was not meant to strengthen Abraham's faith alone; but was for the benefit of all who followed the faith of Abraham. And St. Paul has another object here in extending his view beyond the single case of Abraham. For Abraham was but named at first as the type of the faithful of old:—refer back to verse 12. And besides this, St. Paul is now about to apply all this to the case of his own readers, as affording *them* too an adequate ground for *their* faith and patience, now that it is their turn to exercise these virtues after the pattern of their ancestors. Remember too that until the end come we cannot regard "the promises" even yet as completely fulfilled.

"Confirmed *it* by an oath." Translate *intervened* * by &c. Intervened between whom? Ans. Between Himself and Abraham.

18. "By two immutable things." First God's promise itself, or his "counsel" above described (see verse 17.) as "immutable". Next, God's "oath", confirming the immutability of the first.

"We might have a strong consolation." Better to render "encouragement." This clause shows what was said under verse 17, that God's oath to Abraham is for *our* encouragement as well as that of the men of old time.

"Who have fled for refuge to lay hold upon." Either as in danger of shipwreck (Compare 1 Tim. i. 19; shipwreck of the Faith) hold is

16. "An oath" should be 'the oath', that is, the *institution of taking oaths* has this purpose, namely, the ending of strife.

17. "Confirmed *it* by an oath." The correction of our authorized version given above is too important to be left unexplained. The original word rendered by 'confirmed,' is, strictly, 'came between,' as an intermediary goes between two parties to a treaty or contract. Such an in-

termediary guarantees the fidelity of each party, and serves to assure each party to the treaty of the others good faith. Thus his object is the *confirmation* of the contract. God desired the confirmation of His covenant with Abraham; and *He* set His Oath between Himself and Abraham as the means of the desired confirmation. Or in the figurative language of the text, *He* "intervened by means of an oath" between Himself and Abraham.

. HEBREWS, VI.

19 which *hope* we have as an anchor of the soul, A. D. 64.
 both sure and stedfast, ^e and which entereth into that Lev. 16. 15.
 within the veil ; ch. 9. 7.

20 ^f whither the forerunner is for us entered, *even* f ch. 4. 14.
 Jesus, ^g made an High Priest for ever after the & 8. 1.
 order of Melchisedec. & 9. 24.
g ch. 3. 1.
& 5. 6, 10.
& 7. 17.

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

laid upon the anchor, or, as in taking refuge in the Temple a man laid hold upon the horns of the altar ; for example 1 Kings i. 50.

“**The hope set before us.**” That is, as the prize of a race is set before the contending runners. Here the word “hope”, which in verse 11. had denoted the Christian grace or temper of hope, now includes its other meaning as well, namely the thing hoped for, and which is next described as,

19. “**An anchor of the soul.**” That is, the thing hoped for is a thing fixed and certain, and which steadies the soul as an anchor steadies that which holds by it ; and therefore *ought* to keep the Hebrew Christians “stedfast to the end,” as St. Paul desires them to be. But where is this anchor of the soul? An anchor when in use is out of sight. So with the anchor of our hope. It is

“**Within the veil.**” That is, in Heaven itself, in God's immediate Presence. But why does St. Paul describe God's Presence by this phrase “within the veil”? It is because he is now returning to the subject of Christ's High-Priesthood, from which he digressed at verse 11. of ch. v. For this veil was that which screened off the Holy of Holies, and none ever passed within that veil save the High Priest only :—*i. e.* our hope is where none can go save our High Priest only, and when St. Paul goes on to say

20. “**Whither the forerunner is for us entered, even Jesus,**”—We have, (1.) a direct return to the subject of His High-Priesthood; and (2.) an assertion that our hope in Heaven is directly connected with that doctrine of Christ's High-Priesthood which we are now about to consider. In fact His Priesthood as now exercised in Heaven, the *real* Holy of Holies, *is* the Anchor of our Hope. And thus St. Paul brings his readers back to the subject of this letter with a fresh personal interest added thereto. It is *not* an abstract doctrine. It *is* the mainstay of their own individual faith, hope, and perseverance. And then, finally, in the concluding words of this hortatory digression, namely :—

“**After the order of Melchisedec,**” he specifies again, for the third time, the particular aspect in which he is now at last about to enter upon the discussion of our Lord's High-Priesthood, that namely of its being superior to its Aaronic Type, and that our High Priest, who ministers in the actual Presence, is a Royal Priest after the loftier type of the mysterious Melchisedec.

A. D. 64.

a Gen. 14. 18,
&c.

FOR this "Melchisedec, king of Salem, priest of the most high God, who met Abraham

CHAPTER VII.

1—10. The Order of Melchisedec explained in its three distinctive glories:—as (1.) Eternal or independent of time:—(2.) Prior to that of Aaron:—(3.) Independent of the Mosaic Law.

It is here that St. Paul grapples finally with the central subject of his letter; namely, the inherent superiority of Christ's High Priesthood over that of Aaron. All the other superiorities of Christ yet treated of are, so far as St. Paul's argument with *Hebrews* is concerned, but introductory to this. In His own essence Christ might be superior to Angels. He might even be superior to Moses as Head of a dispensation. But unless as a *Priest* He could be shown superior to Aaron as well, how could a Jew be justified in so embracing Christianity as to break with the Jewish system of worship, and surrender the Jewish system of sacrifices? For a priest is the intermediary between God and man. And however great Christ might be, unless He were also God's appointed intermediary, appointed by God to supersede the Aaronic Priesthood, and superior as a *Priest* to Aaron, a Jew might be making a great mistake in breaking that link of connection between himself and God, which every one acknowledged God Himself to have forged when He instituted the Aaronic system. Nay, the more that a Jew was convinced of Christ's Divinity, the more he would desiderate some clear Divine decree before accepting Christ as the new link between God and man, and as superseding the old one which God had furnished. Hence the elaborate preparation made for this department of the argument. Hence also the extraordinary thoroughness of its treatment now that it is at last entered upon.

It is treated under two chief divisions, of which the former (vii. 1—28.) considers Christ's High-Priesthood simply *in itself*, while the latter (viii. 1—x. 16.) considers it *in its action*. The distinction is a very real one. Under the former St. Paul considers Christ's inherent perfections as a High Priest, as contrasted with certain inherent shortcomings from perfection in the Aaronic Priesthood, from which he wishes to wean his readers. Under the latter he considers the *mode* in which Christ carries out or exercises this High Priesthood. He shows that His *mode* of doing this is as superior to the mode in which the Aaronic priests fulfil their function as His office is superior to theirs. He shows this in various particulars, as, for example, the *place* of His ministry, the *Covenant* under which He acts, the *Sacrifice* which He offers, and the *effects* of that Sacrifice as re-uniting man to God.

Such in a general way is the course of the argument on which he now enters. And the section now commencing lays the foundation for it by developing what is involved in the utterance, "Thou art a Priest for ever after the order of Melchisedec." Every Hebrew would acknowledge this to be Messiah's Divine commission. It was not every Hebrew who as yet understood that it conveyed a title to supersede the Aaronic.

1—3. "For this Melchisedec . . . abideth a priest continually." To make the connection clear the first and last words of these three

HEBREWS, VII.

returning from the slaughter of the kings, and A. D. 64.
blessed him;

2 to whom also Abraham gave a tenth part of
all; first being by interpretation King of right-
eousness, and after that also King of Salem, which
is, King of peace;

3 without father, without mother, without ² de- ² Gr. without
pedigree.

verses should be read consecutively, and then all the intervening
words considered afterwards. In this way the sense is better arrived
at, and in this way also the connection with the last preceding verse
is brought out. Verse 20. of chapter vi. had said that "Jesus was
"made an High Priest for ever after the order of Melchisedec." Then
follows our text, "For this Melchisedek . . . abideth a Priest continually."
As to the intervening clauses, observe that all, from the words "King
"of Salem" down to "tenth part of all" belong to "Melchisedec", and
are descriptive of *him*. They might be printed as a parenthesis if
need were. The remainder of the passage belongs to "abideth" &c.,
and might be read after it just as well as before it.

As far as the words "tenth part of all", the sentence contains a
simple recital of the history in Genesis xiv. 18—20;—the name
"Melchisedec" and the title "King of Salem"; his office "Priest of
"the Most High God", the meeting with Abraham in the moment
of his triumph, and the fact that then, at the time of his greatest
success, Abraham owned the greatness of this royal Priest, (1.) in
accepting his benediction, (2.) in offering him "title of all" his spoil.

Next follow the interpretations of his name and of his title, with
other particulars indicative of his typical character. These are his
unknown descent, and the unknown limits of his life, in both which
points he is a figure of "the Son of God."

2. "By interpretation." Here commences that "interpretation"
of the Melchisedec type which was said in chapter v. 11. to be "hard",
and which has been postponed from that point, by reason of the dis-
gessive exhortation which there commenced. See on v. 11.

"King of righteousness . . . King of peace." These 'inter-
'pretations' at once lead us into the typical character of the person
spoken of. Passing by all the multitude of other passages which con-
nect the ideas of "Righteousness" and "Peace" with Messiah and
the times of Messiah, these two ideas furnish some of His noblest
titles. He is the "Lord our Righteousness*." He is also the
"Prince of Peace†." The Angelic announcement of His advent
began with "Peace on earth."

3. "Without father, without mother, without descent." That is,
'without recorded parentage or genealogy.' In these words we trace
a typical reference to our Lord, of whom it was written, "Who shall
"declare His generation?" (Isai. liii. 8.), a passage which had led
some among the Jews to the opinion expressed in St. John vii. 27.—
"When Christ cometh, no man knoweth whence He is": They point

* Jeremiah xxiii. 6. Observe that this | † Isaiah ix. 6. Read in Morning Les-
is read for the Epistle on the Sunday | son on Christmas-Day.
next before Advent.

A. D. 64. scent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

^b Gen. 14. 20. 4 Now consider how great this man *was*, ^b unto whom even the patriarch Abraham gave the tenth of the spoils.

also to the fact that as man He existed without any human father, as God prior to any human mother. But the precise point to which these typical characteristics of Melchisedec are directed by the Apostle is that of his priesthood, and they exhibit his priesthood as prefiguring that of Christ in this respect, namely, that it is *independent of hereditary transmission*. Melchisedec derived his priesthood through no human line or genealogy*. *His* priesthood, unlike that of those who traced descent from Aaron, was inherent in himself.

“Having neither beginning of days, nor” &c. ‘No recorded beginning’ &c. Thus we arrive at the climax of these three typical characteristics of Melchisedec. First his *name and title* are typical of Christ. Next his *priesthood* is typical of Christ’s in its independent character. Thirdly and lastly *he himself* is *personally* an earthly type of Christ’s Divine eternity. Melchisedec’s existence has no limits assigned it in the history. Christ’s existence is essentially eternal. And so Melchisedec is not merely a type of Christ in his priesthood, but also in his personal existence:—he is

“Made like unto the Son of God.” The *Divine* title of our Lord. Refer back to chapter i. 2, 5, 8., and remember that it was our Lord’s persistent assumption of this title which led to the Jewish animosity against Him. See, for example, St. John v. 18.

“Abideth a priest continually.” These words alone would be enough to show that the drift of the last clause but one was to show the typical eternity of Melchisedec’s priesthood.

4. “Now consider” &c. In the foregoing verses St. Paul has shown that Melchisedec, in himself, and in his priesthood, is a type of Christ. He next proceeds to work out certain details of his one recorded priestly action, so as to deduce therefrom the special lessons regarding Christ’s High-Priesthood which are required by his argument.

“How great” &c. Greater even than Abraham, and therefore of course greater than all descended from Abraham. The emphasis here lies on the word Patriarch†.

“Tenth of the spoils.” Paying tithe was an acknowledgement of the priesthood of the receiver. Abraham himself bowed to the priesthood of Melchisedec. The word “spoils” in the original denotes the

* Perhaps to estimate the full force of this as addressed to its first readers we should bear in mind the extreme attention paid by Jews to the genealogies of their priests. A more striking point in the typical character of Melchisedec than this could hardly have been conceived for St. Paul’s first readers.

† This is lost in our version. To show

the actual force of the original we must arrange the order of the words thus: ‘Now consider how great this man was, unto whom Abraham gave the tenth, out of the best of the spoils, even [though he was] Patriarch.’ And the word Patriarch thus coming last serves as the point of departure for the next step in the argument.

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5 And verily ^c they that are of the sons of Levi, A. D. 64.
 who receive the office of the priesthood, have a ^c Num. 18.
 commandment to take tithes of the people accord- 21, 26.
 ing to the law, that is, of their brethren, though
 they come out of the loins of Abraham :

6 but he whose ² descent is not counted from them ² Or, pedigree.
 received tithes of Abraham, ^d and blessed ^e him that d Gen. 14. 13.
 had the promises. e Rom. 4. 13.
Gal. 3. 16.

finest and chiefest of the spoils. The tenth of the aggregate amount of spoil was *selected* out of the *best* of the spoils.

5. "Have a commandment . . . according to the law." The words here cited fill an important place in the contrasts between the Levitical tithing by the Aaronic priests and Melchisedec's tithing just mentioned. Levitical priests take tithe by virtue of a *commandment* so to do. This right is founded on, and regulated by, the *Law*. Successive generations of priests inherit this right by descent from their predecessors. Thus their right is *founded* on law, and *derived* by descent. Melchisedec's right to tithe was superior to both these limitations. It was not founded on law, but was inherent in himself. It was not derived by descent for the same reason. Moreover (see verses 6, 9, and 10.) this inherent supra-legal right he exercised by tithing Abraham, the patriarch (verse 4.), and in him virtually took tithe of those whose tithe-rights depended *merely* upon law.

6. "Blessed him that had the promises." Another case in which Melchisedec acted sacerdotally towards the patriarch. Benediction is a priestly act. And as being an act in which the priest *bestows* what the receiver *has not*, it is a higher exercise of the priestly *function* than merely to take a tithe, which is merely a priestly right. In paying tithe the payer acknowledges the priestly office. In giving blessing the priest gives out of his priestly store. Hence perhaps the reason why St. Paul mentions the blessing after the tithing, because it is his wont to rise from the less to the greater. For in the actual history Melchisedec gave blessing to Abraham before he took tithe from him (See Genesis xiv. 18, 19.). He manifested his priesthood first. Then Abraham paid him the dues of a priest. The concluding words "that had the promises" serve to heighten still more the picture of Melchisedec's dignity. It was the possession of "the promises" which gave Abraham his special eminence. The Jews had regarded that eminence so exclusively, that in their eyes there was absolutely nothing lacking to it. What more *could* the "friend of God" receive? St. Paul answers,— "The blessing of Melchisedec." What superior on earth could he own? St. Paul answers,— "He paid tithe to Melchisedec." Such then and so great was Melchisedec, and not with an unacknowledged greatness:—great in name and title, types of the Messiah to be (ver. 4.); great in inherent dignity, and in that typical eternity which made him "like unto" the Eternal Son, a Priest whose Priesthood knew no bounds of time (ver. 3.); great also in the acknowledgement of his greatness, in that the patriarch himself at once paid him priestly tithes, and received his priestly benediction (verses 4—10.).

What follows then? It follows that since Christ is—as readers of

A. D. 64. 7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there he *receiveth them*, ^f of whom it is witnessed that he liveth.

^f ch. 5, 6.
& 6. 20.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

the Psalms must admit—a Priest of such an Order as this, His Priesthood must be anti-typical to Melchisedec's, and therefore it must be in essence all that Melchisedec's was by representation :—and therefore (1.) eternal ;—(2.) superior to Aaron's ;—(3.) superior also to the Mosaic Law, which gave the Aaronic priesthood its authority to tithe. Here then we have the accomplishment of this part of the proof.

8. "Here :"—In the case of the Aaronic priesthood.

"There :"—That is, in the case of the priest Melchisedec.

"Of whom it is witnessed that he liveth :"—That is, 'of whom all that Scripture records is *his life*', no mention being made of his dying, or of his being born, so that he is typical of our Lord's endless life. Whereas the Aaronic priests are "dying men."

The argument passes on to consider one of the results of the central doctrine now established. The result in question is the supersession of the Mosaic Law through the advent of a Priest who supersedes the priesthood established by it. This thought has been rising to the surface ever since the words "commandment to take tithes... according to the Law" in verse 5 ; and the twice repeated reference to Levi (verses 5, 9, 10.) serves to direct the attention to the subject now coming on for treatment, that namely of the Abrogation of the Law and establishment of a New Dispensation.

The interdependence of the two branches of this letter's subject—the superiority of the Christian Dispensation over the Mosaic, and the perfection of Christ's Priesthood—is nowhere better seen than in the next fifteen verses. The perfection of Christ's Priesthood is still the subject. But it is now being *made use of* as a basis from which to infer the abrogation of the Law on the ground of the Law's inadequacy to supply the needs to which it ministered. Thus (1.) from the setting aside of the Mosaic priesthood St. Paul deduces the setting aside of the Law (verses 11—14). Then (2.) he advances to *why* the Law must be set aside ; and shows that it is because of *inadequacy*. For the Aaronic priesthood is itself inadequate, as is seen by its giving way before a Priest whose perfection makes good its shortcomings. And if the priesthood of the Law is inadequate, the Law must be so too (15—19.). After this, two further points of Christ's perfection are brought forward, namely, the special solemnity of His Priestly commission, that is, by Divine oath*, (ver. 20—22.) and the peculiar efficacy of its operation owing to His unchangeable eternity (ver. 23—25.). But these points of perfectness are both *made use of* to show the corresponding inadequacy of the Aaronic priesthood, and the consequent supersession of the Mosaic Law.

* Here recur to ch. vi. 17, 18. for the full significance of the Divine Oath.

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10 For he was yet in the loins of his father, A. D. 64.
when Melchisedec met him.

11 ¶ ^s If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

^s ver. 18, 19.
Gal. 2. 21.
ch. 8. 7.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is evident* that ^h our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

^h Isai. 11. 1.
Matt. 1. 3.
Luke 3. 33.
Rom. 1. 3.
Rev. 5. 5.

11. "If therefore perfection" &c. Remember that "perfection" means "completion". The clause implies;—'Now, if the purposes for which priesthood exists were *completely* attained by means of the *Levitical* priesthood, there could be no scope for the action of any priest of *a different order*: that is, there would be nothing for him to do.'

"Order of Melchisedec... order of Aaron." The force of the argument lies in the "rising of another priest" of a different—and superior—order, thereby superseding the whole system with which that order had been connected.

12. "Being changed," does not mean having been changed, but 'being in course of change'; the passage signifying that a change in the *order* of priesthood involves a change in the Law. Why? Because it is in itself a setting aside of the Law, which most jealously limited the right of priesthood to Aaron's line.

13. "For He of whom these things are spoken." That is, Messiah. St. Paul is reverting to Psalm ex. 10, which all Jews understood of Christ. The words "these things" designating the quotation referred to, and which has already been once cited (ch. v. 6.), and is about to be again twice quoted, in verses 17 and 21, of this chapter.

"Pertaineth to another tribe." Messiah was to be of David's line, and therefore all Jews ought to have expected—from this prophecy in Ps. ex. 4.—a change in the order of priesthood, or at least not to cavil at it, now that it is set before them.

14. "For it is evident" &c. And now St. Paul appeals to the fulfilment in our Lord, Who he says is well known* to have arisen out of the tribe of Judah, the *Royal*, not the *Priestly* tribe, and thus uniting the Royal and Priestly offices fulfils the Melchisedec type. The words "it is evident" remind us of the probable date of the Epistle, and that by this time St. Paul's readers were most likely familiar with the genealogies of our Lord in St. Matthew and St. Luke, one or both.

"Sprang." The original word is 'arose', and is equally applied either to the Sun-rising or the upspringing of a tree or branch. It seems as

* The literal English here would be 'it is publicly known',—a proved fact.

A. D. 64. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 who is made, not after the law of a carnal commandment, but after the power of an endless life.

ⁱ ch. 5. 6, 10.
& 6. 20.

17 For he testifieth, *Thou art a priest for ever after the order of Melchisedec.*

Ps. 110. 4.

18 For there is verily a disannulling of the com-

if St. Paul wished to excite a memory in his readers' minds of the prophecies of Christ under the figures of "The Branch" and the "Day-Star."

15. "And it is yet far more evident:" &c. With this verse St. Paul proceeds still further to enforce his doctrine of the *inherent incapacity* of the Mosaic system to work out the objects for which priesthood exists. The word "it" in the above sentence refers back to the beginning of verse 11, where *completeness* in working out the objects of priesthood is denied to the Mosaic system. The essential inadequacy of the Aaronic priesthood has already (verses 11—14.) been shown from the simple fact of its being superseded. Now St. Paul avers that the same truth becomes still more strikingly evident if we consider *how* it has been superseded, that is, by a Priest of such super-eminent and inherent qualifications as are set forth by the Melchisedec type.

"Another priest." Literally "a *different* priest", that is, not merely another, but one of a different order.

16. "Made, not after the law of a carnal commandment." Nearly every word here tells. The Aaronic priests were constituted by the Law (See above verse 5.). Next the commandment was "carnal", that is, it was essentially connected with man's fleshly nature, and provided for all that resulted from that nature, in that its priesthood was exercised by "men that die" (See ver. 8.), and therefore had to be handed on to their natural—or fleshly—heirs. Thus the very ordinance limiting it to Aaron's descendants was "carnal," and a witness to its imperfection. And as each word here *tells*, so in the next clause, which describes Christ's Priesthood as contrasted with the Aaronic, in that it is

"After the power of an endless life." The word "power" is emphatic as opposed to the preceding words "law" and "commandment," which expressed the limitations under which Aaronic priests acted, and the basis of their authority. With Christ it is otherwise. His Priesthood is based on His own inherent qualifications which flow forth from His eternal livingness. Thus this eternal livingness is at once the source and the measure of those qualifications; and the measure being thus immeasurable, it sets forth the immeasurable superiority of Christ's Priesthood over the Aaronic.

17. Paraphrase thus:—'And this truth is borne witness to by the 'Divine decree', which says, *Thou art a priest for ever after the order of Melchisedec.*

18, 19. The sense of these verses may be thus expressed:—'For, on 'the one hand there is a disannulling of the fore-going commandment 'because of its weakness and inadequacy (for the Law brought nothing

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mandment going before for ^kthe weakness and unprofitableness thereof. A. D. 64.

19 For ¹the law made nothing perfect, ²but the bringing in of ^ma better hope *did*; by the which ⁿwe draw nigh unto God.

20 And inasmuch as not without an oath *He was made priest*:

21 (for those priests were made ³without an oath; but this with an oath by Him that said unto Him, **The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec**);

22 By so much ^owas Jesus made a surety of a better testament.

^k Rom. 8. 3.

Gal. 4. 9.

Acts 13. 39.

Rom. 3. 20,
21, 28.

& 8. 3.

Gal. 2. 16.

ch. 9. 9.

² Or, but

it was the

bringing in,

Gal. 3. 24.

^m ch. 6. 18.

& 8. 6.

ⁿ Rom. 5. 2.

Eph. 2. 18.

& 3. 12.

ch. 4. 16.

& 10. 19.

³ Or, without

swearing of

an oath.

^o ch. 8. 6. & 9. 15. & 12. 24.

‘to completeness’); and on the other hand there is an introduction of a ‘better hope in addition: whereby we draw nigh to God.’

The words “bringing in” stand in opposition to “disannulling”, and the words “a better hope” are contrasted with “the weakness... thereof”. Moreover the last words of verse 19—“by the which we “draw nigh to God”—set forth the ultimate end of all priesthood, that is, to restore to man that access to God which he has been barred through sin. This access Christ restores completely. Hence His Priesthood fulfils completely the idea and function of priesthood. The Mosaic system and Aaronic priesthood could not do this. Therefore they were essentially inadequate. Indeed it may be said that the whole Mosaic system was a witness to the need of the true Priest, rather than even a temporary substitute for Him.

20. “Not without an oath.” A fresh *measure* of the superiority of the Christian covenant over the Jewish. Read verses 20. and 22. consecutively, omitting the parenthetical verse 21, and the connexion becomes evident. The words “by so much”, which commence verse 22, answer to the words “inasmuch” which begin verse 20. The sense is—in proportion as the Oath of God marks Christ’s Priesthood as superior to Aaron’s, in *that same proportion* is the covenant of which He is surety superior to that of which Moses was the minister.

21. “Those priests.” Observe how the Apostle keeps mentioning the Aaronic priests *in the plural*—refer back to verse 5, and to the word “men” in verse 8. Hereby he is paving the way for the next argument, that namely in verse 23, in which he contrasts Christ’s sole Priesthood with their changing priesthood.

22. “Testament” should be ‘covenant’, and then the word “surety” would come in rightly to complete the sense. A “testament” or *will* is

18, 19. The Authorised Version should be corrected thus:—For there is verily ‘a disannulling of the commandment going before for the weakness and unprofitableness thereof (for the Law

‘made nothing perfect), but *there is* the ‘bringing in of a better hope, by the ‘which we draw nigh unto God’, we observe that *did* is not in the original, and is wrongly inserted.

A. D. 64. 23 And they truly were many priests, because they were not suffered to continue by reason of death :

² Or, which passeth not from one to another.

³ Or, evermore.

¹ Rom. 8. 34.

¹ Tim. 2. 5.

ch. 9. 24.

¹ John 2. 1.

24 but this *Man*, because He continueth ever, hath ² an unchangeable priesthood.

25 Wherefore He is able also to save them ³ to the uttermost that come unto God by Him, seeing He ever liveth ¹ to make intercession for them.

in the hands, not of a surety, but an executor. A *covenant* or *agreement* between God and man requires a mediator or surety between the two.

“**Better testament.**” The use of the word “better” throws our minds back to the words “better hope” in verse 19, and serves to keep the reader’s mind fixed on the parallelism of the consecutive arguments.

23. “**They truly were many priests.**” The last point of superiority of Christ’s Priesthood which is alleged to show the superiority of the Christian Dispensation. In the Aaronic priesthood, many priests. In the Christian, One. The many priests were wanted to prevent extinction of the priesthood by death. Hence their number was a mark of *need*, and therefore of imperfection or inadequacy. The eternal oneness and unchangeableness of the Christian High-Priest is a corresponding mark of strength, and of the effectualness of His Priesthood; and therefore also of the superiority of the Christian system. That it is such a mark of effectualness the next verse shows, which thus proceeds;—

24. “**Hath an unchangeable priesthood.**” The force would be better brought out by rendering—“Hath His priesthood unchangeable.”

25. “**Wherefore He is able**” &c. Asserting His ability to be in *consequence* of the unchangeableness—“to save to the uttermost”—that is, evermore or “continually and for ever”—those who make use of His Priesthood as their means of access to God. Refer to end of verse 19, for the first mention of this central idea and function of priesthood. And then, as if this “wherefore” were not enough, the Apostle repeats the connecting link in the argument by adding “seeing He *ever liveth* “to make intercession for them”.

The course of the last fifteen verses has led us steadily onward from the simpler central thought of the abstract supremacy of Christ’s Priesthood, viewed in respect of its Order, to the more complex thought of its concrete superiority over the Aaronic, in respect of its actual discharge in Christ’s actual Priestly Ministration. The last words of verse 25. mark the approach of the new division of the argument, and state its subject:—the words “to make intercession for us” being as close a description of the office of our High Priest as so short a form of words admits of. Henceforward then (ch. vii. 26—x. 18.), it will be Christ’s actual Ministration, not His abstract Priesthood, which will be compared and contrasted with the corresponding features of the Mosaic system.

This comparison and contrast will be worked out in several particulars;—I. in respect of the *Scene* of the Ministration;—II. in respect of the *Covenant* under which it is carried on;—III. in respect of the *Sacrifice* which it pleads.

In respect of I. it will show that Christ ministers in the True Tabernacle, that is, God’s actual Presence, as contrasted with the Mosaic

26 For such an High Priest became us, ^q *who is* ^{A. D. 64.}
 holy, harmless, undefiled, separate from sinners, ^q and ^{ch. 4. 15.}
 made higher than the heavens; ^r ^{Eph. 1. 20.}
^{& 4. 10.}
^{ch. 8. 1.}

Tabernacle, which (1.) was only representative of God's Presence, and (2.) witnessed that the actual Presence was not yet laid open.

In respect of II. it will show that Christ ministers under a New Covenant, by which God had promised to supersede the Old, and which really satisfies the needs which the former witnessed to but did not satisfy.

In respect of III. it will show that Christ pleads a Sacrifice which can really effect that Remission of Sins and that Sanctification of the heart of man which the sacrifices of the Jewish priests were unable to effect.

When this has been done the controversial part of the letter will have been concluded, and the complete superiority of the Christian system over the Mosaic completely demonstrated.

26—28. Christ then being the True High Priest, as has now been demonstrated, He is superior to the Aaronic priests not only in the Nature of His Priesthood, but also in

THE NATURE OF HIS MINISTRATION.

These three verses are a kind of link between what has gone before and what comes next. The transition had been prepared for in the last words of verse 25. Now this coming subject is further prepared for, and two of the particulars of the superiority of Christ's Ministration are pointed at, namely the scene of it—"higher than the heavens"; and the matter of the Sacrifice He has to plead—namely "Himself." And along with this introduction of the new subject St. Paul interweaves a kind of summary of the conclusions arrived at in the previous division of the letter, and how they fit Him to exercise His Priesthood *for us*.

26. "Such an High Priest became us." Hitherto Christ's High-Priesthood has been considered in respect of His inherent qualifications for High Priesthood viewed in itself. Now that St. Paul is going on to consider its exercise, a preliminary thought enters,—"*for whom* does 'He exercise it?' Hence the transition is made in a series of statements regarding Him, showing how *such* a High Priest as Christ has now been shown to be *also* becomes—or is suitable to—our needs. And this is done by taking up *five points* in Christ's High-Priesthood, all arising out of what has gone before, but which answer to points in the Aaronic priesthood, *one office of which had been* to typify *what kind of Priest* humanity required. Every one of these points sets forth also Christ's superiority to the Aaronic high priests, inasmuch as He is and does in essence what they set forth in type. A word must be said on each.

"Holy." The Aaronic high priest wore Holiness to the Lord upon

26. "Holy." Two words in Greek might be translated "Holy". One would answer to our word sacred or religious. The other implies interior sanctity and purity—*essential* holiness. The latter is the word here and in the citations in the Acts.

A. D. 64. 27 who needeth not daily, as those high priests, to offer up sacrifice, ^s first for His own sins, ^t and then for the people's: for ^u this He did once, when He offered up Himself.

^s Lev. 9. 7. & 16. 6, 11. ch. 5. 3. & 9. 7.
^t Lev. 16. 15.
^u Rom. 6. 10. ch. 9. 12, 28. & 10. 12.
^x ch. 5. 1, 2.
^y ch. 2. 10. & 5. 9.
^z Gr. *perfected*.

28 For the law maketh ^x men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, ^y who is ^z consecrated for evermore.

his forehead, witnessing that holiness becomes one who is a priest for man towards God. The Messianic Psalm xvi. in ver. 11. applies the title HOLY ONE to Christ, and it is applied to Him from thence by St. Peter in Acts ii. 27, and by St. Paul in Acts xiii. 35. And Christ fulfils the type by being essentially, what the Aaronic high priests were representatively.

“**Harmless.**” Compare 1 St. Pet. ii. 22. “Who did no sin, neither “was guile found in His mouth.” This states that the Incarnate Lord’s outward actions corresponded with His interior holiness.

“**Undeified, separate from sinners.**” The Aaronic high priest was separated jealously from all risk (See Leviticus xxi. 12.) of ceremonial defilement. Then also for seven days before the Day of Atonement he was “separated” from all intercourse even with his family. These things again set forth in type what “becomes” a Priest for man. Christ fulfils the type, and in so doing shows also His inherent superiority over those whose undeifiedness and separation had *not* been inherent, but only representative.

“**Higher than the heavens.**” The final point in the “fitness”, in the superiority to the Aaronic type, and also in the fulfilment of that type. The high priest’s great Atonement was made in the Holy of Holies, where none but he might enter, teaching that the true High Priest for man must carry out his ministry in the Presence of God. Christ being what He is, the Eternal Son, He exercises His Priesthood in the actual Presence of God who is above the Heavens. And this also points forward to the first main division of the coming argument, that namely of Christ’s superiority to the Aaronic high priests in respect of the *place* of His ministration.

27. “**Who needeth not**” &c. A fresh statement of the superiority of Christ’s Ministration over the ministrations of the Aaronic priests, and it consists of two parts:—(1.) a deduction from the preceding characteristics, “holy, harmless”;—(2.) a reference to His sacrifice pointing forwards to the third main division of the argument now entered on, that namely of the superiority of His *Sacrifice* (See forwards ch. x. 1—18.).

28. “**For the law maketh men high priests which have infirmity.**” The word “infirmity” might have been rendered weakness, that is, weakness in respect of the work they had (typically) to execute. They were incapable of its real discharge. This verse sums up what has gone before, and contains three points of contrast:—(1.) “The Law” is opposed to “the word of the oath”, reminding us that the former high priesthood rested only on the Law of Moses, Christ’s upon the Oath of God, refer to ch. vii. 21:—(2.) “Men” is opposed to “the Son”—that is, the

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* 7 *And the temporal covenant with the fathers, by the eternal covenant of the gospel.*

NOW of the things which we have spoken *this* is the sum: We have such an high priest, ^{a Eph. 1. 20. Col. 3. 1. ch. 1. 3. & 10. 12. & 12. 2.} "who is set on the right hand of the throne of the Majesty in the heavens;

Divine Son, refer to ch. i. 2, &c.; iii. 6; v. 8:—(3.) "have infirmity" is opposed to "consecrated for evermore", where the word "consecrated" should be "perfected", that is, made completely or perfectly qualified for His office, refer to ch. v. 9:—and therefore able validly and essentially to discharge all High Priestly offices for man towards God *for ever*.

And now, after thus much exordium, St. Paul proceeds to enter upon the several details of the superiority of Christ's HIGH-PRIESTLY MINISTRATION over that of the preceding System.

CHAPTER VIII.

1—6. **First point in the superiority of Christ's High-Priestly Ministration; namely the Place or Scene thereof. He abides on High as the Minister of the**

TRUE TABERNACLE,

of which the Mosaic was only the type.

Here note that St. Paul begins this series of arguments with the chief and most illustrious of all the distinctions between the Mosaic type and the Christian antitype, and does not, as in most cases, work up from the less to the greater.

1. "The sum:"—meaning 'the chief' or 'the main point', not the 'summing up' or summary of what has gone before. It is as if St. Paul had written—'Now as to all the points of superiority we have pointed out, the capital and most illustrious one is the following'. For in the phrase,

"Of the things which we have spoken" the word "of" means 'in respect of'. This opening sentence points back to what has been said, and *selects* out of them that which being most important, is now coming forward to have its full significance developed. And this is the statement that, "We have such . . . who is set &c.":—that is, The chief point is this, that our High Priest is (1.) *such* as has now been described:—(2.) established permanently at God's Right Hand. For the words "is set" denote permanent abiding as contrasted with the intermittent entering of the Aaronic high priest in to the holy of holies.

"Right hand of the throne of" &c. This repeats the statement in ch. i. 3, with greater emphasis added by the insertion of the words "the Throne of".

A. D. 64.

² Or, of holy things.

^b ch. 9, 8, 12, 24.

^c ch. 9, 11.

^d ch. 5, 1.

^e Eph. 5, 2. ch. 9, 14.

³ Or, they are priests.

2 a minister ² of ^b the sanctuary, and of ^c the true tabernacle, which the Lord pitched, and not man.

3 For ^d every high priest is ordained to offer gifts and sacrifices: wherefore ^e it is of necessity that this Man have somewhat also to offer.

4 For if He were on earth, He should not be a priest, seeing that ³ there are priests that offer gifts according to the law:

2. "A minister of the sanctuary," &c. In using this word "minister" St. Paul marks most emphatically that he has passed from considering Christ's Priesthood in itself, to the *ministration* thereof. The original word here translated "minister," is that which represents the Hebrew designation of the priest of Jehovah *in respect of his ministry* before Jehovah in the Tabernacle. This is the reason for substituting the word 'minister' for 'priest'.

"Of the sanctuary." Not the tabernacle as a whole, but the holy of holies, as in ch. ix. 25; xiii. 11; &c. The statement is that the ascended Christ is permanently at God's Right Hand as a ministering Priest of Jehovah in the real Holy of Holies.

"Of the true tabernacle." Better—"of the real Tabernacle". For the Mosaic Tabernacle was a 'true' one so far as it went; but being only a representative one, it could not be the reality it represented, namely, the actual Presence of God.

This verse then has made two allegations:—the former, that Christ being a High Priest, He has a ministration;—the latter, that that ministration is carried on in God's Presence in Heaven. The next three verses are taken up with establishing these last two allegations. And first of the allegation that Christ in Heaven has a 'ministration'. The third verse is a defence of the application of the word 'minister' to Christ.

3. "For every high priest is ordained to offer" &c. St. Paul reverts to his definition of the *object* of Priesthood in ch. v. 1; and now applies it thus, as if he had written,—'Do not think it strange that I speak of Christ as a *minister*. Every high priest is ordained to carry out a *ministration* of sacrifice; so that He too *must* have some such 'ministry to discharge'.

Then in the next two verses St. Paul supports the latter of the two allegations, namely, that the ministration is carried on not on earth but in Heaven.

4. "For if He were on earth," &c. The argument is that had He remained on earth Christ would not even be a Priest, much less a High Priest, since the ground was already occupied by priests qualified to act as such in a system suited to earth (See verse 5.). Therefore if Christ act as a Priest at all (which has been already proved), it must be elsewhere and according to a higher ministration.

"Gifts according to the law." Should be '*the gifts*'. The point is that both a regularly constituted priesthood, and a corresponding ministration, already exist, so that *on earth* there is no scope for such a priesthood as that of Christ. The scope of this existing priesthood is specified in verse

HEBREWS, VIII.

5 who serve unto the example and ^fshadow of A. D. 64.
 heavenly things, as Moses was admonished of God ^r when he was about to make the tabernacle: ^s for,
 See, saith He, *that thou make all things ac-*
 cording to the pattern shewed to thee in the
 mount. Col. 2. 17.
 ch. 9. 23.
 & 10. 1.
 Ex. 26. 30.
 & 27. 8.
 Num. 8. 4.
 Acts 7. 44.

6 But now ^h hath He obtained a more excellent ^h 2 Cor. 3. 6,
 ministry, by how much also He is the mediator of a ^h 8, 9.
 better ² covenant, which was established upon better ² Or,
 promises. ch. 7. 22.
 testament.

7 ¶ ⁱ For if that first *covenant* had been faultless, ⁱ ch. 7. 11, 18.

5. "Who serve unto the example and shadow" &c. 'Who carry
 'unto worship in respect of the type and shadow' &c. The words "unto
 "the &c." express the scope and range of the Aaronic ministration.
 They also serve to demonstrate the existence of some *reality* of which
 they are the shadow;—that reality, namely in respect of which Christ
 exercises His real Priesthood.

"As Moses was admonished." And the existence of this reality is
 not matter of inference only. For God Himself asserted its existence
 in His original command to Moses, in Exod. xxv. 40., a passage quoted
 also by St. Stephen in his speech Acts vii. 43., when he was arguing, as
 St. Paul is here, for the supercession of the Temple system by the
 Christian. The next verse closes this portion of the argument with an
 assertion that Christ's *ministration* is superior to that of the Aaronic
 priesthood to exactly the same extent as the Christian Covenant is
 superior to the Mosaic.

6. "A better covenant, which was established upon better pro-
 mises." In these words, which state the *measure* of the superiority of
 Christ's ministration, St. Paul states also the subject of the next step of
 his argument, which consists in showing that the Christian Covenant *is*
 better than the Mosaic.

7—13. Second point in the superiority of Christ's High-
 Priestly MINISTRATION:—namely, the superiority of
 the Covenant under which He acts: Christ being
 the Mediator of the

NEW COVENANT,

superior to the Mosaic, and which God had promised
 should supersede it.

The whole of this section, with the exception of its first and last
 verses, consists of a quotation (ch. xxxi. 31—34) from the prophecy of
 Jeremiah. The purpose of the *section* is to demonstrate the closing
 propositions of verse 6, namely, that (1.) there is such a thing as the
 "Better Covenant";—(2.) it is established on "Better Promises". The
 purpose of the *quotation* is to show that the introduction of this New
 Covenant is not an afterthought, but that both it, and the promises on

A. D. 64. then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah :

9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

which it rests, had formed part of the determinate counsel of God even under the elder covenant, and *had been made known* so far back as the days of Jeremiah.

The steps in the argument are these:—I. The bare mention of a second involves the idea that the first had not been adequate, or successful, verse 7:—II. But God speaking through Jeremiah declares that He shall have occasion to enter into a *new* Covenant, verse 8:—III. He declares that this Covenant will be a *different* one from the Mosaic, verse 9:—IV. He declares its nature, and the promises on which it is to be based, verses 10—12:—V. This revelation of a New Covenant, not only establishes *its* authority, but it supersedes the former, verse 13.

7. “**Faultless.**” “**Faulty**” is the reverse of complete. Hence “**faultless**” here means ‘adequate’, for the purposes for which a Covenant between God and man exists. (Refer to ch. vii. 18.)

“**Sought.**” The ensuing quotation shows that even so far back as the time of Jeremiah the failure of the former covenant was felt, and some more adequate covenant “sought for”. Thus there is great meaning in this word “sought.”

8. “**For finding fault**” &c. The writer means, ‘And that God had ‘a fault to find is clear from the ensuing quotation’. But it may be said that St. Paul here represents God as “finding fault”, *not* with the covenant, *but* with the Israelites under that covenant. True. But the fault of the people it is which demonstrates the inefficacy of the covenant. It had *proved* a failure ; as is further shown in verse 9 ;—on the side of the people, “they continued not in” it ;—on the side of God, “and I regarded them not”. For the object of a covenant is to keep its two parties united, whereas, God and His people are shewn to be still *disunited*, in spite of the covenant. Hence a *new* Covenant is sought under which each defect shall be made good, verse 10 ;—on the side of men, “they shall be to Me a people” ;—on the side of God, “I will be to them a God”.

“**A new covenant.**” For the application of this word “new” in the argument see forward verse 13.

9. “**Not according to**” &c. This verse states two things :—(1.) That the New Covenant shall not merely be a *second*, but a *different kind* of, covenant from the former ;—(2.) the reason why its method of dealing with men shall be different, namely, the inefficacy of the former as explained above under verse 8.

HEBREWS, VIII.

10 For ^kthis is the covenant that I will make A. D. 46.
with the house of Israel after those days, saith ^kch. 10. 16.
the Lord; I will ²put my laws into their mind, ²Gr. give.
and write them ³in their hearts: and ¹I will ³Or, upon.
be to them a God, and they shall be to me a ¹Zech. 8. 8.
people:

11 and ^mthey shall not teach every man his ^mIsai. 54. 13.
neighbour, and every man his brother, saying, ^{John 6. 45.}
Know the Lord: for all shall know Me, from ¹John 2. 27.
the least to the greatest.

12 For I will be merciful to their unrighte-
ousness, ⁿand their sins and their iniquities will ⁿRom. 11. 27.
I remember no more. ^{ch. 10. 17.}
Jer. 31. 31, 32, 33, 34.

10. "For this is the covenant" &c. Verse 9. has described what the New Covenant *shall not* be—namely, a mere repetition of the old. Here in verse 10. commences the description of what the New one *shall* be, and with verses 11. and 12. it declares the "better promises" (ver. 6.) on which it shall be based. Three characteristics now follow of the New Covenant, or three "better promises". The present verse states one of them, and each of the two verses following states another,—three in all. The first is, "I will put My laws into their mind, &c."—or more accurately rendered, 'giving My laws into their mind, I will 'also write them upon their heart, and I will be &c'. It was through *giving* the Israelites an outward law at Sinai that Jehovah became their covenant-God. It will be through *giving* an inner law to His Church that He will be its covenanted Head. It is by The Spirit of God that this promise is carried out (See 2 Cor. iii. 3.). That Spirit was given on the Pentecost after our Lord's Ascension. Hence that first Whitsunday was the first Day of the New Covenant; it was the anti-type of the first Pentecost, and it became the Birthday of the Church of Christ.

11. "All shall know Me," &c. The second of the "better promises". Here observe how many of the "sevenfold gifts of The Spirit" are connected with Divine *knowledge*: and how largely this gift of knowledge enters in all prophecies of the Christian Dispensation. Here it will be enough to cite Isaiah liv. 13. "All thy children shall "be taught of the Lord";—the prophecy of Joel cited by St. Peter in his Pentecostal sermon, Acts ii. 17, 18;—and our Lord's citation of the former in St. John vi. 45. Compare the Collect in our Confirmation Office.

"From the least" &c. Spiritual knowledge shall no longer be the prerogative of the great, for "out of the mouths of babes and sucklings "Thou hast perfected praise." See also 1 Cor. i. 26, 27.

12. "For I will be merciful to their unrighteousness" &c. The third of the "better promises" and the climax of the whole. The first (ver. 10.) had to do with man's federal relation to God. The second (ver. 11.) had to do with the illumination of the heart. The third has relation to the purification of the conscience. It is that whereunto all

A. D. 64. 13 ° In that He saith, **A new covenant**, he hath
 ° 2 Cor. 5. 17. made the first old. Now that which decayeth and
 waxeth old is ready to vanish away.

CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

else subserves, the end and object of all Divine economies from the day of the primal Fall when first man hid himself from God. It is that wherein, *par excellence*, the Mosaic system was pronounced—nay rather pronounced itself*—weak and inefficacious (See ch. vii. 18.). And this is the precise point up to which the writer of this Epistle had worked in his great Sermon (Acts xiii. 16, 41.) on the superiority of Christianity to Judaism addressed to the Synagogue of Antioch in Pisidia;—when he concluded “be it known unto you that through This Man is preached unto you the *forgiveness of sins*; and by Him all that believe are “justified from all things, *from which ye could not be justified by the “law of Moses”* (Acts xiii. 38, 39.). How deeply this central truth was engraven on the Apostle’s own mind and conscience, all readers of the Epistle to the Romans know. How deeply he now felt that he was here reaching the innermost core of his theme we see by his repeating these very words so solemnly at the termination of this great argument in ch. x. 15—17; where the doctrinal portion of the letter closes finally.

13. “In that He saith,” &c. Paraphrase thus: ‘Now by using the term *a new covenant* God stamps the former as one which is already ‘grown old’. Observe that this explanatory remark of the Apostle’s applies to the date when Jeremiah’s prophecy was written. The Mosaic system had been pronounced to be a thing already ‘growing old’ at *that early date*. Why then should the Hebrew of *St. Paul’s day* wonder at its ‘vanishing’?

How it was to ‘vanish’, *how* all the arrangements of its Tabernacle, and the “ministrations” of its Priesthood, *how* all its sacrifices and purgings bore witness at once to man’s need of a better covenant, and its own inefficacy to supply that need, *how* in all these things it bore within itself the witness to its own essentially evanescent (or vanishing) character, St. Paul next proceeds to show by an elaborate exposition of the Priestly system under the Law—what it was, what it meant, what it could not effect. This will occupy the next ten verses (that is, ch. ix. 1—10.), after which he will proceed to show how Christ satisfies its meanings, and actually *does* that which it could not effect, according to St. Paul’s statement in the sermon at Antioch in Pisidia above referred to (Acts xiii. 38, 39.).

* This department of the argument is dealt with by our author in the Epistle to the Romans.

THEN verily the first *covenant* had also ²ordi- A. D. 64.
 nances of divine service, and ^aa worldly sanc- ²Or, ceremonies.
 tuary. a Ex. 25. 8.

CHAPTER IX.

1—10. The ministrations of the Aaronic priests, and the arrangements of the Tabernacle in which they ministered, were merely *witnesses* to two *needs* on the part of man, those namely of,

1. a more perfect access to GOD:—

2. a more perfect purification of the conscience:—
 neither of which did their ministrations profess to supply.

St. Paul has now discussed Christ's High-Priesthood viewed in itself, in respect of the 'Tabernacle' where it is exercised, and in respect of the 'Covenant' under which it operates. This last item has led to the statement of its final issue in respect of those *for whom* it is exercised in ch. viii. 12. He now proceeds to consider the actual working of the Aaronic priesthood, in respect of the Tabernacle in which *it* was exercised, and in respect of *its* issue in respect of those for whom it was instituted, with the view of exhibiting how Christ's Priesthood is not merely superior to the Aaronic in a general way, but—*specifically*—that it actually *effects* what the Aaronic only served to show the need of. And there is reason too for its coming last in an argument with Hebrew Christians who still clung to the Temple ritual. Such a Christian may be conceived as having given his assent to all that has yet been advanced, as being convinced of his duty to abide by the Christian calling, and yet claiming to be *permitted* to *worship* after the fashion of his forefathers as a thing indifferent. In the portion of the argument now commencing, St. Paul shows *practically* the senselessness of such a claim. He does not attack such a claim *overtly*, but he cuts the ground from under it by showing that now Christ has come all the Temple ritual was a performance devoid of meaning. It *once* had profoundest meaning. It *had* been a God-directed expression of man's deepest needs, a God-inspired anticipation of how God would satisfy them. The needs *being* now satisfied, how could any man *who had found them satisfied* desire any longer to continue uttering the wail of a soul yet hungering for the satisfaction?

Such is the plan, and such the application to its first readers, of the concluding sections of the argument we are now commencing.

1. "Then verily" &c. Better translate 'The first covenant then had indeed ordinances of Divine worship, and the holy place of or belonging to this earth.' At this point St. Paul commences his exposition

1. "Divine service." The original here is the word always set apart to designate the adoration due to God alone. It is the most *respectful* word that could be chosen. "A worldly sanctuary" hardly expresses the full amount of *respect* St. Paul intended. He means to say that 'vanishing' as the first covenant had ever been, it still possessed certain positive endow-

ments, of which one had been 'the [not a] 'holy place suited to or calculated for 'this earth.' It is true it was *only* suited to *this* earth. Still it was 'the holy place' for all that. The *deficiencies* will come on for mention in the sequel, when in verse 7. the disparaging word "But" commences their enumeration.

- A. D. 64. 2 ^b For there was a tabernacle made; the first,
^b Ex. 26. 1. ^c wherein *was* ^d the candlestick, and ^e the table, and
^c Ex. 26. 35. & 40. 4. the shewbread; which is called ² the sanctuary.
^d Ex. 25. 31. 3 ^f And after the second veil, the tabernacle which
^e Ex. 25. 23, 30. is called the Holiest of all;
^f Lev. 24. 5, 6. 4 which had the golden censer, and ^g the ark of
² Or, *holy*.
^f Ex. 26. 31, 33. & 40. 3, 21. ch. 6. 19. ^g Ex. 25. 10. & 26. 33. & 40. 3, 21.

of the *vanishing* character which he has ascribed to the elder covenant even while it yet lasted. But yet that covenant was from God. So he commences by stating what it *had*, before he goes on to what it *had not*. It *had* ordinances of Divine worship. It *had* the holy place suited or adapted to this present state of things on earth. These were its positive endowments. Lest his readers should say he disparaged it he is anxious to set forth its full dignity. But in the epithet 'of or belonging to this earth' or 'suited to this world', applied to "the 'holy place", he at once places the necessary limitation upon its dignity, so as to contrast it with "the true tabernacle, which the Lord pitched, and not man", wherein he has affirmed Christ to minister in verse 3. of ch. viii. After this he proceeds to recapitulate the several glories of this earth-adapted 'holy place.' This he does under the two heads specified in this verse. First, in verses 2—5. he explains its plan, structure, and contents. Next, in verses 6. and 7. he enters upon the customs connected with it, that is, its 'ordinances of Divine worship.' And this he does in such a way that *out of his enumeration* may naturally arise (see verse 7.) a suitable starting point for an exposition of the inefficacy of the covenant itself.

2. "For there was a tabernacle made." Observe that St. Paul describes the Tabernacle *of the wilderness*, being that which Moses himself made after the Divine pattern, and from which therefore it was legitimate to draw inferences as to the Divine meanings and intentions. This St. Paul proceeds to do in verse 8, where he sets forth what the Holy Ghost signified, or 'made manifest,' by these arrangements. From this he goes on to specify the two divisions of this tabernacle and their contents.

"The first, wherein" &c. That is, 'the first division, wherein' &c.

"The sanctuary." That is, 'the Holy Place', so called to distinguish it from the second division called 'the Holy of Holies', about to be mentioned in verse 3.

3. "And after" &c. Or, 'and behind the second veil... the 'Holy of Holies.' Why the *second veil*? St. Paul is describing the Tabernacle in the wilderness, of which the first division was entered through a 'veil' or curtain, so that the curtain screening off the Holy of Holies was a *second veil*. This, of course, answers to 'the veil of the Temple' which 'was rent in twain' (See St. Matt. xxvii. 51.) at the moment of our Lord's decease. The importance of this veil as a type will be seen when we come to chapter x. verse 20.

4. "Which had" &c. Here note the elaborate enumeration, occupying two verses (4. and 5.), of the contents of the Holy of Holies, as contrasted with the very brief notice of those of the Holy Place. The reason becomes obvious as we proceed to the usages (ordinances of Divine worship) connected with the two divisions of the Tabernacle. St. Paul is

HEBREWS, IX.

the covenant overlaid round about with gold, wherein *was* ^h the golden pot that had manna, and ⁱ Aaron's rod that budded, and ^k the tables of the covenant ;

5 and ^l over it the cherubims of glory shadowing the mercyseat ; of which we cannot now speak particularly.

6 Now when these things were thus ordained, ^m the priests went always into the first tabernacle, accomplishing the service of *God*.

7 But into the second *went* the high priest alone ⁿ once every year, not without blood, ^o which he

A. D. 64.

^h Ex. 16. 33, 34.

ⁱ Num. 17. 10.

^k Ex. 25. 16, 21.

& 34. 29.

& 40. 20.

Deut. 10. 2, 5.

^l Kin. 8. 9,

21.

² Chron. 5.

10.

¹ Ex. 25. 18, 22.

Lev. 16. 2.

¹ Kin. 8. 6, 7.

^m Num. 28. 3.

Dan. 8. 11.

ⁿ ver. 25.

Ex. 30. 10.

Lev. 16. 2, 11,

12, 15, 34.

^o ch. 5. 3. & 7. 27.

anxious to show that the dignity of the inner division was very superior indeed to that of the outer, but this inner division, he will presently proceed to show, was *not open* according to the Mosaic ordinances.

“**The golden censer.**” That namely which was used by the High Priest on the great day of Atonement, and in which he might not even light the incense until *after he had passed within the veil* (See Levit. xvi. 12.). Hence the mention of this censer as part of the furniture of the Holy of Holies.

5. “**Cherubims of glory.**” See Exodus xxv. 22, where it is stated that God promised His Presence between these Cherubim above the mercy seat. Hence they are called “cherubims of glory”, the word “glory” being equivalent to Divine glory.

6. “**Now when**” &c. ‘Now the two divisions of the Tabernacle being thus equipped, and standing in this relation to each other, the priests go continually into the first in the discharge of their Divine worship.’ The emphatic words are ‘first’, ‘priests’, and ‘continually’, and they stand in opposition to ‘second’, ‘high priest’, and ‘once a year’, in the following verse. It is only into the first division, so inferior (as has been shown by its contents) to the second, that the priests may enter freely day by day. The second, where the ‘Glory’ abides, they may not enter at all. And the fact of their free and continual entrance into the first makes their exclusion from the second the more marked and noticeable. Already then the way is prepared for the word ‘But’ in verse 7, which will introduce the exposition of the first covenant’s shortcomings. Those shortcomings—the Apostle argues—are emphatically taught by the very ‘ordinances’ of that ‘sanctuary’ (verse 1.) which was the shrine and glory of the covenant itself.

7. “**But into the second**” &c. That is, ‘the second division of the Tabernacle’, that division wherein (See verses 4. and 5.) the chief glories of the Tabernacle lay ; into that part where **The Glory** rested—no mere priest might ever enter. Only the *High Priest* might enter there, and that *not continually*, but only once a year. Hence, exclusion from its own holiest place, not free access, was the lesson of the ‘ordinances’ of the elder covenant. See another similar argument in ch. xiii. 11. and the *Note* there. The word ‘But’ introduces the subject of the *deficiencies* of the first covenant.

“**Not without blood, which he offered for himself.**” A second

A. D. 64. offered for himself, and *for* the errors of the people :

8^p the Holy Ghost this signifying, that ^a the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 which *was* a figure for the time then present, in which were offered both gifts and sacrifices, ^r that could not make him that did the service perfect, as pertaining to the conscience ;

limitation on even the *High Priest's* access to the place of the Divine glory. The first limitation was that he might enter only once a year. Now it is further added that *every* such access must be accompanied by "blood", and that this blood had to be offered by him on his own account, and not for others only.

"For himself, and for the errors of the people." Equivalent to 'on behalf of his own and the people's ignorances.' "Errors" here is literally 'ignorances', as in our Litany ;—that is, sins not of open defiance but such as are fallen into by those described in ch. v. 2, as 'the ignorant, and on them that are out of the way.' Thus then the highest act of the Divine worship of the first covenant in the person of its highest officer bears the stamp of *imperfection*.

8. "The Holy Ghost this signifying." Note the unqualified assertion here made, that such arrangements as have now been described were *intended* by God the Holy Ghost to teach spiritual truths, and that by them He spoke. It is assertions like this which give sanction to the Church's system of typical interpretation of the Old Testament system. And it should be taken along with St. Paul's many examples of such interpretation ;—compare especially the great passage in 1 Cor. x., appointed as the Epistle on the Ninth Sunday after Trinity, and the exposition of the type of Sarah and Hagar in Gal. iv.

"This signifying." Revealing what? Answer. That so long as the *First* division—or 'Holy Place'—of the Tabernacle was in existence, the way into the *Second*, or Holiest Place, the abode of the Divine glory, was not yet thrown open. For the words "first tabernacle" denote the first division of the whole, just 'as in verse 2. of this chapter. Each portion is a tabernacle, and so in verse 3. we read of "the tabernacle which is called the Holiest of all", meaning the second division of the whole.

Thus then exclusion, not free access, or at least deferred access, is the mark of the first covenant. But access to God is the final end of all priesthood. Hence the Aaronic priesthood did not fully discharge the end and object of priesthood.

9. "That could not make him that did the service perfect," &c.

9. "Which was a figure for the time then present." Here our version seriously obscures the sense. It should be 'which was a parable having respect to [or, lasting until] this present season, or 'juncture.' For the word rendered "time" does not mean a mere point of time or date, but some special *occasion* or *opportunity* marked by some special charac-

teristics, such as the incoming of a new dispensation certainly was.

"In which" &c. Here again our version lacks precision. The word "which" refers to the word 'parable', and the meaning is, "according to which parable 'both gifts and sacrifices', &c.

"Were offered." Another error here occurs, allied to that already noted. The

10 *which stood* only in ^smeats and drinks, and ^sdivers washings, ^uand carnal ²ordinances, imposed ^son them until the time of reformation.

A. D. 64.

^s Lev. 11. 2.

^u Col. 2. 16.

^t Num. 19.

7, &c.

^u Eph. 2. 15. Col. 2. 20. ch. 7. 16. ² Or, *rites, or, ceremonies.*

That is, 'gifts and sacrifices which had no power to perfect the worshipper as regards his conscience.' The phrase "him that did the service" means simply 'the worshipper'; that is, any one, be he priest or layman, concerned in the worship of the Mosaic Tabernacle. Thus then the whole clause is an assertion that the ordinances specified in verses 6. and 7. were, *while they lasted*, a Divine parable (see verse 8.), intended to bear reference to the season or juncture which has now come, and that an essential part of this 'parable' lay in the offering of certain sacrifices which had no efficacious action on the conscience of the worshipper.

10. "*Which stood only in.*" That is, 'having only to do with.' These words continue the sense commenced in the words "that could not make him that did the service perfect, as pertaining to the conscience"; of the preceding verse.

"*And carnal ordinances.*" Omit the word "and." The words "carnal ordinances" apply to, and describe, the three items which have gone before. Thus the sense is, that 'the ancient ordinances had no efficacious action on the worshipper's conscience, since they were connected only with meats and drinks and various washings, all which were *fleshly* ordinances, enjoined to last until the season of reformation.' That is, they were of an exterior, and not of an interior nature. They were fitted indeed to be parts of a *parable*, whereby the Holy Ghost *signified* (verse 8.) spiritual truths, with a view to the epoch of setting things right; but they were not themselves spiritual agents, and therefore they were never meant to be permanent.

"*Time of reformation.*" Or, 'time of setting things straight.' The Mosaic ordinances had only been a witness that things *wanted* setting straight. They were not the setting straight itself.

Here then closes St. Paul's great exposition of the nature and function of the Tabernacle and its ordinances. They were didactic* of certain spiritual truths, rather than effectual conveyances of spiritual grace. They were intended to continue teaching these truths until the season determined by the Father for Christ to come, whose perfect ministration in the real Tabernacle of God's actual Presence should supply the spiritual graces of which they had been the temporary witnesses. And the two great spiritual effects which Christ's Priesthood works, and of which the Tabernacle ordinances were the parable, are;—(1.) perfect access to God;—(2.) perfect purification of the conscience.

The next four verses (11—14.) explain how Christ's Priestly Ministration satisfies both these two conditions.

words "*went*" in verse 6; "*offered*" in verse 7; and "*were offered*" in the present verse, are all in the past tense in our version. In the original, they are all in the present. This is important as showing that St. Paul was writing with respect to a system which still existed.

* Here remark the close parallelism of thought between verse 9—rightly trans-

lated—and Galat. iv. 2. and following verses. And observe that the *result* of Christ's coming is the same both here and there. The only difference is that in Galatians our perfect access to God is expressed *under the figures of sonship and adoption*, instead of by direct terms as here. A son has free access to his father.

A. D. 64. 11 ¶ But Christ being come ^xan High Priest ^yof good things to come, ^zby a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
^x ch. 3. 1. ^y ch. 10. 1. ^z ch. 8. 2. ^a ch. 10. 4. ^b Acts 20. 28. ^c Eph. 1. 7. ^d Col. 1. 14. ^e 1 Pet. 1. 19. ^f Rev. 1. 5. & 5. 9. ^g ver. 26, 28. ^h Zech. 3. 9. ⁱ ch. 10. 10. ^j d Dan. 9. 24.

11—14. Whereas the ministration of Christ in the True Tabernacle fully supplies both these two needs, to which the Aaronic ministrations only bore witness.

11, 12. Observe that all the clauses in these verses beginning with “by”, serve to state the manner in which “He entered in.” The sentence may be thus expressed—‘But, now that Christ has arrived High Priest of the good things to come, He has entered once for all into the [real] holy place.’—How?—By means of the greater and more perfect Tabernacle, not made with hands, that is, not of this creation; and by means of His own blood, and not by means of the blood of bulls and goats.’

“Being come.” That is, ‘having arrived’; arrived as the High Priest previously witnessed to.

“Good things to come.” That is, the blessings both of grace in the Church militant, and of glory in the Church triumphant, which Christ obtains for us by His entrance into the true Holy Place, namely, the presence of God. These realities were all of them future before Christ ‘arrived.’ Their full fruition is still future even now.

“By a . . . more perfect tabernacle.” The Aaronic priests approached the Divine Presence by means of the Mosaic Tabernacle. Christ needs no such means. He enters by means of a “more perfect tabernacle.”

“Not of this building.” The word “building” should be ‘creation?’ The assertion is, that the “tabernacle”, by means of which Christ exercises His Priesthood, is not only not made by human hands, but does not even belong to this mundane creation at all. It belongs to a sphere above and beyond all created things.

“By the blood of goats” &c. The Aaronic high priests approached the Divine Presence by means of blood (See above, ver. 7.). Christ needs not the means of such blood as they offered, because He enters by means of “His own blood” (See above, vii. 27.). Note also, that in this word “goats” it is the sacrifice, of the *Day of Atonement* that St. Paul keeps in view.

“Once.” That is, ‘once for all,’ as opposed to the “once every year” of verse 7.

“The holy place.” That is, ‘the actual Presence of God’, of which the Mosaic Holy of Holies was the type.

“Having obtained” &c. Or, ‘obtaining thereby an eternal redemption for us.’ The emphasis lies on “eternal”, pointing to the abiding nature of Christ’s atonement, which does not require to be repeated. Hence He has not to repeat His entrance into the Holy of

² 11. “Building” should be ‘creation.’ rendered “creation” in Rom. viii. 22. The original word is the same with that | “The whole creation groaneth” &c.

HEBREWS, IX.

13 For if ^e the blood of bulls and of goats, and A. D. 64.
^f the ashes of an heifer sprinkling the unclean, ^e Lev. 16, 14,
sanctifieth to the purifying of the flesh : 16.

14 how much more ^g shall the blood of Christ, ^f Num. 19, 2,

^h who through the eternal Spirit ⁱ offered Himself ^g 17, &c.
without ² spot to God, ^k purge your conscience from ^h 1 Pet. 1, 19.

^l dead works ^m to serve the living God ? ⁱ John 1, 7.

^k Rev. 1, 5.
^h Rom. 1, 4.
^l 1 Pet. 3, 18.

ⁱ Eph. 5, 2. Titus 2. 14. ch. 7, 27. ² Or, *fault*. ^k ch. 1, 3, & 10, 22. ^l ch. 6, 1.

^m Luke 1, 74. Rom. 6, 13, 22. ¹ 1 Pet. 4, 2.

Holies every year as the Aaronic priests had to do (ver. 7.), but His entrance was "once for all." Thus this word "eternal" marks the full and complete validity of Christ's Priesthood as opposed to theirs; and from it St. Paul goes on in the next two verses to an *à fortiori* argument, namely, that *if* the Mosaic sacrifices were efficacious so far as 'the flesh' was concerned, *much more* would Christ's sacrifice be efficacious as regards the 'conscience', *through the eternal spirit*.

13, 14. "For if . . . much more shall." Here follows the argument above mentioned. As if St. Paul had said, 'Why should you wonder at Christ's blood cleansing the *conscience*? It is even less wonderful than the blood of animals cleansing the *flesh*. Their blood had no *inherent* efficacy even for that. Whereas there *is* inherent efficacy in the blood of Christ offered through the eternal spirit.'

13. "Blood of bulls" &c. Observe that it is still the sacrifices of the great day of Atonement which are in view. As also in the words, "Ashes of an heifer sprinkling the unclean." Why *sprinkling*? The ashes of the burnt heifer were kept in water, and the sprinkling with this water purified the ceremonially unclean. But what amount of *purification* was hereby accomplished? Answer. An Israelite was hereby restored to the free exercise of his rights of citizenship and worship, thus typifying our restoration to free access to God through "the blood of Christ." For this free access of ours to our God *is* the reversal of the Fall, and the full benefit of Christ's completed work. This last point is set forth in the words,

14. "Through the eternal Spirit." The word spirit does *not* mean the Holy Ghost, but the phrase expresses the *eternal spiritual vitality* which appertained to Christ as God, whereby *His* sacrifice possesses an eternal spiritual efficacy. For His "redemption" is eternal (See verse 12.), and its purification of the "conscience" is the burden of the present argument. The Mosaic victims had only a carnal and temporary vitality, and they were offered by others. Christ having an undying spiritual being over and above His human nature, Himself offered Himself, and yet still lived to apply the benefits of His Passion. Next, what is our conscience purged from? Answer,

"From dead works." This points to the fact that there is *defilement* in all that is done by man while yet unrestored to fellowship with God (Compare our Article xiii. Of works done before Justification). As the "sprinkling" cleansed the Israelite from whatever defilement excluded him from the Tabernacle; so Christ's blood cleanses us from the defiling effect of all that we have done apart from, and prior to, our readmission to God's presence and worship. And thus it actually effects what Mosaic sacrifice proclaimed the need of and typified: namely,

- A. D. 64. 20 saying, ^x **This is the blood of the testament**
^x Matt. 26, 28. **which God hath enjoined unto you.** Ex. 24. 6, 7, 8.
- ^y Ex. 23. 12, 21 Moreover ^y he sprinkled with blood both the
^{26.} Lev. 8. 15, 19. tabernacle, and all the vessels of the ministry.
^{& 16. 14, 15,} 22 And almost all things are by the law purged
^{16, 18, 19.} ^z Lev. 17. 11. **with blood; and ^z without shedding of blood is no**
remission.
- ^a ch. 8. 5. 23 *It was* therefore necessary that ^a the patterns
of things in the heavens should be purified with
these; but the heavenly things themselves with
better sacrifices than these.

inanimate objects connected with worship are again spoken of as being "sprinkled" and "purged." The reason is, that St. Paul wishes to show the universal application of the rule he is enforcing—that the proved Death of the Testator must be the precursor of all graces of the Covenant: so that before even an *inanimate object* could be used in any ministry of grace, that death must be signified as having taken effect even as regards such inanimate instrument.

20. "Saying, **This is the blood of the testament**" &c. Compare our Lord's own words respecting *His* blood—"Drink ye all of this, "for this is My Blood of the New Testament", &c. The exactitude of the correspondence cannot but be significant.

22. "Without shedding of blood is no remission." This concludes this statement of the Old Testament analogy, which was entered upon at verse 18. Death and the sprinkling of blood was the preliminary condition of all the graces of the covenant taking effect. The remaining verses, 23—28, show that the type is completely fulfilled in the case of Christ's entrance into Heaven with His own blood, so that no obstacle now intervenes between us and our complete salvation.

23—28. And this explains why Christ must enter Heaven with His own blood: but, having done so, and made a *complete* atonement for us, no further step needs to be taken. His next appearance will be, not for redemption, but for completed salvation.

23. "It was therefore necessary" &c. That is, 'the Mosaic arrangements being types of Christ's *effectual* ministrations, it follows that the parallel must be observed throughout.' The phrase,

"The patterns of things in the heavens" (Refer to viii. 5.), denotes the Mosaic Tabernacle and its arrangements. Since these were only types, it was enough for *them* to be purified with typical purifications. But "the heavenly things", that is, the reality, of which the others were the type—namely, the actual presence of God—must be "purified" by means of the reality corresponding to the typical purifications—that is, with the blood of Christ.

But here the question arises—*how* can the actual Presence of God need, or receive, "purification"? The answer is to be found in our explanation under verses 13 and 19, of what was meant by the typical purification, or sprinkling with blood under the Law. It was this;—that *men* thus sprinkled were rendered admissible to the privileges of the covenant;—that *objects* thus sprinkled became the channels of these privileges or graces. Therefore the *Tabernacle itself, type of the Pre-*

HEBREWS, IX.

24 For ^b Christ is not entered into the holy places A. D. 64: ch. 6. 20. c ch. 8. 2. d Rom. 8. 34. ch. 7. 25. 1 John 2. 1. made with hands, *which are* the figures of ^c the true; but into heaven itself, now ^d to appear in the presence of God for us:

25 nor yet that He should offer Himself often, as ^e the high priest entereth into the holy place every year with blood of others;

26 for then must He often have suffered since the foundation of the world: but now ^f once ^g in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27 ^h And as it is appointed unto men once to die, ⁱ but after this the judgment:

sence of God, had to be thus sprinkled, in order that it might become a vehicle of Divine grace to the worshippers.

Now apply this to the *actual* Presence of God. To man, as *unredeemed*, the Presence of God is but the manifestation of righteous anger. Not Divine grace, but Divine displeasure, is what man, apart from Christ, must look for there. But after the presentation of the atoning Blood, the reverse is the case. And as the sprinkling or purifying of the Tabernacle rendered it a means of conveying a blessing to the Israelites, so *whatever causes God's Presence to become a blessing, and not a curse* to fallen man, may, correspondingly, be termed *its* purifying.

This then explains the argument of the verse to be that the actual Presence of God *required* a nobler sacrifice to render it a blessing to man, and that in Christ, the true antitype of the Mosaic sacrifices, it received this nobler sacrifice. The sequel of this chapter consists of reiterated enforcements of this truth, each clause taking up some one or other of the distinctive characteristics, already set forth, of His ministration. Thus, verse

24. "For Christ is not entered" &c. takes up the assertion of viii. 2.

25. "Nor yet . . . often" takes up the assertion of vii. 27. In this verse observe that after the word "yet", we should supply some such phrase as 'did He enter in.'

"The holy place." This phrase, here, as so often in our Epistle, is used to denote what is more commonly termed "the Most Holy Place."

26. "Then must He often have suffered." That is, 'have often suffered death.' The meaning being, that if Christ had had to repeat the presentation of His own blood before God in Heaven, then He would also have had to repeat His Death and Passion on earth. This clause is intended as an additional enforcement of the doctrine of the "one offering" as laid down above in chapter vii. 27. In the next following verses we have a still further corroboration of this argument.

27. "And as it is appointed unto men once to die, but" &c. Here the emphatic words are "as" and "men." St. Paul argues that as *men* can only die once, and then afterwards rise, *not* to die over again, but to advance to the *next* great event in their existence, namely, the judgment; so also with Christ.

HEBREWS, IX.

A. D. C4. 28 so ^k Christ was once ^l offered to bear the sins
^k Rom. 6. 10. ^m of many; and unto them that ⁿ look for Him
^l 1 Pet. 3. 18. shall He appear the second time without sin unto
^l 1 Pet. 2. 24. salvation.
^l 1 John 3. 5. ^m Matt. 26. 28.
^m Rom. 5. 15.
ⁿ Titus 2. 13.
² Pet. 3. 12.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

28. "So Christ was once offered" &c. Here, "once" should be 'once for all.' The sense being that as with men, so with Christ, death is a thing occurring once only: and after it, He too must advance to the next stage in His appointed work. With *men* the next stage will be judgment. With *Him* it is the bringing in of the final salvation for those who wait for Him.

"Unto them that look for Him." More correctly, 'that wait for Him.' St. Paul never loses sight of the hortatory purpose of the letter, namely, to sustain the patience and longsuffering of the Jewish Christians; and thus in these words, "wait for Him", we have the continuation of all that is urged in such foregoing passages as, chap. iii. 6, 14; vi. 11; and will again recur in x. 23, 35—39; and in the long exhortations to endurance in ch. xii.

"Shall . . . appear . . . without sin unto salvation." What is meant by Christ appearing *without sin*? It might be rendered 'apart from sin.' At His first coming He came *not* 'apart from sin', but for the express purpose of "*bearing* the sins of many." The very perfection of His work lies in this, that being offered, He was offered "once for all", and put away "sin" so entirely, that at His Second Coming there is no more "sin" for Him to have any concern with. The allusion is to the return of the High Priest from the Holy of Holies on the Day of Atonement, which marked the completion of the Atonement, and the putting away of the sins He went to make atonement for.

In like manner Christ's return will mark the completeness of His atonement. At His Second Coming sin is so utterly put away that He appears completely divested of all connexion with it, although at His first coming He came to make atonement for it. The short remaining portion of the doctrinal part of the Epistle is devoted, not to carrying these ideas any further—that is now superfluous, for the whole great argument is brought to its climax in this word "Salvation"—but, simply to a recurrence to Old Testament anticipations of this truth. As in former cases, so here, St. Paul remembers that *for Jews* he must show the perfect correspondence of Christian doctrine with Old Testament prophecy and teaching, and therefore, in ch. x. 1—18., he appeals to Psalm and Prophecy in support of this doctrine of the *completeness* of Christ's Atonement.

Chapter x. 1—18.

For this Death is The One Sacrifice named in Ps. xl. 6—8, which supersedes the sacrifices of the Mosaic Law, and effects what they could not effect; namely,

- (1.) Remission of sins;
- (2.) Sanctification of the heart;

FOR the law having ^a a shadow ^b of good things A. D. 64.
 to come, *and* not the very image of the things, a Col. 2. 17.
ch. 8. 5.
b ch. 9. 11. & 9. 23.

according to Jeremiah xxxi. 33, 34, thus rendering all further use of such sacrifices utterly *superfluous*.

x. 1—10. Christ's Death is the complete fulfilment of God's will.

For all argumentative purposes the Treatise might have been regarded as completed with the end of chapter ix. But here again, as so often before, St. Paul has to remember that he is writing for a practical purpose, and to a special class of readers. Jewish Christians might admit the force of his arguments *as arguments*. Would they therefore feel quite at ease in giving up their attendance on the Mosaic sacrifices? Would they, when the now impending destruction of the city and Temple were accomplished, feel their needs satisfied in the Christian system when stripped of the Temple ritual to which still they clung? With these thoughts in his mind St. Paul does not quit his argument where, *as an argument*, it is completed. He adds to it these eighteen verses of chapter x. In these verses he concentrates all the foregoing lines of reasoning into a single focus, and that, with the *practical* intention of insisting on the practical result of all that has gone before, namely, that the continued observance of the Mosaic system is now a matter altogether *superfluous*. With this purpose in view St. Paul gives us, in chapter x. 1—18, one grand combined view of all his previous arguments as brought to bear upon this one point, so that it is the Summary as well as the Application of all that has been advanced.

In verses 1—10, he recapitulates that this Death, spoken of in the closing verses of chapter ix, is the *complete* fulfilment of God's will prophesied of in Psalm xl. 6—8^a, and which therefore supersedes the Mosaic sacrifices, according to that prophecy.

In verses 11—14, he recapitulates that an effectual sacrifice being thus offered, there is no longer any function left to be fulfilled by the Aaronic priesthood; and that Christ's exaltation is an evidence of His having *completed* His offering.

In verses 15—18, he recapitulates that inasmuch as this Sacrifice actually effects remission of sins and interior sanctification of heart, it is therefore the inauguration of that NEW COVENANT prophesied of in Jeremiah xxxi. 33, 34; and therefore supersedes all those sacrifices which only proclaimed the necessity for a new Covenant.

The uniform result of each and all of these arguments is, that Mosaic sacrifice is a thing of the past; that it is superseded, and absolutely objectless; that, in a word, it is now an anachronism.

1. "Shadow ... very image." The English words, "shadow" and "image", are not sufficiently contrasted in their meaning to convey the opposition intended in the original. The words rendered "very image" designate that original idea in the Creator's mind after which the actually existing things of creation are made. Hence the contrast is

^a A Good-Friday Psalm.

A. D. 64. ° can never with those sacrifices which they offered
 c ch. 9. 9. year by year continually make the comers there-
 d ver. 14. unto ^d perfect.

² Or, *they would have ceased to be offered, because, &c.* 2 For then ² would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

^e Lev. 16. 21. 3 ° But in those *sacrifices there is* a remembrance
 ch. 9. 7. again *made* of sins every year.

^f ver. 11. 4 For ^f *it is* not possible that the blood of bulls
 Mic. 6. 6, 7. and of goats should take away sins.
 ch. 9. 13.

5 Wherefore when He cometh into the world,

between mere unsubstantial shadows *thrown by* existing things, and the primæval patterns of those things which existed *before the things themselves*, and according to which the things themselves were fashioned.

“Can never with those sacrifices which they offered year by year “continually” &c. Every year does but re-commence the manifestation of the spiritual inefficacy of the Mosaic sacrifices, as previously stated in chapter ix. 9, 10. The words “year by year” remind us that it is the great *annual* sacrifices of the day of Atonement, which are constantly in view throughout the Epistle.

“Perfect.” Here, as elsewhere, the idea of completeness is involved. ‘Completeness’, that is, in respect of that purification of the conscience which was spoken of in chapter ix. 14, and is about to be referred to again in the following verse.

3. “But in” &c. The sense would be better given by a more vivid rendering. Verse 2 has asked a question, namely, ‘Had the worshippers been effectually cleansed as to the conscience, would not the sacrifices have ceased?’ Verse 3 answers, ‘Nay; but the recurrence of those sacrifices did but make an annually recurring commemoration of the unremoved pressure of those sins upon the conscience.’

“Remembrance.” This word denotes the action of ‘calling to mind’, and once more states the function of the Mosaic sacrifices as a witness to, not a removal of, sinfulness. Compare the threefold confession of sin made “every year” on the day of Atonement.

4. “Bulls and of goats.” The offerings on the day of Atonement.

5. “Wherefore when He cometh into the world, He saith,” &c. “Wherefore”: that is, ‘because of the inefficacy of these sacrifices.’ “When He cometh” &c. That is, ‘on His Incarnation.’ “He saith”, that is, ‘He announces His purpose as follows.’ And then St. Paul cites the words of Psalm xl. 6—8, as the great announcement, on the part of the Incarnate Son, of His purpose to substitute His own perfect self-oblation for the ineffectual sacrifices of the Law.

St. Paul is writing for Jewish Christians. In no way could he so recommend his doctrine of Christ’s supersession of Mosaic sacrifices as by citing a recognized Messianic utterance, and introducing Christ as Himself announcing that supersession through Old Testament words.

The quotation is from Psalm xl; a psalm belonging to the period when David was just about to succeed Saul upon the throne, and when his long period of trial and adversity was closing. During that period

1. “Which they offered”;—should be ‘which they offer.’ See Note on ix. 9.

HEBREWS, X.

He saith, ⁸ **Sacrifice and offering Thou wouldest not, but a body ⁹ hast Thou prepared Me :** A. D. 64.

6 In burnt offerings and sacrifices for sin Thou hast had no pleasure. 8 Ps. 50. 8, &c.
Isai. 1. 11.
Jer. 6. 20,
Amos 5. 21,
22.

7 Then said I, Lo, I come (in the volume of the book it is written of Me,) To do Thy will, O God. 2 Or,
thou hast fitted me.
Ps. 40. 6, &c.

of adversity David's moral obedience to God's will, as opposed to merely ceremonial or legal obedience, had been long and severely tested, and not found wanting. Saul's obedience had been tried too, but Saul had set sacrifice before obedience. It was *that* which led to his rejection, and to the selection of David to fill the throne which Saul forfeited by this disobedience. "Hath the Lord as great delight "in burnt offerings and sacrifices, as in obeying the voice of the "Lord" (1 Sam. xv. 22.)? was the remonstrance of Samuel, and to this David clearly refers.

Observe, too, that this utterance in which David appeals to his obedience, as shown during the period of his own long banishment and humble fortunes, is fitly ascribed to our Lord with reference to the obedience unto death which He showed in the humiliation and lowliness of His Incarnation. David was a type of Christ quite as much in his long trials as in his royalty.

The Psalm is one of our Good-Friday Psalms. Heb. x. 1—25, is the Good-Friday Epistle. Thus, on the day of Christ's actual sacrifice, we recite the prophecy of His uttermost obedience, while we listen to the Apostle's inspired commentary on its meaning.

5. "**Sacrifice and offering.**" That is, 'Victim and meat offering.' These words with those which follow in verse 6, "burnt offerings "and *sacrifices* for sin", sum up the four chief classes of sacrifice. Thus they stand for a summary of the whole Mosaic system of propitiatory sacrifice. Christ's obedience unto death is superior to that *whole system* of sacrifice, and not merely to any one portion of it.

"**A body hast Thou prepared Me.**" In Psalm xl. 8, we read, "Mine ears hast Thou opened": which literally translates the Hebrew. St. Paul, writing in Greek, does not translate the Hebrew literally, but adopts the rendering of the Septuagint translation which was in common use in his day. Whence comes this divergence of the translation from the original? It is not quite easy to say. The "Mine "ears hast Thou opened" of the Hebrew may either

(1.) mean 'Thou hast opened mine ears so that I hear and obey Thy will; [to hear is constantly used for to obey] or

(2.) may refer to the boring of the ear in Exodus xxi. 6, which was the token of a slave's choosing to remain his master's slave when he might otherwise have gone free. In either case the sense is the same; that, namely, of *utter obedience*: and that, be it observed, *voluntary* obedience. The voluntary character of the obedience is, perhaps, most strongly brought out in the second of the above. The idea of *intelligent* obedience predominates in the first. Either of them gives a perfectly good prophetic sense. It is curious that the sense of the Septuagint rendering is, perhaps, even more perfectly prophetic of the actual *mode* whereby our Lord exhibited His perfect obedience; that

A. D. 64. 8 Above when He said, **Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;**

9 then said He, **Lo, I come to do Thy will, O God.** He taketh away the first, that He may establish the second.

^h John 17. 19. ⁱ ch. 13. 12. ⁱ ch. 9. 12. 10 ^h By the which will we are sanctified ⁱ through the offering of the body of Jesus Christ once *for all*.

is, by means of His Incarnation, whereby He came in that 'body of 'humiliation' which the Lord prepared Him. In that "body" He suffered. In that "body" He died a sacrifice for sin. In that "body" He came in "the form of a servant" (Phil. ii. 7.), where 'servant' should be 'slave.' And the Greek word for 'body' was also the conventional term for 'slave', so that if a landowner owned so many slaves, he was said to have so many 'bodies' on his estate (See on Rev. xviii. 13.).

8. "Above when He said," &c. The prophetic citation is now ended, and St. Paul proceeds next to show its application. He repeats again the list of the four classes of sacrifices, and says of them "which are offered by the law", as though to mark by special emphasis that he means by them the whole sacrificial system. Then, in verse

9. he repeats *also* the Messianic announcement, "Lo, I come", quoting it from the preceding verse 7; and states that "the second", that is, this Messianic announcement, is in itself a supersession of "the first", that is, the Mosaic system: since that utterance announces the *complete fulfilment of the Divine will*: "Lo, I come to do Thy will, O God."

But why does this necessarily supersede the Mosaic system? Answer. Because, in that system, however fully the sacrifices were performed, there was no necessary inward conformity with the mind of God: 'the conscience of the worshipper' was *not* necessarily purged of sin. Whereas, if 'the will of God' be done from the heart, then there is nothing in that heart contrary to God's will:—in other words, there is nothing on the conscience which requires to be cleansed away.

10. "By the which will we are sanctified" &c. The sense is at first sight obscure. The obscurity is removed if we observe that the word "*will*" here has exactly the same meaning as in the Messianic utterance, "to do Thy *will*." Hence the sense is, that 'our sanctification is accomplished in and through Christ's accomplishment of that 'will of God which He came to do.'

But what was that "will"? God's "will" was that Christ should be the effectual Sacrifice; and therefore the verse goes on to add that our effectual sanctification is accomplished,

"Through the offering of the body of Jesus Christ once *for all*." That is, by means of Christ's death. And here, in the words "offering of Christ's *body*", we see how St. Paul turns to account the Septuagint rendering of Psalm xl. 8., which we discussed above: namely, "a *body* hast Thou prepared Me." For it was only by means of the body of His Incarnation that Christ could encounter death, and so become our Sacrifice. And that the complete efficacy of Christ's death may never

HEBREWS, X.

11 And every priest standeth ^k daily ministering A. D. 64.
 and offering oftentimes the same sacrifices, ^l which k Num. 28. 3.
 can never take away sins : ch. 7. 27.

12 ^m But this Man, after He had offered one l ver. 4.
 sacrifice for sins for ever, sat down on the right m Col. 3. 1.
 hand of God ; ch. 1. 3.

for one moment be lost sight of, St. Paul once more introduces the phrase, "once for all", which might have been better had our version placed it next to the word "offering", instead of at the end of the verse.

And this phrase, "once for all", serves also to introduce the next step in the summary, that is, verses 11—14, in which the repeated sacrifices of the Mosaic system are again contrasted with Christ's one Sacrifice.

11—14. Its completeness being further evidenced by the exaltation of Christ, which is a token of His having thoroughly accomplished His work.

11. "And every priest" &c. Each clause of this sentence stands in contrast with some clause of the following one, so as to enforce once more the contrast between the ministration of the Aaronic priesthood and that of Christ.

"Every priest"	is opposed to	"but this Man", in ver. 12.
"Standeth daily"	"for ever sat down."
"Offering oftentimes"	"after He had offered one "sacrifice."

"Standeth." This word of itself involves the idea of the Temple ministration. "To stand before the Lord" was the recognized term for Levitical ministration (See Deut. x. 8.).

"Daily . . . oftentimes the same." Observe the accumulation of expressions to mark the contrast between the *repetition* of the ineffectual sacrifices of the Mosaic Law, with the one effectual Sacrifice of Christ which needs no repetition.

12. "For ever sat down on the right hand of God." The punctuation of our version has to be corrected here, and the comma placed before, and not after, the words "for ever." The point being that, whereas, after the offering of any Mosaic sacrifice there was still a ceaseless "standing", on the part of the priests, to offer more sacrifices ; in the case of our Lord, His one Sacrifice was followed by an eternal cessation of all need to continue "standing", so that He could return where He was before, and "sit down" as a Priest on His throne at the right hand of God. Christ's royal exaltation therefore is a further proof of the completeness of the cleansing work of His Sacrifice. And here again we have a glance at the fulfilment of the Melchizedek type. Christ abideth a priest for ever, but it is as a Royal Priest, throned at God's right hand in Heaven. Note also, that to a Jew this very word "sat down" would involve the idea of royalty. For Heaven, or the immediate presence of God, has already been shown to be the antitype of the Jewish Temple. Now in that Temple not even the priests had the right to sit. *Their* attitude was standing. Only the King of the House of David was allowed to sit in the inner court.—*Delitzsch, in loco.*

HEBREWS, X.

- A. D. 64. 13 from henceforth expecting ⁿ till His enemies
n Acts 2, 35.
 1 Cor. 15, 25.
 ch. 1, 13.
 o ver. 1. be made His footstool. Ps. 110. 1.
- 14 For by one offering ^o He hath perfected for
 ever them that are sanctified.
- 15 *Whereof* the Holy Ghost also is a witness to
 us: for after that He had said before,
- p ch. 8, 10, 12. 16 ^p This is the covenant that I will make
 with them after those days, saith the Lord,
 I will put My laws into their hearts, and in
 their minds will I write them;

13. "From henceforth expecting" &c. St. Paul has already quoted this verse, the *first verse* of Psalm cx., in chapter i. 13, when contrasting Christ in His royalty with the Angels in their service. Here he uses it to mark the cessation from having to repeat any act of sacrifice.

Not, be it noted, that He ceases to be a Priest, for (see ch. vii. 17.) He is a Priest for ever, but that the *act of sacrificing* needs no repetition, and therefore there is nothing to prevent His resuming His place of honour in Heaven, as stated in ch. i. 3.

"Till His enemies" &c. That is, until the warfare between good and evil, as carried on by Him in the person of His mystical body, the Church, is accomplished, and the Second Advent takes place.

14. "Hath perfected for ever them that are sanctified." The *result* stated once again. This 14th verse is almost a repetition of verse 10, with slight variations of expression, and with some additions in the meaning:—namely, the one-ness of the offering and the completeness of the perfecting:—"hath perfected for ever."—These two new points coming in to answer to the "one sacrifice", and the "sat down for ever", of verse 12.

Note also, that while the rendering "hath perfected for ever" is strictly accurate, and points to the abiding completeness of Christ's finished work, the words, "that are sanctified", should be, 'are in process of being sanctified.' Man's attainment of the sanctification is here recognized as being gradual and progressive, without any prejudice to the absolute completeness of Christ's sanctifying work.

x. 15—18. Agreeing with Jeremiah's prophecy, xxxi. 33, 34. of a New Covenant, so that the New Covenant being now come, there must be an entire superseding of the sacrifices of the Old.

15 "*Whereof* the Holy Ghost . . . is a witness." Observe this explicit ascription of Old Testament prophecy to the Holy Ghost—"Who spake by the Prophets." Refer back to *Note* on ix. 8.

"After that He had said." The emphasis is on "after", pointing to the two clauses or divisions in the prophecy to be cited in verse 16.

The former;—

16. "This is the covenant . . . I will make . . . those days,"—asserts that God intends to make a new Covenant.

The latter;—

"I will put My laws into their hearts," &c., states *what* new Covenant; that is, it describes its nature and characteristics.

Observe also, that this New Covenant is described in two particulars;

17 ² and their sins and iniquities will I re- A. D. 64.
 member no more. Jer. 31. 33, 34. ² Some copies have, *Then He said, And their.*

18 Now where remission of these *is, there is* no more offering for sin. ^q Rom. 5. 2. Eph. 2. 18. & 3. 12.

19 Having therefore, brethren, ^q ³ boldness to enter ^r into the holiest by the blood of Jesus, ³ Or, *liberty.*
r ch. 9. 8, 12.

First, that God's Law shall be written on men's hearts. Next, in verse 17. it is stated, that their sins shall be forgiven utterly. Then verse 18. sums up the result once more, as in verses 10 and 14, that

Further Sacrifice is superfluous ;

so that whether we regard Christ in His own nature, or in His Mediatorial office, or in His Priesthood and the benefits thereby accruing to mankind, the result is uniformly the same ; namely, that He has an absolute claim to exclusive obedience. He supersedes all that went before Him, the Jewish Christian is bound to pay Him an undivided allegiance, and the Mosaic system must be abandoned utterly. And with this ends the argumentative portion of the Epistle.

19—39. EXHORTATION

to make good use of this access to God, which Christ has opened to us, and to persevere in Faith.

The scientific or theological portion of the Epistle is now concluded, and St. Paul proceeds to treat of the temper and conduct proper to those who concur in his reasoning, and would gain the benefits of the Christian calling. This may serve as a summary statement of the subject of the remainder of the Epistle. In the section now before us, faith and perseverance are specially insisted on ; but, although the range of ideas is a wide one, it all circles round that of faith. The key note, **Faith**, is sounded in verse 22, it is repeated in verse 23, it comes back again at the end in verse 38, in the great Pauline quotation from Habakkuk ii. 4, and so leads up to the great *definition* of faith in verse 1 of the following chapter, with its grand commemoration of those who in the elder time had persevered, and triumphed, through faith.

The course of the Exhortation (19—39.) is as follows:—

- (1.) To make use, by FAITH, of this access to God (verses 19—22.);
- (2.) To persevere in HOPE (ver. 23.),
- (3.) And in the practice of LOVE (ver. 24.),
- (4.) And in visible CHURCH FELLOWSHIP (ver. 25.).

Remembering,

- (1.) The doom of the apostate (verses 26—32.).
- (2.) Their own former fortitude (verses 33, 34.),
- (3.) And the certainty of the ultimate reward of Faith (verses 35—39.).

19. "Having therefore, . . . boldness to enter" &c.

21. "Having an High Priest" &c. In each of these sentences the emphatic word is "having." In them St. Paul sums up the two practical results, as regards ourselves, of the theological discussion now concluded. These are, (1.) access to God: (2.) a High Priest before God. The *duty* follows, that we make use of both ; and this is stated

A. D. 64.

^s John 10. 9. & 14. 6. ch. 9. 8. ² Or, *new made.* ^t ch. 9. 3. ^u ch. 4. 14. ^x 1 Tim. 3. 15. 20 by ^a a new and living way, which He hath consecrated for us, ^t through the veil, that is to say, His flesh; 21 and *having* ^u an High Priest over ^x the house of God;

in the exhortation, "Let us draw near with . . . faith" (ver. 22.), in which the key note faith is struck.

20. "Consecrated." The marginal rendering is more correct, "new made." The word in the original is the same with that rendered "dedicated" in ch. ix. 18, where see *Commentary*. The meaning is, that our way into God's Presence is *newly made* for our use by Christ:—*i. e.* that it is a *new* way altogether, and not merely an adaptation or modification of the *old*, or Mosaic, "way."

"Through the veil, that is to say, His flesh." These words describe *how Christ made* this new way for us. The word "through" means 'by passing through.' "Flesh" means, 'a human body.' The clause states that Christ made this new way 'by passing through' the human body which he assumed at His Incarnation. As the high priest had to *pass through* "the veil" to enter the Holy of Holies, so Christ had to pass through our "flesh", that is, the bodily condition of man in this stage of his being, to enter into God's presence for us. Remember, that at the moment when He put off "the flesh", the veil of the Temple was rent (St. Matt. xxvii. 51.). Observe St. Paul's carefulness to keep before His readers' minds the fact that Christ's taking a real human body was indispensable to His fulfilment of His Messianic work. We saw this early in the Epistle, in ch. ii. 14, where see *Commentary*. It came up again in the application of the Septuagint reading of Ps. xl. 8; in ch. x. 10, in the words, "by the offering of the *body* of Jesus." We have it again here in another form. The "flesh" therefore of the eternal Son was in every way indispensable to His work, and no argument against His Divinity.

Thus Christ, *passing through* the flesh^a in His decease, which was the effectual sacrifice, entered the Presence of God with His own blood. So He obtained access for us. So He opened a new way for us. But how is this rightly called "a living way"? Simply because *we* too only enter God's presence by organic union with Him as members of His Body. And *He* is not dead, though His body was slain and offered. *We* enter *through* Him, through His risen and glorified humanity into which we are engrafted, so that His living humanity is our way, which is therefore strictly "a living way."

21. "Over the house of God." What is "the house of God"?

^a 20. "Through the veil, that is to say, His flesh." It is needful here to ward off a possible misconception. It is not stated that Christ 'passed through' *humanity*, entering it, and going out of it again. For when He took our nature, He took it once for all; and His human nature is now exalted with Him. His human *soul* was not parted from Him at His decease. His human *body* was resumed at His resurrection.

What is meant is, that at a certain point of His work, He "passed through"

and out of His *human body*, since at His decease He did lay aside "*the flesh*", that is, the body in its stage of weakness. So far as *that stage* was concerned, He did lay it aside altogether, and so may be truly said to have 'passed through the 'flesh.' And the point is that He passed through it on His way to the presence of God, where He offers His own blood, the blood shed at His decease, as our atonement. And hereby He fulfilled the type of the High Priest passing through the Veil.

22 ^y let us draw near with a true heart ^z in full assurance of faith, having our hearts sprinkled ¹ from an evil conscience, and ² our bodies washed with pure water.

23 ^c Let us hold fast the profession of *our* faith

ch. 4. 16.
 Eph. 3. 12.
 James 1. 6.
 1 John 3. 21.
 a ch. 9. 14.
 b Ezek. 36. 25.
 z Cor. 7. 1.
 c ch. 4. 14.

Refer to ch. iii. 6, "Whose house are we"; that is, all the faithful, whether militant or at rest.

22. "Let us draw near with" &c. All the *grounds* of the exhortation having been stated, we now reach the exhortation itself, which calls us to avail ourselves of the opened entrance. Four conditions follow. (1.) It must be with a "pure", (*i. e.* sincere) heart or purpose. (2.) We must do it in undoubting confidence, FAITH, that is, *realizing thoroughly* all these verities. (3.) We must have our "hearts sprinkled" so that our "conscience" may be cleansed from stain of evil (See above, ch. ix. 14.). (4.) We must have "our bodies washed"; that is, baptized with the "pure", that is, purifying waters of Christian Baptism. It is to be observed also, that the original word for "bodies" is here translated with strict accuracy. It seems as if St. Paul wished to point out that the *whole man*, body as well as soul, shares in the covenant of grace and salvation. For the original is not "flesh", as in the place 1 St. Pet. iii. 21, where "the putting away the filth of the flesh" is contrasted with the meaning of Baptism. It is the same equivalent for our word "body", which has been used above in verses 5. and 10, in reference to Christ's body. As then Christ assumed a human body, and that body is now glorified in Heaven, so, not our consciences alone, but also our human bodies, share in the blessings of His work. In this life they are concerned in the Sacrament of Regeneration. In the world to come, we believe in "The Resurrection of the body:"—*not* of "the flesh," which merely means the body in its *present stage* of corruption.

Of these four conditions, the first applies to the genuineness of the *intention* with which we avail ourselves of the access to God. We must really desire it. The heart is the seat of the *affections* and desires. The second applies to the unhesitatingness of the confidence with which we grasp these unseen facts on which we act. The third refers to the moral condition of the heart. It must be purified from evil, and that by the operation of the blood of Christ, pointed at by the words, "sprinkled from an evil conscience"; that is, 'sprinkled so as not to 'have evil upon the conscience.' The fourth describes the reception of the Sacrament of Christian Baptism—as the conscience must be cleansed by the blood of Christ, so the man must receive the Sacramental washing with the "pure water" of Baptism. This done, St. Paul proceeds to the next step in his exhortation, namely, that of *perseverance* in that which is well begun under these four conditions:—perseverance in Hope, as we began in Faith.

23. "Let us hold fast the profession of *our* faith" should be, 'the 'confession of our Hope.' Here note, that the word "profession" should be 'confession', as well as that "Faith" should be 'Hope.' We note this, because of the reference in the Apostle's mind to the Baptismal confession. The reference to the Sacrament of Baptism, in verse 22, has led him by association of ideas to the thought of that confession^a

^a 23. "Profession." Better, 'confession.' constantly used for the terms of a compact, specially in the case of a surrender

HEBREWS, X.

A. D. 64. without wavering; (for ^d He *is* faithful that promised;)
d 1 Cor. 1. 9.
& 10. 13.
1 Thess. 5. 24 and let us consider one another to provoke
24.
2 Thess. 3. 3. unto love and to good works:
ch. 11. 11.
e Acts 2. 42. 25 ^e not forsaking the assembling of ourselves
Jude 19. together, as the manner of some *is*; but exhorting
f Rom. 13. 11. *one another*: and ^f so much the more, as ye see
g Phil. 4. 5.
2 Pet. 3. 9, ^g the day approaching.
11, 14.

of Christian doctrine made on entering the Christian covenant. It is as if he had written, 'You remember the *confession* you then pronounced: hold it unbent.' For the words, "*without wavering*", apply not to our manner of holding, but to the confession which is held. 'Keep it unbent', *i. e.*, 'hold it so that it does not waver' (Refer back to ch. iii. 6; iv. 14; vi. 18.).

"For He *is* faithful that promised." A specially Pauline passage. (See Refs. in Margin).

24. "Let us consider . . . unto love" &c. Faith and Hope have been commemorated in verses 22 and 23. Now St. Paul advances to Christian Love. It is not sufficiently noticed in how many places of his Epistles he thus goes through in order the three Christian graces set forth in 1 Cor. xiii. See 1 Thess. i. 3; v. 8; written *before* the letter to the Corinthians: and Col. i. 4, 5, which, with this, was written after it. The words "*let us consider*" are equivalent to 'let us have regard to', as opposed to that selfish disregard of one another which exists in the world. "*To provoke &c.*" should be, 'with a view to stimulating unto love,' &c.

25. "Not forsaking" &c. The connexion of thought is clearly that *if* we neglect our church assembly, we shall certainly lose the Christian regard of one another mentioned in verse 24: whereas Christian men should not only meet, but mutually "exhort" and *comfort*—for the word has this meaning in it too—one another.

"As ye see the day approaching." *What day?* The day of the Second Advent? It may be so, and the ever-continued approach of that day must be a continual stimulus to Christian activity. But here it is more natural to connect it with the *then* rapidly approaching *type* of the Second Advent, namely, the overthrow of Temple and city by the Roman armies, which Christ had so distinctly foretold should happen *before* the generation He addressed had passed away. Apart from the social and political indications of the time, the mere date of this letter shows us that the period fixed by our Lord was nearly run out (See also verse 37, below; and on chap. iii. 6.).

From direct exhortation, St. Paul now passes to certain grave considerations which *enforce* his exhortations. These are threefold (see above), and they take their point of departure from the last words of verse 25. In the next verse he begins by reminding them of the

in war. In New Testament Greek it is used technically of the formula in which a Christian consents to the terms on which he is received into covenant with God, when he *surrenders* himself to

Him: that is, the Creed in Baptism. See especially 1 Tim. vi. 12, where "*a good profession*" should be "*the good confession.*"

26 For ^hif we sin wilfully ⁱafter that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 but a certain fearful looking for of judgment and ^kfiery indignation, which shall devour the adversaries.

28 ^lHe that despised Moses' law died without mercy ^munder two or three witnesses :

29 ⁿof how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and ^ohath counted the blood of the covenant, wherewith he was sanctified,

^h Num. 15. 30.
ch. 6. 4.
ⁱ 2 Pet. 2. 20,
21.
^k Ezek. 36. 5.
Zeph. 1. 18.
& 3. 8.
^l 2 Thess. 1. 8.
ch. 12. 29.
^m ch. 2. 2.
Deut. 17.
2, 6,
& 19. 15.
Matt. 18. 16.
John 8. 17.
2 Cor. 13. 1.
ⁿ ch. 2. 3.
& 12. 25.
^o 1 Cor. 11. 23.
ch. 13. 20.

very grave responsibilities under which we are placed by the reception of the truth ; in a word, of the doom of the apostate.

26. "For if we sin wilfully" &c. The sin in question is, of course, apostasy ; wilful letting go of "the confession of our faith", and turning our backs upon the facts therein confessed. The thought, and the warning are closely parallel to what we had above in ch. vi. 4—8 ; and the two passages mutually explain each other. The expression, "if we sin" &c., is especially forcible. Literally it is, 'For *if we be sinning wilfully*' &c. with an evident reference to "the day" named in verse 25. As though St. Paul had written, 'if that day should find you sinning wilfully' &c., exactly as years before he had written to the Thessalonians ; "ye . . . are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4.). It can hardly be overlooked, that over and above the general truth here stated, there is also a special warning, that any who should now wilfully return to Judaism, and be found so doing, would be involved in the approaching overthrow of the city by Titus, from which, as we know, the Christians alone escaped : such destruction of such relapsed Christians being a type of the ultimate spiritual destruction of the apostate.

"After . . . we have received the knowledge" &c. The original is equivalent to 'after we have thoroughly apprehended' ; the exact parallel to the "tasted the good word" in verse 5, and "land which drinketh in" of verse 7, of chapter vi.

28. "He that despised Moses' law" &c. As in chapter ii. 2, and elsewhere, St. Paul had argued from the sanctions of the Mosaic Law, so here once more. The greater the blessing and the dignity of the Christian covenant, the greater the responsibility of neglecting or rejecting it. The precise reference is to Deut. xvii. 2—7, where the sin treated of is that of apostasy, where the exact words here cited are used, and where the command to put to death is specially stringent—"without mercy."

29. This verse describes in great detail the peculiar atrocity of a Christian man's apostasy. *First*,—He *tramples down with contempt* the Son of God. *Next*,—He regards the blood of Christ, shed on the

29. "Hath trodden under foot." The word is the same with that in St. Matt. v. 13, where the treading underfoot of the savourless salt is spoken of.

17-19. An unholv thing, and hath done despite unto the Spirit of grace.

20 For we know Him that hath said, Vengeance *belongeth* unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.

21 It is a fearful thing to fall into the hands of the living God.

22 But shall to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions:

Christ is that of any ordinary man. Heb. vi.—He insults the Holy Ghost Himself.

"An unholv thing." The exact English is 'common,' that is, regards Christ's Blood as no way different from that of any other man who had suffered crucifixion. This, of course, involves regarding our Lord as either an impostor, or at least a mistaken fanatic. Refer to Note on ch. vi. 6.

"Hath done despite." Literally, 'has insulted.' The apostate is guilty of the blasphemy against the Holy Ghost. So flagrant and deliberate is his sin.

Observe also the *bookends* in this description. First,—the Lord whom he despises is the one whose dignity has been set forth at length in the early part of the letter. Next,—the Blood which he accounts cheap, or common, is that of which he had once experienced the purifying power. Thirdly,—the Spirit whom he treats with scorn is He from whom all grace flows. The sin of the apostate is not only particularly manifold: it is particularly *gross* in every branch of its manifold development. It is, therefore, every way more serious than any sin against Moses' Law had the opportunity of being, and must draw down proportional vengeance. And.

20. "We know Him that hath said," &c. That is, in this case, just as under Moses' Law, merely a punishment of stoning inflicted by man, so here God Himself is the avenger, and has declared Himself to be still. The citations are from Lev. xxiii. 30, 31.

21. "The living God." Refer to chapter iii. 12. This emphatic phrase is here added to give intensity to the meaning, God *ever* lives, Man may depart from Him, as in ch. iii. 12, or he may separate from Him, as in the present passage, but he cannot escape from Him. God will to avenge Himself, and the terrors of His vengeance are proportional to His eternal Immunity. Here ends the warning of the doctn of the apostate. St. Paul then proceeds to plead with his readers by the recollection of their own former fortune, namely in the same way as in ch. vi. 2, he had passed from warning to hopefulness.

22. "After ye were illuminated." Here, as in ch. vi. 4, there is a personal association connected with the word illuminated. In early Christian days the inward illumination by the Spirit, given in baptism, was being designated by this term. From this passage it is plain that St. Paul is writing to Christians who had had to undergo persecution very shortly after their baptism, while by the words, "the

33 partly, whilst ye were made ²a gazingstock ^{A. D. 34.}
 both by reproaches and afflictions: and partly, ¹1 Tim. 4. 10
 whilst ²ye became companions of them that were ²Phil. 1. 7.
 so used. ²1 Thess. 2. 14.

34 For ye had compassion of me ¹in my bonds, ¹Phil. 1. 7.
 and ²took joyfully the spoiling of your goods, ²Phil. 1. 8.
 knowing ²in yourselves that ²ye have in heaven ²Mar. 12. 21.
 a better and an enduring substance. ²Acts 1. 6.
²James 1. 12.

35 Cast not away therefore your confidence, ²1 Pet. 1. 6.
²which hath great recompence of reward. ²1 Pet. 1. 9.

36 ²For ye have need of patience, that, after ye
 have done the will of God, ²ye might receive the
 promise. ²Heb. 10. 36.
²1 Tim. 4. 10.
²1 Pet. 1. 10.

²Luke 21. 19. Gal. 6. 12. 1 Cor. 13. 12. 1 Cor. 13. 12. 1 Cor. 13. 12.

"former days", it would seem that it was now at least a considerable time since they were baptized. Probably many of his readers had suffered in the early persecutions recorded in the Acts.

33. "Partly . . . partly." St. Paul specifies two departments of suffering. First,—their own personal affliction. Secondly,—the troubles which they endured through seeing their fellow Christians suffer, sharing their losses, and supplying their needs. "Companions" should be "partakers."

34. "For ye had compassion of me in my bonds." An example of the "partaking" of the consequences of another's persecution: namely, in their contributing to St. Paul's maintenance when in prison: referring, probably, to his two years' captivity at Cæsarea, when (See Acts xxiv. 23.) "his acquaintance" were allowed "to minister" to him.

It is to be observed, that liberality in supplying the wants of Christians in need is here again, as it was in ch. vi. 10, given as ground for considering that they would not become ultimately apostate. This places the moral effect of Christian almsgiving on the characters of the givers in a very momentous point of view.

And now, after this encouraging retrospect of their zeal in time past, St. Paul proceeds next to the prospect of the Divine reward in time to come.

"Knowing . . . that" &c. Translate, "Knowing that ye have, of your own, a better and an enduring possession in heaven" (observe the emphasis which, in the original, lies on the words "of your own.") The "possession in heaven," is one which cannot be taken from them by persecutors on earth.

36. "Ye have need of patience." St. Paul admits, nay insists, that they have great need of patience. The statement is emphatic—"it is of patience that ye have need." Throughout his Epistles he insists on "patience" as much as any other grace. Without it, they are in real danger of "losing away their confidence" (verse 35), and with it the "great reward."

36. "The promise." What promise? That specified in ch. 1. 1; that, namely, of the true "rest" after the Second Advent, of which the Mosaic promise of rest in Canaan was the type: that "rest", of which St. Paul writes, in verses 1—11 of chapter iv, to prove that such a rest

- A. D. 64. 37 For ^g yet a little while, and ^h He that shall
g Luke 18. 8.
 2 Pet. 3. 9.
 h Hab. 2. 3.
 i Rom. 1. 17.
 Gal. 3. 11. come will come, and will not tarry.
 38 Now ⁱ the just shall live by faith: but if *any*
man draw back, My soul shall have no pleasure
Hab. 2. 4. in him.
k 2 Pet. 2. 20,
 21. 39 But we are not of them ^k who draw back

is really in store. This "rest" is the "great recompence of reward" to which St. Paul is now directing the minds of his readers by way of encouragement. Then, further, St. Paul urges that the patience will not have to be for long.

37. "For yet a little while, and He that shall come will come," &c. There is a double reference here. First, to the ultimate Coming of Christ, and the time when the final rest shall come to all. And also, to that typical 'Coming' which should sweep away the Mosaic system and Jewish Temple, and so remove the temptation which was now pressing the Jewish Christians to relapse into Judaism.

Observe that the words, "He that shall come" &c. are a paraphrastic quotation from Habakkuk ii. 3, introducing the important quotation from Hab. ii. 4, in the verse next following. Both the citations are precisely to the Apostle's purpose, and their connexion in the Epistle answers precisely to their connexion in the prophecy. The prophet exhorts to the patience of faith *because of* an early approaching manifestation of Divine intervention. St. Paul enforces *his* exhortations to Faith and patience by the same consideration; and he does it by a slightly paraphrased quotation of the prophecy.

38. "Now the just shall live by faith." Quotation from Habakkuk ii. 4. The point of the quotation is, that the faith and trust to which St. Paul has been exhorting his readers is, even according to the Old Testament itself, the condition of life before God, so that he is requiring nothing new or unprecedented of them; but that the 'drawing back' which he condemns, and the Faith which he enforces, were equally set forth in old time.

On this quotation it is to be noted that it is made with like prominence in those two other of St. Paul's Epistles, which bear upon the subject of the *transition* from Judaism to Christianity; those, namely, to the Romans and Galatians. It is quoted nowhere else in the New Testament, but it occurs in a similar connexion in each of these three connected^a Epistles. It is singular that this is the only place in the Old Testament where the *word* Faith occurs, and its being seized upon as a central thought for the Epistle to the Hebrews, which completes the argument commenced and continued in the two former, strongly corroborates its Pauline authorship.

The original application was to the case of God's deliverance of His people from the world-power of the Chaldeans. Those who had faith enough to persevere in trusting to God's deliverance, should *live* by that faith. Those who were impatient and untrusting, should be rejected. And accordingly in the next verse,

39. St. Paul expresses his confidence that his readers would not be

^a For the connection and sequence of tory remarks on the subject of this these three Epistles, see the introduc- Epistle.

HEBREWS, XI.

unto perdition; but of them that ¹believe to the A. D. 64.
saving of the soul.

¹ Acts 16, 30,
31.
¹ Thess. 5, 9.
² Thess. 2, 14.

CHAPTER XI.

¹ *What faith is.* ⁶ *Without faith we cannot please God.* ⁷ *The worthy fruits thereof in the fathers of old time.*

NOW faith is the ²substance of things hoped ²Or, *ground,*
for, the evidence ^a of things not seen. *or, confidence.*

^a Rom. 8, 24, 25. 2 Cor. 4, 18. & 5, 7.

among the backsliding apostates, whose end would be PERDITION, but among those whose souls would be saved through FAITH.

And now this great keynote—Faith—being sounded, St. Paul proceeds, in chapter xi, first to *define* it, and next to *illustrate* it. He first defines what it is, and then shows that it is no new principle, but that it underlay whatever goodness or greatness was achieved by any one of those heroes of old, on whom the Jews looked back with so much pride, as their spiritual ancestry. The Jewish Christian, in accepting St. Paul's doctrine of Faith, was the true spiritual descendant of the unbroken line of Old Testament saints and heroes.

CHAPTER XI.

What FAITH is, (1.) in its nature, (2.) in actual examples of its operation:—that is, no new principle, but the mainspring of all true service to God, even under the Old Covenant.

1. "Now faith is" &c. The definition of Faith is given under two aspects, (1.) with reference to things unseen, because still future:—(2.) to things unseen, whether existing in the present or the future.

Viewed in reference to things future, it "is the substance" of them. The word here rendered "substance" can scarcely be translated by any single word. The clause means—'stedfast assurance of the reality of things hoped for.'

Viewed in reference to things existing in the present, but unseen, it is that which demonstrates their existence. No other sense can possibly be given to St. Paul's word here translated "evidence."

But here comes the important inquiry—How can my faith demonstrate to me the reality of what I believe in? Answer. Precisely in the same way as we accept the evidence of our bodily eyesight as to the existence of things external to ourselves, but which we cannot touch or handle.

We believe in the existence of numberless objects on the sole evidence of the single sense of sight;—things of which none of our other senses have any opportunity of judging. Yet our instincts prompt us, and our intellects consent, to accept that single evidence as demonstration.

So with the spiritual sense of Faith. The spiritual vision of things unseen is the sufficient evidence of their existence, as bodily vision is as regards things not accessible by our other senses.

It is obvious therefore that the one word "Faith" is used in two very different senses in this single sentence. In the former it applies to the feeling of certainty existing in our own minds: in the latter to that which produces this assurance. In the former it describes an

A. D. 64. 2 For ^b by it the elders obtained a good report.

^b ver. 39.

^c Gen. 1. 1.

Ps. 33. 6.

John 1. 3.

ch. 1. 2.

² Pet. 3. 5.

3 Through faith we understand that ^e the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

^d Gen. 4. 4.

1 John 3. 12.

^e Gen. 4. 10.

Matt. 23. 35.

ch. 12. 24.

² Or. *is yet*

spoken of.

4 By faith ^d Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ^{e2} yet speaketh.

attitude of the mind towards unseen objects. In the latter it describes the means whereby that attitude is produced.

It may be considered unfortunate that we have but one word for such different ideas. Yet there are corresponding advantages. And if people would remember that when they use the words "Faith" and "I believe", in the strictly religious sense, they ought to *mean*, 'I spiritually behold, and therefore I am sure', it would save them from many a misconception. Especially it would rescue them from the fundamental error that a man cannot be required to believe what cannot be proved to the satisfaction of other than the Spiritual Sense. Of course the Spiritual vision requires training, just as a young child's eyesight needs experience before the child interprets rightly the evidence of its own eyes as to what it sees. But its eyesight *is* demonstration nevertheless that the things it sees have a real existence.

2. Paraphrase this verse thus: 'It was their excellence in this particular which caused honourable testimony to be borne to the 'Old Testament saints and heroes':—a statement of which the rest of the chapter is the extended illustration.

But before entering on its illustration St. Paul makes an *ad hominem* appeal, in the next verse, to his readers' own practise.

3. "Through faith we" &c. For here the important word is "*we*" that is, himself *and his readers*. He says in effect—'we all of us exercise this faculty when we perceive that the visible creation was divinely called into existence from an invisible. No bodily eye ever saw the invisible whence the visible was created.' Hence no reader, who accepted this doctrine of creation, as St. Paul's readers did, could have any right to reject his doctrine of Faith.

After this preliminary defence against any possible objection on the part of his readers, St. Paul proceeds with his examples of Faith among "the elders."

4. "By faith Abel offered . . . by which . . . by it." Here the pronouns "*which*" and "*it*" refer equally to the word "Faith." It was by his Faith that Abel obtained the good report^a. It was by reason of his Faith that he was not silenced by his death.

"God testifying." Read Genesis iv. 4. We are not told by what means God thus testified, only the fact.

"Yet speaketh." See Genesis iv. 10. Hark, "thy brother's blood

^a 4. "Obtained witness." Observe that these words are, in the original, identical with those in verse 2, so as to mark it as strongly as possible, that Abel is

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HEBREWS, XI.

5 By faith ^f Enoch was translated that he should A. D. 64.
not see death; and was not found, because God ^f Gen. 5. 22,
had translated him: for before his translation he ^f 14.
had this testimony, that he pleased God.

6 But without faith *it is impossible to please Him*: for he that cometh to God must believe that He is, and *that* He is a rewarder of them that diligently seek Him.

7 By faith ^g Noah, being warned of God of things ^g Gen. 6. 13,
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“crieth unto Me.” It is *this* utterance, an utterance not silenced by death, to which St. Paul refers: as is further shown, in ch. xii. 24, where the blood of Christ is said to speak “better things than that of Abel.”

“Abel’s blood for vengeance
Pleaded to the skies;
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5. “By faith Enoch” &c. Read Genesis v. 22, 24. St. Paul here quotes the Septuagint. The words “before his translation he had this testimony”, should be, ‘receiveth the testimony.’ What does this “before” refer to? Most likely to the circumstance that *as* Enoch’s character as one that “walked with God” is described in Genesis v. 22, *before* the mention of his translation, *so* there may have been some visible testimony thereto from God, analogous to God’s manifested acceptance of Abel’s offering (See above verse 4.).

6. “Without faith *it is impossible to please Him.*” St. Paul is anxious to prove to the uttermost that Enoch was an example, not merely of righteousness generally, but of the grace of Faith in particular. Therefore he goes on to say that the Divine witness that “Enoch pleased God”, includes in it a Divine testimony that Enoch had *Faith*.

“Must believe that He is, and *that* He is^a a rewarder” &c. Two things must be believed, (1.) God’s existence; (2.) our connexion with Him, and His connexion with us. The bare acceptance of ‘the Being of a God’ is not enough. And God’s existence as One who watches us, so that when we act rightly He *becomes* our rewarder, *this* is an exercise of Faith. It is one of the “things unseen” (See verse 1.).

7. “By faith Noah,” &c. All the verbs in this sentence depend on the words “by faith.” It was “by faith” that Noah received the warning; “by faith” that he “was moved with fear”;—that is, took reverent forethought; “by faith” that he “buildded the ark; and by this “faith,” as shown in that action, he “condemned the world”;—that is, ‘passed judgment’ on it. How did *Noah* ‘pass judgment’ on

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HEBREWS, XI.

- A. D. 64. not seen as yet, ² moved with fear, ^h prepared an ark to the saving of his house; by the which he condemned the world, and became heir of ⁱ the righteousness which is by faith.
- ² Or, *being wary.*
^h 1 Pet. 3. 20.
ⁱ Rom. 3. 22. & 4. 13.
 Phil. 3. 9.
- 8 By faith ^k Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- 9 By faith he sojourned in the land of promise, as *in* a strange country, ^l dwelling in tabernacles with Isaac and Jacob, ^m the heirs with him of the same promise:
- ⁿ ch. 12. 22. & 13. 14.
^o ch. 3. 4.
 Rev. 21. 2, 10.
- 10 for he looked for ⁿ a city which hath foundations, ^o whose builder and maker *is* God.

the world? Genesis vi. 13, supplies the answer. God's commandment to Noah expressed and included a statement of the world's wickedness and its approaching punishment. The very fact of Noah's believing that the punishment would come was an assent on his part to the fact of the world's wickedness.

“Heir of the righteousness” &c. Faith first, righteousness the reward of Faith. To be once more made righteous *is* Salvation. With this ends the series of ante-diluvian elders, Abel, Enoch, Noah. From verse 8 to verse 22 we proceed with the patriarchs, to whom “the promise” of Messiah was made in connexion with the special covenant with the chosen people, Abraham and Sarah, Isaac, Jacob, and Joseph. Then from verse 23 the examples are taken from the history of the Jews, as the covenanted people, beginning with Moses.

8. “By faith Abraham, when he was called” &c. Each several step in Abraham's course was an example of faith. Here *the* special evidence of his faith was that he obeyed, “not knowing whither he went.” See Genesis xii. 1. “Unto a land that I will shew thee.”

9. “Dwelling in tabernacles.” That is, tents. The point is, that Abraham and the succeeding patriarchs were content to live *as mere temporary sojourners* in the land promised to their posterity, neither owning land, nor building permanent dwellings:—that is, they left it to God to bring about its ultimate possession in His own way, and took no steps of their own to accomplish it. And this although at the head of a numerous tribe, and wealthy. The evidence of Abraham's wealth and power is very marked in Genesis xiii. 1, 6; xiv. 14, 23, &c.; yet he never attempted a permanent settlement^a.

10. “For he looked for a city which hath foundations,” &c. Should be, ‘*the* city which hath *the* foundations.’ This is given as the reason why Abraham was content to forego a city of any human found-

^a 9. “Sojourned” &c. The course of Abraham's migrations shows the growth of his power. At first settling in the hill country near Ai, we find him gradually coming more and more into places less calculated for defence; and at last, for

a long time, living at Gerar in the open country, where, had he not been at the head of a strong clan, he would have been exposed to attack from the neighbouring chiefs.

HEBREWS, XI.

11 Through faith also ^p Sara herself received ^{A. D. 64.} strength to conceive seed, and ^q was delivered of a child when she was past age, because she judged him ^r faithful who had promised.

^p Gen. 17. 19.
& 18. 11, 14.
& 21. 2.
^q See Luke 1.
36.

12 Therefore sprang there even of one, and ^s him as good as dead, ^t so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

^r Rom. 4. 21.
ch. 10. 23.
^s Rom. 4. 19.
^t Gen. 22. 17.
Rom. 4. 18.

13 These all died ² in faith, ^u not having received the promises, but ^x having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^y confessed that they were strangers and pilgrims on the earth.

² Gr. *according to faith.*
^u ver. 39.
^x ver. 27.
John 8. 56.
^y Gen. 23. 4.
& 47. 9.
1 Chron. 29.
15.

14 For they that say such things ^z declare plainly that they seek a country.

^z Ps. 39. 12.
& 119. 19.
1 Pet. 1. 17.
& 2. 11.
^z ch. 13. 14.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

ing. But, lest his readers should imagine that St. Paul regarded the earthly Jerusalem as the complete fulfilment of Abraham's anticipations, he adds,—

“**Whose builder and maker is God.**” St. Paul has spent so much time and pains in showing that even the Temple and its arrangements were only a shadow of “the true sanctuary which God pitched and “not man”, that he is careful here to express that what Abraham's faith really looked forward to was not even the Jerusalem of his historic posterity, but “the city of the living God” of chapter xii. 22, “the heavenly Jerusalem.” Thus, if his readers would follow Abraham's faith, they must be ready to look beyond any Jerusalem of man's building, to “the city which hath the foundations”:—See Rev. xxi. 2, 10:—foundations of *God's* laying, not man's.

12. “**Even of one.**” The “one” is here set in contrast with the numberlessness of the posterity (Compare Isaiah li. 2.). ‘How he was ‘but one when I called him.’

13. “**These all died in faith,**” &c. The marginal reading “according to faith” should be used here; that is, they were examples of faith in their deaths as well as in their lives. Probably allusion is made to the remarkable dying blessings to their heirs given by all the patriarchs; those blessings wherein they one after the other solemnly consigned their expectations to their successors, and so gave evidence of their dying “according to faith.” The words “these all” refer to Isaac and Jacob, as named along with Abraham in verse 9.

14. “**For they that say such things.**” What things? The reference is to the conclusion of verse 13, and the confessing themselves to be “strangers” &c. The confession of their being “strangers” &c. where other men lived as in a ‘native country’, was equivalent to a declaration that they had a different native country in view. For in the clause “they seek a country”, it should be ‘native country.’

15. And this native country which they sought was not an earthly

HEBREWS, XI.

- A. D. 64. 16 But now they desire a better *country*, that is,
a Ex. 3. 6, 15. an heavenly: wherefore God is not ashamed a to
Matt. 22. 32. be called their God: for b He hath prepared for
Acts 7. 32. them a city.
b Phil. 3. 20.
ch. 13. 14.
c Gen. 22. 1. 9. 17 By faith c Abraham, when he was tried, offered
up Isaac: and he that had received the promises
d James 2. 21. d offered up his only begotten *son*,
2 Or, To. 18 ²of whom it was said, that e **In Isaac shall**
e Rom. 9. 7. **thy seed be called:** Gen. 21. 12.
f Rom. 4. 17, 19 accounting that God f *was* able to raise *him*
19, 21. up, even from the dead; from whence also he re-
ceived him in a figure.

one. For they *had* a native country upon earth, namely, that which Abraham left at God's command; and this they *did not seek*. For had they sought it, it was easy enough to have gone back to it.

16. "But now" &c. The conclusion of the foregoing. The patriarchs looked forward, as to a heavenly *City* (See *ante* on verse 10.), so also to a heavenly *country*. Not, perhaps, that they were conscious how far forward their faith looked, but that their faith rested on promises which involved these ideas, and in following these promises implicitly, their conduct was worthy of the highest meaning contained in the promises. Therefore the Jewish Christians of St. Paul's day, who *were* come to "the heavenly Jerusalem" (See ch. xii. 22.), should at least show as faithful a conduct as their forefathers, and not be going back from the heavenly to the earthly Jerusalem.

"Wherefore God" &c. The allusion is to the constantly recurring title, "The God of Abraham, Isaac, and Jacob."

"For He hath prepared for them a city." That is, an abiding resting-place with Himself.

17. "And he that" &c. The word "and" here has the force of an *emphatic* 'yea', the meaning being, 'yea, he that' &c., so as to bring out the magnitude of the example of faith here shown.

18. "Of whom." Should be, 'to whom.' The word "whom" referring to Abraham.

"It was said, That" &c. Our English punctuation may mislead us. The sense being, 'to whom, that is, Abraham, it had been said that—'in Isaac,' &c. The word "that" forms no part of the quotation.

19. "Accounting that" &c. This clause states the ground of Abraham's confidence: namely, that he reflected that, if need were, God could give him back from death the son whose life had been divinely given in the first instance.

"From whence also" &c. This clause states that Abraham's faith *did* meet with an almost exact, though metaphorical, fulfilment. The word "also" points to this: as though it were written, 'Yes, and so 'indeed he *did* receive him back from the dead, though metaphorically 'instead of literally.' Probably also, in the words "in a figure", St. Paul may have had a secondary reference to that greater bringing back from the dead of the "only-begotten Son of God", of Whom Isaac was thus a figure.

HEBREWS, XI.

20 By faith ^g Isaac blessed Jacob and Esau concerning things to come. A. D. 64.

21 By faith ^h Jacob, when he was a dying, blessed both the sons of Joseph; and ⁱ worshipped, *leaning* upon the top of his staff. g Gen. 27. 27, 30.
h Gen. 48. 5, 16, 20.
i Gen. 47. 31.

22 By faith ^k Joseph, when he died, ² made mention of the departing of the children of Israel; and gave commandment concerning his bones. k Gen. 50. 24, 25.
Ex. 13. 19.
2 Or, remembered.

23 By faith ¹ Moses, when he was born, was hid 1 Ex. 2. 2.
Acts 7. 20.

20. "Concerning things to come." And as the exercise of Abraham's faith led to Isaac becoming "a figure" of the Resurrection to come, so also Isaac's faith stretched forward into the future; and he had sufficient faith to deliver the predictions he uttered respecting the future fortunes of his descendants. Some emphatic word such as 'even' ought to be inserted before "concerning." His faith being evidenced by his including "even things to come" in his benediction of his children. How so? In two ways. *First*, in that he evinced his faith in the original "promise of God" to Abraham, which he handed down—"God Almighty . . . give thee the *blessing of Abraham*" &c. (Gen. xxviii. 3, 4). *Secondly*, in that he committed that "blessing", not to Esau, the natural heir, but to Jacob, whom the eye of faith only could recognize as the divinely approved heir.

21. "By faith Jacob," &c. And as Isaac's "faith" was evidenced in respect of the original promise to Abraham, so is it with Jacob. He too, ere *his* decease, shows *his* faith not only by handing on the blessing (Gen. xlviii. 16.), but also by his mode of doing it. For in his blessing of the two sons of Joseph, he in like manner *prefers the younger* to the senior, or *natural* heir, laying his right hand (Gen. xlviii. 19.) upon the head of Ephraim, and not of Manasseh.

"And worshipped," &c. A second instance of Jacob's "faith." This refers to Genesis xlvii. 29—31, where he showed his faith in the promises to Abraham by making Joseph swear that he should be buried in the land promised by God to Abraham's posterity. Observe how in all these cases it is faith in the *promise to Abraham*, enlarged on above in verses 8—10, that is commemorated.

22. "By faith Joseph," &c. As Jacob manifested his faith in the promises by ordering his own burial to be in the land of promise, so also Joseph. Egypt had been the land of his temporal greatness. Canaan was the land of his religious faith. Faith only, in its onward look, could have made him give that "commandment concerning his bones" in Genesis l. 24, otherwise he would have desired a mausoleum in Egypt. Observe too that, in the original, the words for "the departing" is "the *Erodus*." Here ends the series of examples from the history of the Patriarchs, and we enter on a new series with Moses.

23. "By faith Moses." We come now to the case of Moses, over which St. Paul lingers long, as he had previously done over the case of Abraham. Twelve verses (8—19.) were given to the case of Abraham. Seven verses (23—29.) are given to that of Moses. For Moses was the founder of the theocracy, as Abraham had been of the race. And in the case of Moses, faith is concerned even with his cradle, for it was owing to his *parents' faith* that his life was preserved in infancy.

- A. D. 64. three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's ^m commandment.
- ^m Ex. 1. 16, 22. 24 By faith ⁿ Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- ⁿ Ex. 2. 10, 11. 25 ^o choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- ^o Ps. 84. 10. 26 esteeming ^p the reproach ² of Christ greater riches than the treasures in Egypt: for he had respect unto ^q the recompence of the reward.
- ^p ch. 13. 13. ^q Or, for Christ. ^r Ex. 10. 35. ^r Ex. 10. 28, 29, & 12. 37, & 13. 17, 18. 27 By faith ^r he forsook Egypt, not fearing the

Here observe the close parallel between the reference to Moses in the speech of St. Stephen (Acts vii. 20.), and the words of the verse before us. St. Paul's sermons in the Acts have so many parallels to St. Stephen's speech, that we are quite prepared for a recurrence of the same feature in his Epistle to the Hebrews^a.

25. "The pleasures of sin for a season." That is, 'the temporary enjoyment arising from sin'. What sin? That namely of abandoning his position as one of the race to which "the promises" belonged, and taking in exchange the position of a son of the royal house of Pharaoh. Thus as Joseph on his death-bed showed that a life of honour in Egypt had not weaned him from his Israelite hope and faith, so Moses, at his full age, showed that the training of a court could not lead him to devote his manhood to any other cause than that of God. Compare here the case of Daniel and his companions.

Thus the "sin" which Moses refused to commit was that of "apostasy", the precise sin against which St. Paul throughout this letter is warning those to whom he writes; so that the example is pertinent in the highest degree.

26. "The reproach of Christ." How could Moses be said to have regard to the reproach of *Christ*? Thus. It is fidelity to the Abrahamic promises which is in view throughout all this portion of the Epistle. We have seen Isaac, Jacob, and Joseph, commended for their faith in this promise. It is so with Moses. But the end and aim of the Abrahamic promise is Christ. Hence any reproach encountered through fidelity to that "promise" is reproach for the sake of Christ. Hence of course arises an exhortation to the Jewish Christians not to be *less* faithful to Christ now that He has been revealed, than Moses was all those centuries before His Incarnation. And this tacit exhortation is made the more obvious by the words,

"Had respect unto the recompence of the reward," which carry the readers' minds back to chapter x. verse 35.—"Cast not away therefore *your* confidence, which hath great recompence of reward."

27. "The wrath of the king." *That is*, Pharaoh, who would be indignant beyond measure at the contempt shown by Moses for his favoured position in his family and court.

^a Compare also Acts vii. 2—5, with Heb. xi. 8, 9; Acts vii. 21, with Heb. xi. 24. These parallels with St. Stephen, so similar to those in St. Paul's other letters and in his sermons, all go to confirm the Pauline authorship of the letter.

wrath of the king: for he endured, as ^s seeing Him A. D. 64.
 who is invisible. ^s ver. 13.

28 Through faith ^t he kept the passover, and the ^t Ex. 12. 21,
 sprinkling of blood, lest He that destroyed the first-
 born should touch them. &c.

29 By faith ^u they passed through the Red sea as ^u Ex. 14. 22,
 by dry *land*: which the Egyptians assaying to do ^{29.}
 were drowned. ^x Josh. 6. 20.
^y Josh. 6. 23.
James 2. 25.

30 By faith ^x the walls of Jericho fell down, after ² Or, *that*
 they were compassed about seven days. *were diso-*
bedient.

31 By faith ^y the harlot Rahab perished not with ^z Josh. 2. 1.
 them ² that believed not, when ^z she had received ^a Judg. 6. 11.
 the spies with peace. ^b Judg. 4. 6.
^c Judg. 13. 24.
^d Judg. 11. 1.

32 And what shall I more say? for the time would ^e 1 Sam. 16.
 fail me to tell of ^a Gedeon, and of ^b Barak, and of ^e 1, 13. & 17.
^c Samson, and of ^d Jephthae; of ^e David also, and ^{45.}
^f Samuel, and of the prophets: ^f 1 Sam. 1. 20.
& 12. 20.

“Him who is invisible”, translate ‘the invisible king’, that is, Christ, the King whose service Moses preferred to that of Pharaoh, the visible king of Egypt. And here observe that Moses was founder of the theocracy in which God was the “King”, though “invisible.” In the words, “as seeing the invisible king,” we have a reference to the second portion of the definition of faith with which the chapter commenced, and of which this action of Moses is an example. The “for-saking Egypt” refers of course to Moses’ original flight into Midian when forty years of age.

28. “Through faith he kept the passover,” &c. That is, through faith in the promise that if rightly kept with the sprinkling of blood upon the door-posts &c., then the Israelites should escape the destruction of the firstborn.

29. “Which the Egyptians assaying” &c. The drowning of the Egyptians is introduced, not merely to fill up the historical picture, but to show the reality of the danger from which God delivered the Israelites in consequence of their faith.

St. Paul’s illustrations of the principle of faith now pass away from Moses the founder of the theocracy to the later history of the theocracy.

31. “The harlot Rahab”. The capture of Jericho, the first great achievement under Joshua, the successor of Moses, furnishes two examples of faith. The first, mentioned in the preceding verse 30, an example of *Israelite* faith:—the second, in the present verse, an example of *Gentile* faith. It is the sole example in all this chapter of extra-Jewish faith, and may perhaps be intended to convey a warning like that of our Lord in St. Matt. xxi. 31, 32. Remember also how Rahab stands out in sacred history as a witness that even before the Gospel Gentiles were not unregarded by the God of Israel, but that she even became an ancestress of the Messiah. St. Paul was the Apostle of the Gentiles. Hence perhaps his care to claim her too as an example of *faith*; just as St. James subsequently claims her as an example of the *works* of righteousness. See reference in Margin.

32. “The time would fail me.” *That is, the time at my disposal.*

A. D. 64. 33 who through faith subdued kingdoms, wrought
g 2 Sam. 7. righteousness, ^g obtained promises, ^h stopped the
11, &c. mouths of lions,
h Judg. 14. 34 ⁱ quenched the violence of fire, ^k escaped the
5, 6. edge of the sword, ^l out of weakness were made
1 Sam. 17. strong, waxed valiant in fight, ^m turned to flight
34, 35. the armies of the aliens.
Dan. 6. 22.
1 Dan. 3. 25. 1 2 Kin. 20. 7, &c. Job 42. 10. Ps. 6. 8. m Judg. 15. 8, 15. 1 Sam. 14. 13, &c.
k 1 Sam. 20. 1. 2 Kin. 6. 16. 2 Sam. 8. 1, &c.
1 Kin. 19. 3. & 17. 51, 52.

“Gedeon, and of Barak,” &c. There not being time to continue the details hitherto given, St. Paul contents himself with a few allusions, which fall into groups connected—not chronologically as heretofore, but—by the characteristics of the persons mentioned. Gideon and Barak form one pair, Samson and Jephthæ, a second pair. All these were judges. Then David and Samuel, each the first of their respective lines; David the first of the line of kings leading up to Christ; Samuel first of the line of prophets, also typical of Christ the Prophet of His Church; and after him “the prophets,” his spiritual descendants, are named next.

33. “Who through faith” &c. Here commences the specification of the achievements wrought by the power of faith. Some of these achievements belong doubtless to those whose names were recited in verse 32. More of them belong to other unnamed characters in Jewish history. Thus, of—

“Subdued kingdoms, wrought righteousness”—the former will belong to all the first five names of verse 32, the latter specially to David and Samuel. For David (See 2 Sam. viii. 15.), and Samuel (See 1 Sam. xii. 4), received the special testimony that they ruled righteously. The next clause,—

“Obtained promises,” must have a very general reference, namely, to the almost numberless cases in which divine promises were made, and fulfilled, to the prophets and righteous men of Jewish history;—as, for example, Isaiah in the case of the destruction of Sennacherib. The word “promises” being in the plural is decisive as to this being the meaning.

“Stopped the mouths of lions” refers specially to the case of Daniel, the very wording of the phrase reminding us of (Dan. vi. 22.); “My God hath sent His Angel, and hath shut the lions’ mouths”, on which Delitzsch writes, “This angel was but the minister of God’s mercy, and of Daniel’s faith. It was the prophet’s faith in God which made him unapproachable by the beasts of prey”. Then from the case of Daniel St. Paul goes on next to that of his three friends, who

34. “Quenched the violence of fire.” Here again St. Paul refers the action to their faith, much as our Lord does when, speaking of a miracle which *He* wrought, He says, “Thy faith hath made thee whole”. The remaining four clauses of this verse have abundant parallels in Scripture history, but coming as they do immediately after the references to Daniel and his three friends, it is most natural to suppose that St. Paul’s reference is to the Maccabean history, of which indeed it is a general summary. And this the more, since in the Sep-

HEBREWS, XI.

35 ^a Women received their dead raised to life A. D. 64.
 again: and others were ^o tortured, not accepting de- n 1 Kings 17.
 22.
 2 Kin. 4. 35.
 o Acts 22. 25.
 liverance; that they might obtain a better resur-
 rection:

36 and others had trial of *cruel* mockings and
 scourgings, yea, moreover ^p of bonds and imprison- p Gen. 33. 20.
 Jer. 20. 2.
 & 37. 15.
 q 1 Kin. 21. 13.
 2 Chr. 24. 21.
 Acts 7. 58.
 & 14. 19.
 r 2 Kin. 1. 8.
 Matt. 3. 4.
 s Zech. 13. 4.
 ment:

37 ^q they were stoned, they were sawn asunder,
 were tempted, were slain with the sword: ^r they
 wandered about ^s in sheepskins and goatskins; be-
 ing destitute, afflicted, tormented;

tuagint the book of Daniel is immediately followed by the first book of Maccabees. That revolt began in an "escape", grew "strong out of weakness", and stronger still in the course of the wars wherein it "waxed valiant in fight", until at last it finally overcame "the armies of the aliens". Remember also that there can be no doubt but that it was the book of Daniel's prophecies which fed the faith and courage of the Maccabean heroes.

With this verse closes the series of great *actions* which God's servants had wrought through faith. The next four verses recite the *sufferings* which faith had enabled them to endure.

35. "Women received their dead raised to life again". The woman of Sarepta and the Shunammite are here referred to. Then St. Paul goes on to commemorate the Maccabean martyrs, who refused to accept,—

"Deliverance; that they might obtain a better resurrection."—That is, a *future* resurrection, more excellent than that which was accorded to the sons of the just women mentioned above. *Their* sons were restored to *earthly* life, the Maccabean martyrs died in hope of a nobler life to come. (See for proof of this 2 Macc. vii. 11, 14, 23, 29, 33.).

As to the "tortures" which they suffered, see the history (2 Macc. vi. 18—31.) of the martyrdom of Eleazar, and that in chapter vii, above referred to, of the martyrdom of the mother and her seven sons.

36. "*Cruel* mockings." That is, fanciful forms of cruelty. A reference still to the Maccabean histories.

37. "*Stoned.*" A Jewish description of punishment, so that this carries us back to Old Testament history:—For example, the case of Zechariah the son of Jehoiada, 2 Chr. xxiv. 20—22, and referred to by our Lord in St. Matt. xxiii. 35; and perhaps also that of Jeremiah, stoned by his countrymen in Egypt, our Lord also referring in St. Matt. xxi. 35, to the stoning of the prophets.

"*Sawn asunder.*" As Isaiah is said to have been by order of Manasseh.

"*Slain with the sword.*" As Urijah (See Jer. xxvi. 23.). And note Elijah's complaint in 1 Kings xix. 10, "They have... slain Thy prophets with the sword". That St. Paul had the times of Elijah in his mind becomes the more probable since the sequel, and also verse 38, is a vivid description of the trials of Elijah's wandering life, wild attire, constant persecutions, and frequent hiding in the moun-

A. D. 64. 38 (of whom the world was not worthy:) they
[†] 2 Kin. 18. 4. wandered in deserts, and *in* mountains, and [†] *in* dens
 & 19. 9. and caves of the earth.

^u ver. 2, 13. 39 And these all, ^u having obtained a good report
² Or, through faith, received not the promise:
foreseen.

^x ch. 7. 22. 40 God having ² provided ^x some better thing for
 & 8. 6. us, that they without us should not be ^y made per-
^y ch. 5. 9. fect.
 & 12. 23.
 Rev. 6. 11.

tains and caves: trials which he doubtless shared with others of God's prophets. See Obadiah's mention of having hidden and fed God's prophets by fifties in caves, 1 Kings xviii. 13.

39. "And these all, having obtained a good report through faith." The recital being now closed, St. Paul reverts to the phrase with which he began in verse 2. Accordingly we must translate here, as we did there, "having been well witnessed unto", or by some similar expression.

"Received not the promise." Observe it is here said "the promise," that is, the special promise of the Abrahamic Covenant, which St. Paul means to remind his readers *they* had now seen fulfilled in the Incarnation &c. of our Lord. Certain *promises* no doubt many of the ancients had received and seen the fulfilment of (See verse 33), but not "the promise". And we have already explained Abraham's reception of the promise spoken of in chapter vi. verse 15, as referring to his cognizance in the other world of what has now taken place in this.

40. "Some better thing for us." What better thing? Answer. The actual reception of the fulfilment of the Abrahamic promise in the Incarnation of Christ, including under that term all that St. Paul had discussed of the work of Christ in his opening chapters, up to His Resurrection and Ascension.

"That they without us should not be made perfect." The word "that" expresses God's *purpose*;—*namely*, that it had been God's *plan* that the Old Testament Saints should not have the complete knowledge of the fulfilment of the promise, in the faith of which they had died, any sooner than those to whom St. Paul was writing, and who had actually witnessed it. For the word "perfect" here as elsewhere means "complete": and the words "made perfect" refer to being "made complete" in the reception, or knowledge, of the now completed fulfilment of the Abrahamic promise.

But a little further on St. Paul speaks of the Spirits of the just as being now "*made perfect*" (See chapter xii. 23.). Hence it is clear that he intends to assert that the departed Saints *had* received this complete knowledge when he wrote, so that we can have no hesitation in our previous interpretation of chapter vi. verse 15, which See.

The effect therefore of Christ's completed work and of His fulfilment of the Abrahamic promise, has extended not only to those who were living at its accomplishment, or have lived since, but has completed the triumph of all who had obtained a good report through their faith in its accomplishment, while that accomplishment was still future. That is, the departed saints of old have been gladdened by the knowledge of Christ's accomplished redemption.

HEBREWS, XII.

CHAPTER XII.

A. D. 64.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, ^a let ^{a Col. 3. 8.} us lay aside every weight, and the sin which doth ^{1 Pet. 2. 1.}

Here then ends the great series of illustrations of the power and nature of that Faith, to which in chapter x. 35. St. Paul had exhorted his readers. In the next chapter the exhortation is resumed.

CHAPTER XII.

1—17. Renewed Exhortation to continued perseverance and patience; with renewed Warnings against Apostasy.

The great illustrations of FAITH as no new principle but as the mainspring of all the greatness of their Hebrew forefathers being now concluded; St. Paul resumes his enforcement of it upon his Hebrew readers. And this renewed EXHORTATION is based upon what has gone before; (1.) upon the example of their forefathers as shown in chapter xi.; (2.) and then also upon the example of our Lord, as shown in the opening chapters. And then (3.) the further consideration is added of what the Old Testament had taught them of the moral purpose of all trial. These EXHORTATIONS being concluded, St. Paul adds a solemn warning against the sin of APOSTASY, based on the Old Testament example of Esau.

1. "Seeing we also are compassed about" &c. Literally, 'seeing that we have lying around us so great a cloud &c.' The phrase 'lying around us' in the original is one which brings before our minds the circumjacent crowd of *spectators* in an amphitheatre watching the games below. Hence we should have expected the word *spectators* to follow, whereas the original for our word witnesses is "martyrs". The probability is, that the *idea* of spectators is sufficiently conveyed in the word for 'lying around us,' so that the full rendering comes to be, 'seeing that we have, lying round about us, so great a cloud of *spectators* of our contest, who were themselves also in their day *witnesses* for the same principles for which we are contending'. The word "cloud", too, pictures the Saints departed as overhanging the Church Militant, as the heavens overhang the earth, while they themselves are connected with us by the interest of sympathizing spectators, ranged in an amphitheatre.

"Every weight." Not weights external to ourselves, but that weight *in* ourselves, which, like needless stoutness in an athlete, has to be got rid of by training. Such is the meaning of the original:—"all superfluous heaviness". And then, from impediments *in* ourselves, St. Paul turns to *external* hindrances in the words—

"The sin which doth so easily beset us"—or, 'most easily clings to us,' which we are to cast aside as a runner casts aside the garment which clings to his limbs and impedes his movements. Observe that the Apostle is not speaking of some special sin to which a particular

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- A. D. 64. so easily beset *us*, and ^blet us run ^cwith patience
^b 1 Cor. 9. 24. the race that is set before us,
 Phil. 3. 13, 14. 2 looking unto Jesus the ²author and finisher of
^c Rom. 12. 12. *our* faith; ^dwho for the joy that was set before
 ch. 10. 36. Him endured the cross, despising the shame, and
² Or, ^eis set down at the right hand of the throne of
beginner. Phil. 2. 8, &c. God.
 1 Pet. 1. 11. 3 ^fFor consider Him that endured such contradic-
^e Ps. 110. 1. tion of sinners against himself, ^glest ye be wearied
 ch. 1. 3, 13. and faint in your minds.
 & 8. 1. 1 Pet. 3. 22.
^f Matt. 10. 24, 25. 4 ^hYe have not yet resisted unto blood, striving
 John 15. 20. against sin.
^g Gal. 6. 9. 5 And ye have forgotten the exhortation which
^a 1 Cor. 10. 13. speaketh unto you as unto children, ⁱMy son, de-
 ch. 10. 32, 33, 34. spise not thou the chastening of the Lord, nor
ⁱ Job 5. 17. faint when thou art rebuked of Him:

individual is specially liable (as we commonly use the phrase "besetting sin"), but of sin in general, which ever wraps us round.

"The race." Observe how frequently St. Paul uses this figure. See the references.

2. "Looking unto Jesus." In the former verse St. Paul had used the thought of *Saints departed* to stimulate our zeal. Now he sets before us the highest example of all—that of *Christ*. And he points us to Him in two aspects: first as,—

"The author," and next as "The finisher of our faith." Here the word "Author" should be 'Captain' or 'Leader,' inasmuch as He first trod the path He bids us follow. Compare chapter ii. ver. 9 and 10. And He is its "Finisher," inasmuch as having Himself reached the goal, He brings those who follow Him thither also—"brings many sons to glory" (ch. ii. 10.).

The remainder of the verse answers to the above two aspects in which Christ is held up to view. As our 'Leader' or 'Captain', He—

"Endured the cross, despising the shame." As the Finisher—or Completer—of our Faith, He

"Is set down at the right hand of the throne of God." It only remains to add; (1.) that our English version wrongly inserts the definite article before "cross", and "shame". It should be 'endured a cross, despising shame'; and (2.) that the word "Finisher" must be understood to mean, He that completes—or brings to its perfection—our Faith.

3. "Contradiction of sinners." It was the prophecy of Simeon (St. Luke ii. 34.) that He should be "for a sign that should be spoken against", and our Lord's history was one of opposition from first to last.

4. "Ye have not yet resisted unto blood". (Compare this with verses 32, 33, of chapter x.) It almost seems as if St. Paul meant to imply that they would have had to "resist unto blood" if they had been more firm under *past* trial.

5. "The exhortation"—in Prov. iii. 11, 12. Observe the appeal to the Old Testament.

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6 for ^kwhom the Lord loveth He chasteneth, A. D. 64.
and scourgeth every son whom He receiveth.

Prov. 3. 11, 12.

7 ^lIf ye endure chastening, God dealth with you as with sons; for what son is he whom the father chasteneth not?

k Ps. 94. 12.
& 119. 75.
Prov. 3. 12.
James 1. 12.
Rev. 3. 19.
Deut. 8. 5.
2 Sam. 7. 14.
Prov. 13. 24.
& 19. 18.
& 23. 13.

8 But if ye be without chastisement, ^mwhereof all are partakers, then are ye bastards, and not sons.

m Ps. 73. 15.
1 Pet. 5. 9.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto ⁿthe Father of spirits, and live?

n Num. 16. 22.
& 27. 16.
Job 12. 10.
Eccles. 12. 7.
Isai. 42. 5.
& 57. 16.
Zech. 12. 1.

10 For they verily for a few days chastened *us* ^oafter their own pleasure; but He for *our* profit, ^othat *we* might be partakers of His holiness.

o Or, as
seemed good,
or, meet to
them.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth ^pthe peaceable fruit of righteousness unto them which are exercised thereby.

p Lev. 11. 44.
& 19. 2.
1 Pet. 1. 15,
16.

12 Wherefore ^qlift up the hands which hang down, and the feeble knees;

q James 3. 18.
Job 4. 3, 4.
Isai. 35. 3.

7. "What son is he" &c. Or, 'who is a son whom the father &c.?' The emphasis lying on the word 'son'. And now that verses 5, 8, have stated the *first* of the three practical encouragements to patient endurance, namely, that chastisement proceeds from God's fatherly love, then, in verses 9, and 10, two further considerations are added.

9. "Furthermore" &c.—This verse states that as far as God is greater than any human parent, so far ought our filial submission to be more complete. And, then verse

10. "After their own pleasure"—sets forth the third consideration, namely, that God's chastisements are prompted solely by regard for *our* welfare, whereas those of our human parents were dictated by their own pleasure. Yet we obeyed them. Shall we not much more cheerfully submit to God? Thus then St. Paul has urged the duty of perseverance and patience by the threefold argument of the example of the Saints, the example of Christ, and the teaching of the Old Testament, as to the moral purpose of chastisement. And he concludes this last argument by setting forth in verse

11. "The peaceable fruit of righteousness" as the reward of faithful endurance of such chastisement. The expression may be a little ambiguous. The meaning is, that "righteousness" is the fruit of chastisement rightly borne, and that such fruit will be enjoyed in "peace" after the "strife against sin",—refer to verse 4,—is over.

And now St. Paul proceeds to his further exhortation, first, encouraging his readers in active goodness, verses 12—14, next warning them once more against apostasy. 15—17.

12, 13. Here again St. Paul conveys his exhortation in Old Testa-

A. D. 64. the mountain, it shall be stoned, or thrust through with a dart: Exod. 19. 13.

^g Gal. 4. 26.
^{Rev.} 3. 12.
 & 21. 2. 10.
^h Phil. 3. 20.
ⁱ Deut. 33. 2.
^{P's.} 68. 17.
^{Jude} 14.

21 and so terrible was the sight, *that* Moses said, **I exceedingly fear and quake:**) Exod. 19. 16.

22 but ye are come ^g unto mount Sion, ^h and unto the city of the living God, the heavenly Jerusalem, ⁱ and to an innumerable company of angels,

that Covenant was smitten with "exceeding fear." How great therefore must have been the fearfulness!

22. "But ye are come" &c. Here comes the contrast. Not to a tangible mountain, but to Heaven itself, by our Mediator thrown open to us, are we come. And that too, not under circumstances which terrify us while we are bidden draw near, but with every circumstance which can give encouragement and joy.

And now observe the correspondence between the two sets of particulars. In verses 18 and 19 there are enumerated *seven* circumstances of awe which accompanied the giving of the Law; and all of them mere *material things*. In verses 22. and 23. there follow *seven* particulars of encouragement accompanying the establishment of the Christian Covenant; and all of them glorious *spiritual realities*. Thus in the former we have—

1. The tangible Mountain of Sinai;
2. The blazing Fire;
3. The Cloud;
4. The Darkness;
5. The Tempest;
6. The Trumpet-sound;
7. The terrible Voice.

Next; in contrast with these—

1. The Spiritual Zion;
2. The Heavenly Jerusalem;
3. Myriads of Angels and of the First-born;
4. God the Judge of all;
5. The Spirits of the perfected Just;
6. Jesus the Mediator;
7. The Blood of sprinkling; speaking better things than Abel's.

Of these two series we observe that the first members seem intended to balance each other, and the concluding members likewise: the intervening members standing only in a general opposition. But the antithesis between the tangible and material mountain of Sinai with its clouds, darkness and storm, and the spiritual Zion and Jerusalem, that is, Heaven itself, the actual Presence of God, is too striking to be overlooked. So also is that between the *awful* Voice of God on the one hand, and the *encouraging* Voice of the blood of Jesus on the other.

"To an innumerable company" &c. The punctuation here must be altered as well as the translation. It should be;—'unto myriads, namely, to the assembly of Angels, and to the Church of the First-born'—these two clauses specifying who the 'myriads' consist of. These are; (1.) The 'joyous assemblage'^a of Angels; (2.) the Militant

^a This is the force of the original. | ven being thus connected with the yet
 The joyous assemblage of Angels in hea- | Militant Church on Earth.

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23 to the general assembly and church of ^m the firstborn, ⁿ which are ² written in heaven, and to God ^o the Judge of all, and to the spirits of just men ^p made perfect,

24 and to Jesus ^a the Mediator of the new ³ covenant, and to ^r the blood of sprinkling, that speaketh better things ^s than *that of* Abel.

^q ch. 8. 6. & 9. 15. ³ Or, *testament.* ^r Exod. 24. 8. ch. 10. 22. 1 Pet. 1. 2. ^s Gen. 4. 10. ch. 11. 4.

A. D. 64.
^m Ex. 4. 22.
ⁿ James 1. 18.
^o Rev. 14. 4.
^p Luke 10. 20.
^q Phil. 4. 3.
^r Rev. 13. 8.
² Or, *enrolled.*
^o Gen. 18. 25.
^p Ps. 94. 2.
^p Phil. 3. 12.
^q ch. 11. 40.
^s Gen. 4. 10.
^t ch. 11. 4.

Church (the word is *Ecclesia*) of the First-born on Earth. That this is the meaning of the second term is clear, because the word 'Ecclesia' is *never* used in Scripture of any but men on earth. Their *names* are "written in Heaven", but they *themselves* are still on earth. (Comp. Rev. xiii. 8. and the other *Refs.*) Observe that the departed who are *at rest* are mentioned *further on* in No. 5, as 'the Spirits of the perfected just'. Note too that this union of the Angels above and the Church Militant below in one group under No. 3. is consistent with what has gone before in ch. i. 14, where Angels are declared to be "ministering spirits" to the members of the Militant Church.

Again. This accounts for the introduction of "God the Judge" in No. 4. For the Apostle is recounting the privileges of the Militant Church so as to satisfy his readers' minds that their spiritual position therein is superior to that of Israelites under the Mosaic system. Hence, after showing them in No. 3. that they are in fellowship with Angels, he reminds them next that they have God for their Vindicator. Angels minister to the struggling Christian. God will "judge" his enemies. Therefore let him persevere in faith and patience. And then, from the thought that God will vindicate him at the last, we pass on in No. 5. to the contemplation of the "perfected just" whose warfare is accomplished, and who no longer need either the 'Ministry' of Angels, or the 'Vindication' of the Most High. For by the phrase,—

"Just men made perfect," is meant the just who have been brought to that completed salvation described in chapter ii. verse 10:—that is, those in whom the purpose of Christ in our Redemption has been fully accomplished, which in this life is not done. And this leads naturally to the mention of Him *by whom* they are thus "perfected," namely,

24. "Jesus the Mediator of the new covenant"—"the Captain of their salvation" as He is described in ch. ii. verse 10; and to

"The blood of sprinkling" &c. See ch. ix. verses 12, &c.—by which Heaven is rendered accessible to 'the perfected just.'

"That speaketh better things than *that of* Abel." The reference here is to ch. xi. ver. 4, where Abel's blood is mentioned as *speaking*. See *note* there as to what that 'speaking' means, namely, that after Abel was dead his blood sent up a Voice which God heard and answered in the *just punishment* of Cain. The blood of Christ on the contrary sends up a voice which God hears and answers in opening Heaven to the faithful. And then finally this Voice is placed in contrast with the Voice of Sinai—refer to verse 19—which terrified, instead of encouraging, those who heard it. Then from this word "speaketh" the Apostle takes a fresh point of departure, and proceeds to the consequent exhortation.

- A. D. 64. 25 See that ye refuse not Him that speaketh. For
^t ch. 2, 2, 3. ^t if they escaped not who refused him that spake
 & 3. 17. & on earth, much more *shall not we escape*, if we
 10, 23, 29. turn away from Him that *speaketh* from heaven :
- ^u Ex. 19, 18. 26 ^u whose voice then shook the earth : but now
 He hath promised, saying, **Yet once more I shake
 not the earth only, but also heaven.** Hag. 2. 6.
- ^x Ps. 102. 26. 27 And this *word*, **Yet once more**, signifieth ^x the
¹ Matt. 24. 35. removing of those things that ² are shaken, as of
² Pet. 3. 10. things that are made, that those things which can-
³ Rev. 21. 1. not be shaken may remain.
⁴ Or, *may*
⁵ be shaken.
- 28 Wherefore we receiving a kingdom which can-

25. "See that ye refuse not Him that speaketh." That is, Jesus, whose blood has just been mentioned as speaking. As the blood of Jesus speaks pleading for our salvation, so Jesus Himself speaks, bidding us draw near and receive the salvation He has purchased, and come—not to Sinai, which was full of terror, but—to the New Jerusalem, which is full of joys.

"If they escaped not." Those who refused the Mosaic covenant had no other door of hope opened to them. Still less can those who refuse the Christian have any other hope. This thought has recurred constantly all through the Epistle. (See the references.)

"Him that spake on earth." That is, the Divine Voice speaking at Sinai, and proclaiming the Law.

"Him that speaketh from heaven." The Voice of Christ calling to us from Heaven, and proclaiming His Salvation.

26. "Whose voice then shook the earth." The reference is to Exodus xix. 18. "The whole mount quaked greatly." The Voice at Sinai caused the place where God's Presence was manifested to tremble. The Voice of Jesus affects not any earthly Mountain but opens the actual Presence of God, Heaven itself.

27. "And this word, 'Yet once more,' signifieth" &c. Here St. Paul, as is his custom (Compare the arguments built on "To day" in ch. iv. 7, and on "A new Covenant" in ch. viii. 13.), draws out the teaching involved in the words of Haggai—"yet once more." We may explain the word as meaning, "Yet once more and once for all," and so implying a final "shaking" which should not have to be repeated. St. Paul therefore declares that this "Voice" of Christ from Heaven, calling us to the New Jerusalem and City of God (verse 22) does away, finally, with the old order, and calls us to a state of felicity which shall be final and complete, and which will not have to give place to a better, as the Mosaic system did. Thus St. Paul is careful to insist on the finality of the Christian blessedness, in precisely the same way as he insisted on the finality of Christ's Redemption, and of the purgation accomplished by His sacrifice; and the verse before us is exactly parallel with verse 14. of ch. x.—"by one offering he hath perfected for "ever" them that are sanctified." And now follows the conclusion of all;—

28. "Wherefore we receiving a kingdom" &c—in which St. Paul (1.) sums up the Christian privileges, and then (2.) exhorts his readers to corresponding Christian behaviour. On this we remark, in the first

not be moved, ² let us have grace, whereby we may A. D. 64.
 serve God acceptably with reverence and godly fear: ² Or, *let us hold fast.*
 29 for ^y our God is a consuming fire. Deut. 4. 24.

^y Ex. 24. 17. & 9. 3. Ps. 50. 3. & 97. 3. Isai 66. 15. 2 Thess. 1. 8. ch. 10. 27.

CHAPTER XIII.

1 *Firers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines. 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.*

place, that here, for the first time, St. Paul describes the Christian state as a *kingdom*. We have now come to the climax of the whole argument, and St. Paul uses the loftiest word of all. It is not merely that in Christ we have come to our *rest*, we have received a KINGDOM, that Kingdom of which all the Prophets are full, that Kingdom which was in view in the Davidic quotation in chapter i. verse 8, where St. Paul described the greatness of Him whom Christians serve. And it is an immutable Kingdom. All that went before it are swept away, and in their place and on their ruins, is founded the Kingdom of God of which we partake.

Few transitions could be more beautiful and suggestive than this. St. Paul has now shown abundantly that in Christ the *Sacrificial* types of the Mosaic System are fulfilled for our Redemption and Sanctification. Here, in these words, he implies further that Christ has fulfilled also the *Royal* type of the Davidic kingdom, and that not for His own glory but for our advantage. "We receive the kingdom" which fulfils the Davidic type. How this thought must have kindled the hearts of Jewish Christians at the time the letter was written!—*then*, when the sceptre was departed indeed, and when the final overthrow of City and Temple was impending! Compare St. Luke xxi. 28.

Therefore, secondly, let us do our part:—*not* fall back upon the old system which is swept away, or serve Christ languidly with perfunctory service, but let us do it joyfully—let us "render thanks" and "serve God acceptably with reverence and godly fear". For the words,

"Let us have grace," should be, "let us render thanks"—so that here, in the summit of his argument, St. Paul no longer exhorts merely to patience and endurance, but to a rejoicing service, and to "thanks" proportioned to the greatness of our calling.

29. "For our God is a consuming fire." A quotation again from the Old Testament (Deut. iv. 24.). But why is this a reason for the foregoing? Surely it looks more like a reason for dread than one for joy. Refer back to verse 22. where the contemplation of "God the Judge of all" is included among the joys of the Christian Covenant. So here. God is a "consuming fire" to destroy all that opposes His Kingdom, and we who rejoice in its stability must therefore regard with reverent joy the greatness of Him whose great attributes secure His kingdom's permanence. Thus the thought of God as a "consuming fire" is a ground of thanksgiving as well as of "holy fear." There may also be in these words a forward look to that coming of Christ now so near at hand, to remove finally the Jewish system in the approaching destruction of Jerusalem, which seemed to be referred to in chapter x. verse 37.

And now, having finally completed his great argument, St. Paul proceeds in chapter xiii. to conclude with a few directions, as to sundry details of Christian conduct, suited to the circumstances of his readers.

A. D. 64. **L**ET ^{brotherly love continue.}
 Be not forgetful to entertain strangers: for
 thereby some have entertained angels unawares.
 Remember them that are in bonds, as bound
 with them: and them which suffer adversity, as
 being yourselves also in the body.
 Marriage is honourable in all, and the bed
 undefiled: but whoremongers and adulterers God
 will judge.
 Let your conversation be without covetousness:
 and be content with such things as ye have:
 for he saith, I will not take a bribe, nor will I
 take reward: for I will not turn away the face of the
 righteous, neither will I take a bribe: for a bribe
 shall blind the eyes of the wise, and shall pervert
 the words of the righteous, and shall take away
 their glory.

1-19. General Exhortations to various Christian Virtues.

The Epistle concludes like St. Paul's other letters, with practical exhortations on several points of Christian duty. But the main object of the letter having been to establish the readers in the one great practical duty of steadfastness, the concluding exhortations are fewer than in some other cases. They fall under the following heads:—

1. The duty of Christians to one another: verses 1-8:—
 - a. as regards themselves—self-control: verses 4-6:—
 - b. to their rulers, verses 7, 8 and 17:— with a parenthetical exhortation 7:—
2. The attitude following of Christ, to the utter rejection of the Jewish system, verses 9-14:—
3. The duty of intercessory prayer for the writer: verses 16, 18.

1. "Let brotherly love continue." The original here is not the word *agape* elsewhere rendered "charity", which designates the especial Christian virtue, our *Philadelphic* or brotherly kindness, that is the exercise of kindness in the everyday actions of ordinary life. Two departments of this are then specified: first—

1. "To entertain strangers." That is, hospitality, with a reference to the Old Testament case of Abraham and Lot (Genesis xviii. 1-8): and secondly, to

2. "Remember them that are in bonds." That is, to show kindness to those who are in suffering perhaps with a special reference to those who were then persecuted for their Faith.

"As bound with them." That is we are to look upon ourselves as sharing their captivity and so to enter into the feeling of what they would desire for ourselves in the like circumstances.

4. "Marriage." The *Apôtre* next goes on with precepts as to our self-conduct. In this case he exhorts to chastity: and in verse

5. "Let your conversation be without covetousness," he condemns unright wishes generally, here as in Ep. v. 3, and Col. iii. 5, coupling together the allied sins of unchastity and covetousness. From this he proceeds to the ground of godly contentment in a quotation from the Old Testament (Lev. xxiii. 4), namely, the Providence of God, a remembrance of which we may adopt the words

HEBREWS, XIII.

for He hath said, **I will never leave thee, nor forsake thee.** A. D. 64.
Gen. 28. 15. Deut. 31. 6. & 3. Josh. 1. 5. 1 Chron. 28. 20. Ps. 37. 25.

6 So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me.**
Ps. 27. 1. & 58. 4. 11. 12 & 118. 6.

7 ¹ Remember them which ² have the rule over you, who have spoken unto you the word of God: ³ whose faith follow, considering the end of *their* conversation.
¹ ver. 17. ² Or, are the guides. ³ ch. 8. 12.

8 Jesus Christ ¹ the same yesterday, and to day, and for ever.
¹ John 8. 58. ch. 1. 12. Rev. 1. 4.

9 ^m Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; ⁿ not with meats, which have not profited them that have been occupied therein.
= Eph. 4. 24 & 5. 6. Col. 2. 4. 8. 1 John 4. 2. Rom. 14. 17. Col. 2. 16. 1 Tim. 4. 3.

6. "The Lord is my helper", &c. of the Psalmist (Ps. cxviii. 6). On which observe that he quotes the final Psalm of the Hallel,^a sung at conclusion of Passover and Tabernacles, so that the quotation must have been both specially familiar, and specially dear, to St. Paul's readers.

Note too the boldness of applying words sacred to these Jewish feasts to the case of men who are being exhorted to leave altogether, and for ever, all Jewish ordinances. The words, "I will not fear what man shall do unto me", as here applied, being intended to strengthen the readers to endure opposition and persecution from their Jewish countrymen.

7. "Them which have the rule over you." That is, spiritual rulers. Compare Acts xv. 22, where it is used in the same sense.

9. "Be not carried about" &c. The mention of "Jesus Christ the same yesterday, and to day, and for ever", in verse 8, leads naturally to an exhortation to exhibit a corresponding permanence in the faith of which He is the end and object. This leads St. Paul away from the subject of obedience to spiritual rulers, and forward to a long parenthetical digression on steadfastness, which occupies the whole of verses 9—16; after which, in verse 17, he returns to, and completes, the broken-off exhortation.

"With grace; not with meats." How could any one be said to be established by meats? The phrase, "with meats", is an expression for 'the Jewish system' (See above ch. ix. 10; also Romans xiv. 2, 14, 21, &c.). The scrupulous observance of the Mosaic rules about clean and unclean meats was essential to partaking of the privileges of the Mosaic covenant. Their abolition was specially characteristic of the Christian covenant. See the vision of St. Peter, Acts x. 9—18. Hence to give up observing ordinances about meats was equivalent to surrendering all title to the privileges of the Old Covenant, and holding to the Christian system alone.

"Which have not profited them that have been occupied

^a "The Hallel."—That is, Psalms cxiii. | Matt. xxvi. 30, and St. Mark xiv. 26, |
 —cxviii. which formed the Service of | and also at the Feast of Tabernacles |
 Praise sung at the Passover (See St. | The name is a contraction of Hallelchag.)

A. D. 64.

- o 1 Cor. 9, 13, & 10, 18,
p Ex. 29, 14, Lev. 4, 11,
12, 21, &
6, 30, & 9, 11, & 16, 27,
Num. 13, 3.
- 10 ° We have an altar, whereof they have no right to eat which serve the tabernacle.
- 11 For ^p the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

“therein.” In these words St. Paul recurs to the argument in chapters viii.—x., in which that “weakness and unprofitableness” was demonstrated.

10. “We have an altar, whereof they have no right to eat” &c. How is it that St. Paul passes so rapidly from the subject of “meats” to that of altar and sacrifice? Partly because the word “meats” stands for the Jewish system as a whole, as above shown. Partly because of the intimate connection in the Mosaic system between sacrifice and *eating* (Compare 1 Cor. x. 18.). Hence there is no real abruptness in the transition.

The connection of ideas is this. St. Paul has bidden his readers disregard the *Jewish* ordinances about food. He therefore reminds them next, that they too, as *Christians*, have a food from which Jews are as much debarred, as Christians are from the Jewish sacrificial “meats.” As Jews had altar and sacrifice, and *ate* that which was sacrificed, by virtue of *their* Covenant, so too have Christians by virtue of theirs. And as withdrawal from the Jewish covenant involves the withdrawal from Jewish “meats”; so Jews, being outside of the Christian Covenant, have no right to partake of the meat of the Christian altar. That altar is the Cross of Christ. That food is Christ Himself. And that Jews—as *Jews*—could have no right to partake of the Christian’s covenant-food, St. Paul proceeds to show by a very deep argument drawn from the typical meaning of their own Mosaic ordinances. Of all the numerous arguments founded on the Mosaic types in this Epistle, that here following is perhaps one of the most subtle and most striking.

11. “For the bodies . . . are burned without the camp.” That is, ‘no part of these offerings is eaten, but all is destroyed.’

St. Paul has just asserted that Jews, as such, must not *eat* of the Christian sacrifice. Then he says “for” &c., giving a *reason why* they may not do so. But how is this sentence a reason for the statement? It may be expounded thus:—All through this Epistle the Sacrifice of Christ has been treated as fulfilling the type of the bullock and the goat, whose blood was sprinkled in the Holy of Holies on the Day of Atonement. To this type he recurs once more in this verse. And the peculiarity of this type lay in this,—that whereas in other cases the flesh of the victim was eaten as food by priest or offerer or both, in *this* case, it was withheld from both alike, and “burned without the camp” (See Lev. xvi. 27.). *No one* might eat of *these* victims.

Now these victims were typical of our Lord, as the Victim Whose blood sprinkled the *real* Holy of Holies (see on ‘purified’, ix. 23.), had rendered it accessible to us. St. Paul then uses this peculiar prohibition as a type that no Jew, even though a priest, might partake of the Christian Victim, namely, Christ, Whose blood gives us access to Heaven, and Who is represented by these victims. That is, *even their own system* was prophetic of their exclusion—so long as they adhered to that system—from the benefits of the Christian Covenant. Hence

HEBREWS, XIII.

12 Wherefore Jesus also, that He might sanctify A. D. 64.
the people with His own blood, ^qsuffered without q John 19.
the gate. 17, 18.

13 Let us go forth therefore unto Him without r ch. 11. 26.
the camp, bearing ^rHis reproach. 1 Pet. 4 14.

14 ^sFor here have we no continuing city, but
we seek one to come. s Mic. 2. 10.

15 ^tBy Him therefore let us offer ^uthe sacrifice
of praise to God continually, that is, ^xthe fruit
of *our* lips ²giving thanks to His name. t Eph. 5. 20.

16 ^yBut to do good and to communicate forget
not: for ^zwith such sacrifices God is well pleased. y Rom. 12. 13.

17 ^aObey them that ²have the rule over you,
z Phil. 4. 18. ch. 6. 10. a ver. 7. Phil. 2. 20. 1 Thess. 5. 12. 1 Tim. 5. 17. 2 Cor. 9. 12.

for a Christian to revert to the Jewish system is to cut himself off from
all "right to eat" of the Christian Altar.

12. "Wherefore Jesus also . . . suffered without the gate." That
is, 'and to be in the closest possible accordance with this type, our
'Lord's body was offered outside the gate, as the flesh of these victims
'was destroyed outside the camp.'

13. "Let us go forth therefore" &c. That is, 'Let us break utterly
'with the Jewish system.' The whole argument in this parenthesis
being that the Jewish and the Christian systems are incompatible.
Each is mutually exclusive of the other (Compare Gal. v. 4.). There-
fore as Christ was crucified outside of Jerusalem, so let Christians leave
Jerusalem—that is, the whole system of which Jerusalem, City and
Temple, was the head quarters and symbol.

14. "For here have we no continuing city," &c. And if any one
feels homeless and desolate at being thus cut off from all that Jerusalem
had been to him, let him remember that his "citizenship" (Philip. iii.
20.) is above, and that, by the very terms of the Christian covenant, as
stated above in ch. xii. 22, 23, he looks for a "heavenly Jerusalem."

15. "By Him therefore let us offer" &c. Not that Christians
have no offering to make, though they are cut off from the Mosaic
sacrificial system. For "*through Him*", that is, Christ, we are to offer
a perpetual "peace offering"—this is the meaning of the words (Lev.
vii. 12—25.), "sacrifice of praise."

"Giving thanks to His name"—Should be, 'confessing to His
'Name'; that is, our confession of faith in Christ, in spite of all temp-
tation to revert to Judaism, *is* a perpetual "peace offering." Remember,
that "Name" in Scripture continually stands for 'Person.'

16. "But to do good" &c. Not that we are to rest in this only;
but that we must add practical beneficence as ordered above in verses
2. and 3. Remember, too, how in the Mosaic system, especially at
Pentecost, charity to the poor was ordered (Lev. xv. 22.).

And now the digression comes to an end, and St. Paul resumes
the subject broken off at verse 8, namely, obedience to spiritual rulers.

17. "Obey . . . and submit yourselves." The former word implies
trusting obedience; the latter, *compliance with orders*.

A. D. 64. and submit yourselves: for ^b they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that ^c is unprofitable for you.

^b Ezek. 3. 17. & 33. 2, 7. Acts 20. 26, 28.

^c Rom. 15. 30. Eph. 6. 19. Col. 4. 3.

18 ^e Pray for us: for we trust we have ^d a good conscience, in all things willing to live honestly.

^d 1 Thess. 5. 25. 2 Thess. 3. 1.

19 But I beseech *you* ^e the rather to do this, that I may be restored to you the sooner.

^e Acts 23. 1. & 24. 16.

20 Now ^f the God of peace, ^g that brought again from the dead our Lord Jesus, ^h that great Shep-

^f Rom. 15. 33. 1 Thess. 5. 23. ^g Acts 2. 24, 32.

^h Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Col. 2. 12. 1 Thess. 1. 10. 1 Pet. 1. 21. ⁱ Isai. 40. 11. Ezek. 34. 23. & 37. 24. John 10. 11, 14. 1 Pet. 2. 25. & 5. 4.

18. "Pray for us." As regards *their own* clergy, St. Paul enjoins obedience. As regards *himself*, he desires intercessory prayer. His Apostleship was to the Gentiles, not to the Hebrews. Hence he claims no official position towards them, but only *asks* their prayers.

"We trust we have a good conscience," &c.—Should be, 'are convinced that,' &c. A reference, perhaps, to the opposition St. Paul had at one time had to endure at Jerusalem. See his own words in his speech before the Sanhedrim (Acts xxiii. 1.), and in that before Felix (Acts xxiv. 16.).

19. "That I may be restored to you the sooner." The word "restored" indicates that the writer felt that, even if not *their Apostle*, still he belonged to those to whom he wrote; as St. Paul's conduct had always shown. Remember his many visits to Jerusalem, recorded in the Acts, and his zeal in collecting money for its poor Christians.

20—25. Having besought the intercessions of his readers, St. Paul now adds his own prayers for them in verses 20, 21; and then, after one or two personal remarks and salutations, verses 22—24, he concludes in verse 25, with his own special form of benediction, "Grace be with you all."

20. "The God of peace." Why is this particular attribute of God here chosen? Perhaps because of the exhortations to good order and obedience in the preceding verses, 7. and 17.

"That brought again from the dead." It is curious that this is the only *actual mention* of the Resurrection in all this Epistle. It is everywhere else *assumed*, here it is specified as a fact.

"Through the blood of" &c. It is somewhat difficult to explain clearly the connection here. "Through" is clearly a mistranslation. God cannot have been said to have "brought again" our Lord "through", that is, by means of, Christ's own blood. 'With' is hardly a complete expression of the original, yet it is nearer to the meaning. For the sense is, that when Christ rose again, he came 'with' or 'invested with' the "blood" now poured out, and ready to be available for the purposes specified in so many places of this Epistle, for example, ch. x. 23., and that this 'blood' was the blood of a covenant abiding and eternal, and not transitory like the Mosaic.

"Our Lord Jesus Christ." Observe the accumulation of designations here:—Lord, marking the Divinity and identity of the subject

HEBREWS, XIII.

herd of the sheep, ⁱthrough the blood of the everlasting ²covenant, A. D. 64.

21 ^kmake you perfect in every good work to do His will, ³¹working in you that which is well-pleasing in His sight, through Jesus Christ; ^mto whom *be* glory for ever and ever. Amen. i Zech. 9. 11.
ch. 10. 29.
2 Or,
testament.
k 2 Thess. 2.
17.
1 Pet. 5. 10.
3 Or, *doing*.
1 Phil. 2. 13.
m Gal. 1. 5.
2 Tim. 4. 18.
Rev. 1. 6.
n 1 Pet. 5. 12.

22 And I beseech you, brethren, suffer the word of exhortation: for ⁿI have written a letter unto you in few words. o 1 Thess. 3. 2.
p 1 Tim. 6. 12.

23 Know ye that ^oour brother Timothy ^pis set at liberty; with whom, if he come shortly, I will see you. q ver. 7, 17.

24 Salute all them ^qthat have the rule over you, and all the saints. They of Italy salute you. r Titus 3. 15.

25 ^rGrace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

with the Old Testament Jehovah:—Jesus, the human name:—Christ, the official title, as the Anointed One foretold throughout the Old Testament.

“That great Shepherd of the sheep.” See *reference*. The accumulated *titles* of our Lord are now followed by a phrase *descriptive* of how He exercises His office—like a shepherd, a word doubtless suggested equally by the Old Testament, especially Isaiah lxiii. 11., and our Lord’s own words about Himself, for example, St. John x. 11, thus linking Old and New Testaments into one.

21. “Make you perfect.” The original means ‘adapt you thoroughly.’

22. “Suffer the word of exhortation.” Here “suffer” means ‘put up with.’ St. Paul does not write officially.

“A letter . . . in few words.” Hence, although more like a treatise, its writer regards it as a letter, and concludes it so, accordingly.

“Few words.” That is, as few as the subject admits of. And surely no one can have gone through this commentary without feeling that the letter is condensed to the uttermost.

23. “Our brother Timothy.” St. Paul elsewhere gives this description of Timothy. See *reference*. And Timothy only of St. Paul’s companions being here mentioned by name, reminds us that he would naturally be acceptable to Hebrew Christians, being circumcised.

24. “Salute all them that have the rule over you.” Observe St. Paul’s carefulness to show all respect for those who were in spiritual authority at Jerusalem, or over Jewish Christians:—the rulers first, then “all the saints”; that is, the Christians, whether lay or otherwise.

“They of Italy.” ‘The Italians’, or, ‘the Italian Christians.’ This, combined with the mention of Timothy, who (See Philip. ii. 19.) was a companion of St. Paul’s first imprisonment, have given rise to an opinion that this letter was written soon after the close of that imprisonment.

25. “Grace *be* with you all. Amen.” On this Pauline benediction, see *Introduction*.

THE GENERAL EPISTLE OF JAMES.

INTRODUCTION.

It is generally agreed that St. James, the writer of this Epistle, was one of the Twelve, and the same who was called 'the Lord's brother' (St. Matt. xiii. 55. Mark vi. 3. Gal. i. 19.).

He was one of the sons of Cleophas or Alpheus, and Mary, his brother being Thaddeus, or St. Jude.

He was the first Bishop of Jerusalem. Indications of this fact are to be found in Acts xii. 17. xv. 13—19. xxi. 18. Gal. i. 19. & ii. 12.

The date of the Epistle is not certainly known. St. James however was put to death at Jerusalem in a popular commotion (perhaps excited by the publication of this Epistle), at the Passover, A.D. 62. It may be confidently attributed to the time between the years 58 and 62.

The Epistle is chiefly addressed to Jewish Christians; but its application is by no means limited to them. It does not contain much reference to Christian *doctrine*, specially so called. Its principal topics are patience in temptation; good works; humility and equal treatment of the poor; the inutility of faith without works; the government of the tongue; the curbing of lusts; the danger of riches; and the efficacy of prayer.

The Collect for Saint Philip and Saint James's Day.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

JAMES, I.

CHAPTER I.

A. D. cir. 60.

1 *We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto Him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.*

JAMES, ^a a servant of God and of the Lord Jesus Christ, ^c to the twelve tribes ^d which are scattered abroad, greeting.

2 My brethren, ^e count it all joy ^f when ye fall into divers temptations;

^e Matt. 5. 12. Acts 5. 41. Heb. 10. 34. 1 Pet. 4. 13, 16. ^f 1 Pet. 1. 6.

^a Acts 12. 17. & 15. 13.
Gal. 1. 19. & 2. 9.
Jude 1.
^b Titus 1. 1.
^c Acts 26. 7.
^d Deut. 32. 26.
John 7. 35.
Acts 2. 5.
& 8. 1.
1 Pet. 1. 1.

CHAPTER I.

1—12. Salutation and exhortation to patience under temptation.

1. "A servant." Observe the Apostle's great humility. Though he was one of the twelve, a near relation, according to the flesh, of our Lord Himself, and the first Bishop of the Mother Church of Jerusalem, he, like St. John in his three Epistles, and St. Paul to the Hebrews, describes himself by no other term than servant. He did not seek to exalt himself, but Christ whom he served.

"To the twelve tribes." The Jewish people, even at this time, were very widely dispersed in Europe, Asia, and Africa. We have striking proof of this fact in the vast circuit of countries from which Jews came up to worship at Jerusalem at the great Pentecost; a time, which signal as it was to us, was not, as far as we know, more to the Jews than an ordinary Pentecost: and also, from the regularity with which St. Paul on his missionary travels found congregations of Jews having synagogues, and local influence in every town of Asia Minor and Greece which he visited. But the mention of the *twelve Tribes* (although it is probable that the *twelve Tribes* may be put in a general way for the nation, though now consisting of Judah and Benjamin only, as the *twelve Apostles* are spoken of in the Book of the Revelation, though St. Paul and St. Barnabas were Apostles also) seems to shew that many of the dispersed ten Tribes had become Christian. Whether however these are meant by the Apostles or no, it is plain that the Epistle is addressed to Jewish Christians. The Bishop of Jerusalem felt himself the spiritual father in Christ of his brethren of Jewish blood in all parts of the world. It must not be forgotten however that the whole Christian Church is the 'spiritual Israel'.

"Greeting." St. James here uses the form used in common letters, whereas St. Paul and the other Apostles begin their Epistles with a peculiarly Christian address, 'Grace and peace'. The word means 'to rejoice'; so that the words might be rendered, 'James bids the twelve tribes rejoice', and might be taken in connexion with the joy mentioned in the same verse.

2. "Count it all joy." Consider it a matter *only* for joy and thankfulness to meet with sufferings for Christ's sake. (Compare Acts v. 41. Rom. v. 3. viii. 17. Phil. i. 29. Col. i. 24.) The expression *all joy* seems to mean, 'consider yourselves when you are thus tried to be

- A. D. cir. 60. 3 ^s knowing *this*, that the trying of your faith
^s Rom. 5. 3. worketh patience.
^h 1 Kin. 3. 4 But let patience have *her* perfect work, that ye
 9, 11, 12. may be perfect and entire, wanting nothing.
 Prov. 2. 3.
ⁱ Matt. 7. 7. 5 ^h If any of you lack wisdom, ⁱ let him ask of
 & 21. 22. God, that giveth to all *men* liberally, and upbraid-
 Mark 11. 24. eth not; and ^k it shall be given him.
 Luke 11. 9.
 John 14. 13.
 & 15. 7.
 & 16. 23. ^k Jer. 29. 12. 1 John 5. 14, 15.

‘blessed with every sort of joy.’ God withholds no sort of joy from you when he gives you such sufferings, which are the earnest of the highest joy.

“**Divers temptations.**” That is, tribulations; and especially such as are brought upon men by outward persecution or affliction. They are called ‘temptations’ because they test, or try man’s power of faith in God, and stedfastness. Temptations, in the sense of tribulations, are common to all men (1 Cor. x. 13.). But God is faithful and may be trusted, and will not suffer a man to be tempted beyond his power of bearing, but will, along with the temptation, also make a way to escape, that he may be able to bear it. Such temptations are therefore properly a cause of Christian joy, as being means of Christian progress and advancement. Yet they are very dangerous too, and unless we constantly pray that we be not ‘*led into temptation*’ (that is, be not allowed to fall into sin when the temptation comes upon us (St. Matt. xxvi. 41.)), we have not strength of our own to resist it with.

3. “**That the trying.**” The word here translated ‘trying’ means properly a crucible, or vessel in which metals are melted (Ps. xii. 6. Prov. xxvii. 21.). So that the Apostle means to say that our faithful stedfastness is tried, as it were, in a crucible over the fire, to ascertain whether it will give way and melt under the heat, or no (Is. xlvi. 10. Zech. xiii. 9. Eccus. ii. 5. 1 Pet. i. 7.).

“**Worketh patience.**” When faith is put into tribulation, as into a crucible, and is able to bear the fire without melting away, patience, a further fruit of faith, is produced. Faith is not the same as patience, but tried by tribulation, it produceth patience (Rom. v. 3.).

4. “**Let patience have her perfect work.**” Let patience not be checked or interrupted, or hurried in its gradual growth under the fire: but let its gradual perfection be reached by quiet, lasting submission to God’s will in tribulation.

“**That ye may be perfect.**” And as your patience grows perfect, it will make you perfect. See then the history of the gradual growth of human perfection. A Christian man begins with faith. Then tribulation comes to try the soundness of his faith. Gradually, under the heat of the fire, patience grows. Patience gently grows on under the continuing trial, till its work is slowly and deeply done, and so the Christian man is brought up to the full perfection in Christ which he can attain on earth.

5. “**If any of you.**” If any one lack the wisdom to see and know this benefit and blessing in tribulation.

“**Of God, that giveth.**” The original is stronger than this translation. It means ‘let him ask from the giving God.’ He is a giving God, ready and willing at all times to give to those that ask Him.

JAMES, I.

6 ¹But let him ask in faith, nothing wavering. A. D. cir. 60.
 For he that wavereth is like a wave of the sea ¹Mark 11. 24.
 driven with the wind and tossed. 1 Tim. 2. 8.

7 For let not that man think that he shall receive anything of the Lord.

8 ^mA double minded man *is* unstable in all his ^mch. 4. 8.
 ways.

9 Let the brother of low degree ²rejoice in that ²Or, *glory*.
 he is exalted: n Job 14. 2.

10 but the rich, in that he is made low: because
ⁿas the flower of the grass he shall pass away. Ps. 37. 2.
 & 90. 5, 6.
 & 102. 11.
 & 103. 15.
 Isai. 40. 6.

11 For the sun is no sooner risen with a burning
 heat, but it withereth the grass, and the flower 1 Cor. 7. 31.
 ch. 4. 14.
 1 Pet. 1. 24.
 1 John 2. 17.

“To all.” Without respect of persons (Rom. xi. 11.). Even to the evil (St. Matt. v. 45.).

“Liberally.” Frankly, openheartedly, simply, without scowl or stint, or indirect object.

“And upbraideth not.” ‘Upbraiding’ is the opposite of such liberal and genial giving. It means scowling or scolding in giving (Ecclus. xviii. 18.).

“And it shall be given him.” Not necessarily precisely as he may have asked it (unless he have wisely put himself into God’s hands, asking to receive whatever is best for him), but certainly a good and blessed answer (St. Matt. vii. 7, 8.).

6. “But let him ask in faith.” In full reliance upon God’s power and willingness to give him good gifts.

“Nothing wavering.” Not hesitating or doubting whether he *shall* pray, or whether he is good enough to pray, or whether it is worth while to pray, or whether God can or will help him, or whether he had had answers to former prayers, or the like. All such hesitations and doubts are exactly opposite to that sure faith and reliance upon God, in which, if we pray, we are sure of favourable answers to our prayers. (St. Mark xi. 24. St. Matt. xvii. 20. xxi. 21. St. Luke xvii. 6.)

7. “Driven with the wind.” So as to have no settled direction, but to be liable to be blown about in all ways.

8. “A double minded man.” This is a proverb. The man of two minds has no directness, nor stability in him; and as he is sure to fail of success in all other things, so will he fail also in his prayers.

9. “Let the brother of low degree.” The Apostle having finished what he had to say about prayer, returns to the point from which he digressed at verse 5. Let the poor afflicted brother rejoice, even in the midst of his sufferings, at his elevation. For he grows more like Christ by being subjected to temptations, and if he bears them well, he wins out of them the further and perfecting gift of sacred patience.

10. “But the rich.” Let the rich man rejoice when he is brought low or impoverished. For then he is saved from the danger of trusting in riches, and is brought within reach of the blessings which come from patience in tribulation.

11. “In his ways.” In his thoughts, amusements, schemes.

A.D. cir. 60. thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

^o Job 5. 17.
Prov. 3. 11,
12.
Heb. 12. 5.
Rev. 3. 19.
^p 1 Cor. 9. 25.
² Tim. 4. 8.
ch. 2. 5.
1 Pet. 5. 4.
Rev. 2. 10.
^q Matt. 10.
22. &
19. 28. 29.
ch. 2. 5.
² Or, evils.

12 ^o Blessed *is* the man that endureth temptation: for when he is tried, he shall receive ^p the crown of life, ^q which the Lord hath promised to them that love Him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ² evil, neither tempteth He any man:

14 but every man is tempted, when he is drawn away of his own lust, and enticed.

12. "Blessed is the man." Here the Apostle returns to the person of whom he is chiefly speaking, the poor, suffering Christian (Rev. ii. 10.).

"For when he is tried." When he is thoroughly proved, and found to be sound in his faithfulness.

"The crown." The conqueror's crown, of which we read in 1 Cor. ix. 25. or the royal crown, belonging to those who shall reign with Christ, as promised in St. Matt. xix. 28. (Compare Rev. i. 6. 1 Pet. ii. 9.)

13—15. The true account of temptation.

13. "Let no man say when he is tempted." The Apostle, having shewn in the earlier verses that temptations, when they are met and resisted as they ought to be, are capable of leading to various kinds of good and holy effects, and consequently of doing us great harm when they are yielded to, here interposes a very useful and necessary caution, lest any person should think that when he is under temptation, God is the author of his danger and weakness, and so, the cause not only of the good effects which follow when the temptation leads to holiness, but also of the bad effects when the temptation leads to sin. This is a very serious and dangerous mistake; and it is one which men are very liable to fall into. For they often think that owing to their natural constitution, or to the circumstances in which they are placed, they *cannot help* yielding to the temptations which come upon them. Thus they try to shift off from themselves (and so, ultimately, upon God who made them, and placed them in their position in the world, and allowed the trial to *assail* them) the guilt of their sin.

"For God cannot be tempted." God is altogether good. In Him there is no possibility of being tempted by evil things, nor does He ever tempt men with them. The source and origin of temptation is not in Him. He allows it, but He does not cause it. Men are tempted, and out of their temptations, He in His great mercy in Christ, makes a way for them to grow in goodness and holiness as above explained. But He Himself, absolutely perfect in all goodness and love, neither suffereth nor sendeth temptation.

14. "But every man" (rather, each man) "is tempted." The true source and origin of temptation is here described, and its course, which takes place in four steps or stages. First, the desires which are in a man by nature tend to draw him away from that which is good, and

15 Then ^rwhen lust hath conceived, it bringeth A. D. cir. 60.
 forth sin : and sin, when it is finished, ^sbringeth r Job 15. 35.
 forth death. Ps. 7. 14.

16 Do not err, my beloved brethren. s Rom. 6. 21, 23.

17 ^tEvery good gift and every perfect gift is t John 3. 27.
1 Cor. 4. 7.

entice him to various sorts of evil indulgence. They offer him baits to catch him. These desires, inflamed within his soul and body since the fall of Adam, and continually kept alive by the opportunities and thoughts which Satan suggests and offers, are the marks of our fallen nature, and the proofs of our inheritance of Adam's sin; yet they are not *in themselves alone* sins in a Christian, but, on the contrary, if they are duly resisted and overcome, they turn out to be the means of growing in goodness and pleasing God better.

15. "Then when lust hath conceived." This is the second stage in the course of temptation. In the first stage baits were presented to the desires, which acknowledged the pleasantness of them, but did not yet take any step to welcome or entertain them. But in this second stage, the natural desire is joined by the will, which allows of the suggestion, accepts the thought, and contemplates putting it into execution. Herein, the desire is said to *conceive*. The desire and the will together become *parents*, so to speak, and the desire is no longer barren, but now pregnant with action. This second stage is undoubtedly the beginning of real sin, even though from any circumstances which may arise, the actual performance of the contemplated deed may never take place. The desire has conceived; and even if there chance to be no actual birth of the outward sinful deed, the man has sinned inwardly, and God and His law have been dishonoured.

"It bringeth forth sin." This is the third stage in temptation. The conceived sin is born; that is, the evil act is put into execution. The man begins to do in action that to which his will had before consented.

"And sin, when it is finished." (Rather accomplished or perfected). This is the fourth and final stage in temptation, when the sinful act, which in the former stage was begun, that is, was real and actual as far as it went, but still was single, occasional, and capable of being repented of, becomes permanent, habitual, and lasts to the end of life without repentance. Then indeed it is perfected or finished, and bringeth forth death, that awful death of the soul, the eternal dying.

16—18. God the author of all spiritual good.

16. "Do not err." The Apostle returns back from his striking account of the downward stages of the descent of death to insist again upon that which he had urged in the thirteenth verse. Do not, pray do not be so mistaken, my beloved brethren, as ever to attribute sin or evil to the doing and design of God.

17. "Every good gift and every perfect gift." On the contrary, only giving of good, and only good gifts come from God. And not only

17. This should rather be translated 'all good giving, and every perfect gift.' kindly, liberal motive, and manner of giving, and the 'gift' to the actual good. The 'giving' refers to the bountiful, thing that is given.

A. D. cir. 60. from above, and cometh down from the Father
u Num. 23. 19. of lights, v Sam. 15. 29. with whom is no variableness, neither
MaI. 3. 6. shadow of turning.
Rom. 11. 29. 18 ^x Of His own will begat He us with the word
x John 1. 13. & y 3. 3. of truth, y 1 Cor. 4. 15. that we should be a kind of ^z firstfruits
1 Pet. 1. 23. of His creatures.
y Eph. 1. 12.
z Jer. 2. 3. Rev. 14. 4.

is it true that no other sort of giving but good giving, and no other sort of gifts but good gifts come from Him, but, what is more, all the good giving and all the good gifts that there are or can be, come ultimately from Him alone. Men may often be the channels or instruments through and by which good gifts come to us, but even then God is the true original blessed Giver, 'from whom all good things, whatever they be, do come.'

"Is from above." The Greek rather means 'is continually descending from above as in a constant shower.'

"From the Father of lights." The Apostle likens God the giver of all good things to the sun, the source of all natural light upon the earth. All spiritual light whatever comes from God, and Jesus Christ brings it down to mankind according to His own repeated words in the Gospel of St. John (i. 4—9. iii. 19. viii. 10.)

"With whom is no variableness." Though God is thus like to the sun, yet is He unlike the sun in some ways. The sun seems to move and appears to be in different parts of the sky to the same person at different times, and to different people in various parts of the world at the same time. To some he is setting when to others he is rising. So too he has his own path in the sky, according to his place in which he is at one time on the Equator, at others on the Tropics of Cancer or Capricorn, throwing different shadows on things on earth. There is no such variableness with God. He does not change, nor move. The light of His goodness and gracious giving is uniform, steady, and unvaried.

18. "Of His own will." Rather 'having willed'. And this goodness of God we Christians have experienced most richly. For without any desert, or earning, or claim on our part, when we were children of His wrath, He willed, and we were born again to grace and glory.

"Begot He us." The Greek word more properly applies to a mother than to a father. 'He bare us'. 'He brought us forth'. But as God is alone the true parent of our new birth, either expression is equally suitable. He willed. It needed no more. We were born.

"With" (rather by) "the word of truth." The word of truth means, first, Christ. For it is through Him that the will and work of God are communicated to men. But secondly 'the word of truth' means the preaching of the Gospel, as the means whereby under Christ some are brought to know God and to believe in Him, and so to receive power to become children of God, in as much as they believe in His name (St. John i. 12.).

"That we should be a kind of firstfruits." Either that we Christians should be the choicest and most highly favoured of His people: or that we (meaning the Apostles and first converts) should be the earliest ripe fruit of that holy Tree which should go on producing like fruit to the end of the world.

JAMES, I.

19 Wherefore, my beloved brethren, ^alet every man be swift to hear, ^bslow to speak, ^cslow to wrath:

^a Eccles. 5. 1.
^b Prov. 10. 13.
 & 17. 27.
 Eccles. 5. 2.
^c Prov. 14. 17.
 & 16. 32.
 Eccles. 7. 9.
^d Col. 3. 8.
 1 Pet. 2. 1.

20 for the wrath of man worketh not the righteousness of God.

21 Wherefore ^dlay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, ^ewhich is able to save your souls.

^e Acts 13. 26.
 Rom. 1. 16.
 1 Cor. 15. 2.
 Eph. 1. 13.
 Titus 2. 11.
 Heb. 2. 3.
 1 Pet. 1. 9.

22 But ^fbe ye doers of the word, and not hearers only, deceiving your own selves.

^f Matt. 7. 21. Luke 6. 46. & 11. 28. Rom. 2. 13. 1 John 3. 7.

19—27. Men must receive the word in meekness and purity.

19. "Wherefore, my beloved brethren." Being thus favoured by God, we ought to be more holy and self-controlling than other people: governing both our tongues and our tempers: ready to hear and be taught, and not forward to talk; and not easily provoked to anger; for man's anger seldom brings about that righteous result which alone God approves.

21. "Wherefore lay apart." For the same reason put off from you (as an old and foul garment which you will no longer consent to wear) all filthiness. This means, first, literal filthiness, both of body and mind, shewn in act, word, or thought; and secondly, all meanness, sordidness, or vileness.

"Superfluity of naughtiness." Evil in the heart overflows in words and deeds of evil. 'Out of the overflow of the heart the mouth speaketh.'

"With meekness." Meekness is peculiarly the Christian temper. It is that which makes a man swift to hear, slow to speak, slow to wrath. It is the temper most like to Christ's, for He was meek and lowly of heart. It was the temper of his faithful servant Moses, the Prophet like unto Him, the meekest of men, and it has the wonderful promise of the inheritance of the earth.

"The engrafted word." As has been explained above, 'the word' is partly to be understood as meaning Christ Himself, the Personal Word of God, and partly as meaning the teaching which Christ gives. By means of the preaching of the Gospel received into the hearts of men, Christ is formed in their hearts. Thus He is engrafted, like a precious shoot, into a wild tree, capable, if duly cherished, of bringing forth very holy fruit to the glory of God and the eternal good of him in whom it is grafted. Observe here that not only at holy Baptism is Christ thus received into the heart, but all through our Christian life we ought to be receiving more and more the engrafted word, opening our hearts more and more to the preaching of the Gospel, that Christ may dwell in us more and more.

"Which is able to save." The Gospel of God (Rom. i. 16.) is the power of God unto salvation to every believer.

22. "But be ye doers." A most necessary caution. We must take

A. D. cir. 60. 23 For ^g if any be a hearer of the word, and ^g Luke 6. 47, not a doer, he is like unto a man beholding his ^{cc.} natural face in a glass :

See chap. 2.
14, &c.

24 for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

^h 2 Cor. 3. 18. 25 But ^h whoso looketh into the perfect ⁱ law of ⁱ ch. 2. 12. liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, ^k this man ² Or, *doing*. shall be blessed in his ² deed.

care to obey the word, and do the works which the word teaches, and not be content with hearing and talking only, as if men could be saved without holy acting and doing. This would be terrible self-deceit. Hearing, feeling, and believing, are very precious when they lead to holy living; but otherwise they are of no good, or rather are of much evil, for they only aggravate guilt.

23. "For if any one." A striking image; and one of which we hardly see the force and justice so strongly as would be seen by those to whom St. James wrote. Mirrors in those times were made of polished metal; and so were both much rarer, and gave a much less distinct reflection than the silvered glasses which we use. Add to this our frequent use of portrait painting, and the great familiarity which, in this generation, we gain with our own features by the introduction of photographs. As then a man in St. James's time, obtaining a rare and casual sight of his natural face in a brazen or silver mirror, looks at it for a short time and then going away loses the vivid remembrance of his own look and appearance, so the man who only hears, talks, feels, and believes the word of God, without gaining the deeper knowledge of it which comes of holy living and through obedience, must not expect the blessing which he might have won from it.

25. "But whoso looketh." He who stoops down, and gazes into it, and studies it thoroughly, who abides in it,—that is, who is not content with only thinking and acknowledging how good it is, but constantly lives in it, by deeds of obedience and holiness.

"Into the perfect law of liberty." The Apostle calls the law *perfect*, not only because the law of the Gospel is in itself truly perfect, as the real publication of God's will in man's life, but because the man who intends to 'abide' in it, must intend to abide in it *perfectly*, that is, without any reservation. He must not willingly and intentionally fall short of perfect obedience, remembering that the Lord Himself teaches, "Be ye therefore perfect, as your Father which is in Heaven is 'perfect.'" When then the law of the Gospel is thus welcomed in its perfection, and in perfection as a man, under the Holy Spirit, is enabled to fulfil it perfectly, it becomes to him a law of liberty. On the contrary, so long as he withholds some part of his obedience, or (which is the same thing) sets the standard of his obedience below the highest, so long the law of the Gospel is felt to be like a chain upon him, burthening, and fettering him. Once let him fully and with all his heart render himself up to obey in body, soul, and spirit, and forthwith he gains the glorious liberty of the children of God. Then he comes to know that the 'service of God is perfect freedom.'

JAMES, II.

26 If any man among you seem to be religious, ^{A. D. cir. 60.} and ¹bridleth not his tongue, but deceiveth his own ¹Ps. 34. 13. heart, this man's religion *is* vain. ^{& 39. 1.}
¹ Pet. 3. 10.

27 Pure religion and undefiled before God and the Father is this, ^mTo visit the fatherless and widows ^mIs. 1. 16, 17. in their affliction, ⁿand to keep himself unspotted ⁿMatt. 25. 36. from the world. ⁿRom. 12. 2. ^{ch. 4. 4.}
¹ John 5. 18.

CHAPTER II.

¹ It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: ¹³ rather we are to be loving, and merciful: ¹⁴ and not to boast of faith where no deeds are, ¹⁷ which is but a dead faith, ¹⁹ the faith of devils, ²¹ not of Abraham, ²⁵ and Rahab.

MY brethren, have not the faith of our Lord ^a 1 Cor. 2. 8. Jesus Christ, ^a the Lord of glory, with ^b respect ^b ver. 9. of persons. ^{Lev. 19. 15.}
^{Deut. 1. 17.}
^{& 16. 19.}
^{Prov. 24. 23.}
^{& 28. 21.}
^{Matt. 22. 16.}
^{Jude 16.}

2 For if there come unto your ² assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ² Gr. *synagogue*.

26. "If any man among you seem." Here the Apostle guards against another danger. Having spoken of such as think that true religion consists in hearing without acting, he now speaks of such as think that it consists in outward acts of worship, or exactness of ritual. If a man thinks himself a true worshipper because he conforms to outward services, while he lets his tongue loose in untruth, or unkindness, or other unseemliness, he deceives himself. True worship must be accompanied by such charitable works as are described in the next verse.

27. "Pure religion." That which alone can make outward worship pure and free from stain in the sight of God is to do good and holy works: Such as, first, works of charity to our neighbours, which Christ will acknowledge in the judgment as done unto Himself; and secondly, deeds of selfdenial and government, in which a Christian by the help of the Holy Spirit, keeps his heart unspotted from the sins which worldly men allow themselves to indulge in.

CHAPTER II.

1—13. On respect of persons.

1. "Of glory." The words may be understood thus: Dear Christian brethren, ye who believe the glory which the Lord Jesus Christ hath obtained both for Himself, and His people, do not dishonour the glorious and comfortable belief by partiality, or by esteem of rank, wealth, and other worldly distinctions. Your calling is one of glory, and ye are all, even the meanest of you, brothers, and partake equally of that glorious calling.

2. "For if there come unto your assembly." The word in the Greek is 'synagogue'; and it is to be noted that this is the only place in the New Testament where the word 'synagogue' is used to signify a Christian assembly. Perhaps it may be explained by remembering the nation

JAMES, II.

A. D. cir. 60. 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ² in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

^e John 7. 48. 4 are ye not then partial in yourselves, and are become judges of evil thoughts?
¹ Cor. 1. 26, 28.

^d Luke 12. 21. 5 Hearken, my beloved brethren, ^c Hath not God chosen the poor of this world ^d rich in faith, and

and the habits of thought of the writer, who was Bishop of Jerusalem. It is also possible that in some places Jewish synagogues may have become Christian Churches. Any how the Apostle is certainly speaking of places of Christian worship, and urging that in them above all places, the equality and brotherhood of all Christians ought to be fully recognised. It is difficult to see how, in the face of these plain words of St. James, special pews in Churches, in the rents paid for them, having locks on the doors, and luxurious furniture in them, while the free seats and seats for the poor are pushed away to the furthest and least convenient parts of the Churches can be defended or continued. The inequalities of rank and station are sufficiently acknowledged in the distinctions of common life.

“For if there come.” Observe that the Apostle speaks, not of persons coming to their usual and well-known places in a congregation, but of strangers entering a place of worship, and desiring to find seats. The ancient order of places in Church was exactly arranged. The Church was oblong, and turned towards the east; the bishop’s throne in the midst, with the priests and deacons on either side; the men and women apart, the old men sitting, and the young ones standing; and on the women’s side the maidens, widows, and old women in front, and the married women behind with their little girls. But if, when all are seated there comes in another person honourable and noble, whether foreigner or native, let the deacon move the youngest from his seat, yet let him do it prudently and not angrily, and admit the stranger to sit down. But if a poor man, or one of ignoble race, or a foreigner, whether old or young come in, and there be no place vacant, let the deacon make room for him with all his heart, that there be no respect of persons against the man, but that the ministry be acceptable with God. In like manner let the deaconesses act when women come in, whether they be poor or rich.

5. “Hath not God chosen.” (Rather, ‘did not God choose.’) Poor men at the beginning of the Gospel were the first to hear and to believe. The Son of Man Himself had not where to lay His Head. The Apostles were poor and illiterate men. Only by degrees the Church received the wealthy Barnabas, the learned Paul, the Pro-Consul Sergius Paulus, the Areopagite Dionysius. Even in wealthy and prosperous Corinth, “not many wise men after the flesh, not many mighty, not “many noble”, were called.

“Rich in faith.” Poor though they were in worldly wealth, yet in real wealth, that is, faith, they were very rich. ‘God,’ says St. Augustine, ‘is equally present with all, but he has more place with God who ‘brings not more money but more faith.’

JAMES, II.

heirs of ²the kingdom ^owhich He hath promised A. D. cir. 60.
to them that love Him?

6 But ^fye have despised the poor. Do not rich men oppress you, ^gand draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, ^hThou shalt love thy neighbour as thyself, ye do well :

9 but ⁱif ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, ^khe is guilty of all.

11 For ³He that said, **Do not commit adultery**, ³said also, **Do not kill**. Now if thou commit no

² Or, *that*.
^o Ex. 20. 6.
1 Sam. 2. 30.
Prov. 8. 17.
Matt. 5. 3.
Luke 6. 20.
& 12. 32.
1 Cor. 2. 9.
2 Tim. 4. 8.
ch. 1. 12.
^f 1 Cor. 11. 22.
^g Acts 13. 50.
& 17. 6.
& 18. 12.
ch. 5. 6.
^h Lev. 19. 18.
Matt. 22. 39.
Rom. 13. 8, 9.
Gal. 5. 14.
& 6. 2.
ⁱ ver. 1.
^k Deut. 27. 26.
Matt. 5. 19.
Gal. 3. 10.
³ Or, *that law which said*.

“Heirs of the kingdom.” ‘Blessed be ye poor’, says the Lord in St. Luke vi. 20, “for your’s is the kingdom of God”. Being rich in faith they are heirs of the kingdom, and therein are supremely rich. ‘This is an inheritance,’ says St. Augustine, ‘which is not diminished by the number of the possessors, nor narrowed by the multitude of the co-heirs. It is the same to many as to few; it is as great to every individual as to all together.’

“Which He hath promised.” Compare Is. lxiv. 4. St. Luke xii. 32. 1 Cor. ii. 9.

6. “Do not rich men.” Do not rich Christians often oppress you and persecute you, as for debt, and that even before the heathen courts of justice? Do they not often act so as to bring scandal upon that sacred Name that was called over you when you were baptized, and by which you were called? For in the Hebrew phrase that ‘the name of any person should be called over any one’, means that he is called by that name, particularly if it is a name of honour. Compare Gen. xlviii. 16. 1 Kings viii. 43. Isai. iv. 1. Jer. xiv. 9. xxv. 29, &c. Eccles. xxxvi. 12.

8. “The royal law.” The law of loving one’s neighbour is called the royal law, either because it is the law given by the king, or because it is given to us to be the great and sovereign principle of all our conduct in regard to our neighbour. For that which is very supreme, and has very wide rule may well be called royal.

9. “But if ye have respect.” Whereas if ye shew such preference for those who are rich and great, ye are going against this great and sovereign principle, and so, breaking the law, not so much in any of its details, as in its central and primary rule.

10. “For whosoever shall keep.” If a man observe all the other details of the law, and yet deliberately offend by breaking one, he breaks that one great rule and principle that pervades them all, and so is guilty of the whole.

11. “For He that said.” And also, by the breach of one, the autho-

A. D. cir. 60. adultery, yet if thou kill, thou art become a transgressor of the law. Exod. 20. 13, 14.

12 So speak ye, and so do, as they that shall be judged by ¹ the law of liberty.

¹ ch. 1. 25.

^m Job 22. 6.

&c.

Prov. 21. 13.

Matt. 6. 15.

& 18. 35.

& 25. 41, 42.

ⁿ 1 John 4.

17, 18.

² Or,

glorieth.

^o Matt. 7. 26.

ch. 1. 23.

^p See Job 31.

19, 20.

Luke 3. 11.

^q 1 John 3.

18.

13 For ^m he shall have judgment without mercy, that hath shewed no mercy; and ⁿ mercy ² rejoiceth against judgment.

14 ^o What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 ^p If a brother or sister be naked, and destitute of daily food,

16 and ^q one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being ³ alone.

³ Gr. by itself.

rity of the lawgiver who ordained them all, is despised. For it is the same God who enacted all, and who will avenge what He enacted.

12. "So speak ye." This and the next verse form the conclusion of the passage relating to "respect of persons". Let all your words and all your actions be so ruled as to prove that you yourselves are to be judged by God's most impartial law, by which mercy shall be shewn to him that sheweth mercy, and refused to him that refuseth it to his brethren. By the "law of liberty" in this place is meant the law of impartiality, to which all have the same access, and all are equal in the sight of God as members of His Christ.

13. "Mercy rejoiceth against judgment." The mercy that a man shews to his brother will stand in the way of the judgment of God, and in some sort triumph over it. Judgment and mercy are represented as two persons disputing before God respecting an accused person. Judgment prosecutes, and demands sentence against him; but mercy defends him, and wins from God the sentence of pardon in Christ.

15—26. On faith and works.

14. "What doth it profit." What good is it that a man should say he has faith within, if he have no works of mercy and love which ought to be the outward proofs and fruits of his faith? Can such faith save him? It is plain that by giving no answer to this question, St. James means to answer (and all the more strongly by leaving it unexpressed) that it cannot save him.

15. "A brother." A Christian man or woman.

16. "And one of you say." And a Christian, having it in his power to give more effectual help, gives nothing but good words, wishes, or advice.

17. "Even so faith." Just so is the case with faith. Unless it

JAMES, II.

18 Yea, a man may say, Thou hast faith, and I A. D. cir. 60.
 have works: shew me thy faith ² without thy works, ² Some
^r and I will shew thee my faith by my works. copies
 read, by
 thy works.
 ch. 3. 13.

19 Thou believest that there is one God; thou ^r
 doest well: ^s the devils also believe, and tremble. s Matt. 8. 29.
 Mark 1. 24.
 & 5. 7.
 Luke 4. 34.
 Acts 16. 17.
 & 19. 15.

20 But wilt thou know, O vain man, that faith
 without works is dead?

21 Was not Abraham our father justified by
 works, ^t when he had offered Isaac his son upon the ^t
 altar? t Gen. 22.
 9, 12.

22 ³ Seest thou ^u how faith wrought with his ³
 works, and by works was faith made perfect? Or, Thou
 seest.
 u Heb. 11. 17.

23 And the scripture was fulfilled which saith,
^x Abraham believed God, and it was imputed ^x
 unto him for righteousness: and he was called x Rom. 4. 3.
 Gal. 3. 6.
^y the Friend of God. Gen. 15. 6. y 2 Chr. 20. 7.
 Isai. 41. 8.

24 Ye see then how that by works a man is
 justified, and not by faith only.

produces works of mercy and love, it is like a dead body, devoid of the very principle of life.

18. "Yea, a man may say." A well instructed Christian, arguing against one who teaches that faith alone is necessary without works, may truly say, 'You say that you have faith, which is an invisible thing. I certainly have works of mercy which are visible. Do you then shew me your faith, and I will shew you mine. Apart from works you have no means of shewing yours, but by my works I effectually shew mine.'

19. "Thou believest." Take, for example, one instance of faith. Thou believest that God is One. It is good and true belief as far as it goes. But the devils also believe as much as this; and such belief is, in them compatible with the worst of sin, and consequently with shuddering and loathing fear, which are the very opposite of Christian, that is, of obedient and loving faith.

20. "But wilt thou know." But to drop argument, and come to instances revealed in Scripture: Was not Abraham, whose faith was counted for righteousness, accepted by God as holy from his works? when, as we read in Gen. xxii. he offered up Isaac on mount Moriah? Observe that in the book of Genesis God repeatedly alleges the act of Abraham as that which won the blessing: "Now I know that thou fearest God, seeing thou hast not withheld thy son." "For because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee", &c.

22. "Seest thou how faith." Thou surely canst not fail to see how faith was working in his works, leavening them throughout, and how from his works his faith received its completeness, and was made perfect.

24. "Ye see then." The Apostle generalizes the case of Abraham, and concludes respecting men in general, that not by faith alone, but

JAMES, III.

- A. D. cir. 60. 25 Likewise also ² was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?
² Josh. 2. 1.
 Heb. 11. 31.
- ² Or, *breath*. 26 For as the body without the ² spirit is dead, so faith without works is dead also.

CHAPTER III.

- ^a Matt. 23. 8.
 14. Rom. 2. 20, 21.
 1 Pet. 5. 3.
^b Luke 6. 37.
³ Or, *judgment*.
- 1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.
- ^c 1 Kin. 8. 46.
 2 Chr. 6. 36.
 Prov. 20. 9.
 Eccl. 7. 20.
 1 John 1. 8.
^d Ps. 34. 13.
 ch. 1. 26.
 1 Pet. 3. 10.
^e Mat. 12. 37.
- MY brethren, ^a be not many masters, ^b knowing that we shall receive the greater ³ condemnation.
- 2 For ^c in many things we offend all. ^d If any man offend not in word, ^e the same is a perfect man, and able also to bridle the whole body.

by such faith as Abraham's, co-operating, and blending with works, men are to be justified.

25. "Likewise also was not Rahab." The same necessity of works exhibiting, proving, and perfecting faith, is seen in the case of Rahab the harlot, recorded in Josh. ii.

26. "For as the body." The conclusion of the argument. Faith and works bear a close analogy to the body and soul in man. Faith alone is like the body without the soul, a dead and lifeless thing, leading neither to justification nor salvation.

CHAPTER III.

1—18. On the meek government of the tongue.

1. "Be not many masters." St. James does not mean to discourage persons from wishing to become teachers in an orderly and instructed way, but reproveth the idea of anybody and everybody claiming to teach without due preparation, call, and authority. It is not enough that a man should think himself possessed of gifts, or be eager to teach. He must have due teaching, and a legitimate call before he may teach.

"Knowing that." He that undertakes to teach the people religious truth, takes a burthen on himself which even the Angels might be afraid of. The responsibility and consequent danger of a teacher are much greater than those of one who is content to be a learner.

2. "For in many things we offend all." Any one who reflects on the constant offences and sins which we commit, particularly in words, will shrink from the heavy danger of undertaking without due authority, and adequate preparation, the office of a teacher.

"If any man offend not in word." There is hardly any person to be found who does not commit offence in words (Ecclus. xiv. 1. xix. 16. xxv. 8.). The mastery of the tongue and its light-winged words is so difficult, that he who perfectly possesses it shews a strength of self-control capable of mastering the desires and temptations of all

JAMES, III.

3 Behold, ^fwe put bits in the horses' mouths, A. D. cir. 60. that they may obey us; and we turn about their ^f Ps. 32. 9. whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so ^gthe tongue is a little member, and ^g Prov. 12. 13. & 15. 2. boasteth great things. Behold, how great ² a matter ^h Ps. 12. 3. & 73. 8, 9. a little fire kindleth! ² Or, wood.

6 And ⁱthe tongue *is* a fire, a world of iniquity: ⁱ so is the tongue among our members, that ^k it de- ^k Mat. 15. 11, 18, 19, 20. fileth the whole body, and setteth on fire the ³ course ³ Mark 7. 15, 20, 23. of nature; and it is set on fire of hell. ³ Gr. wheel.

other parts of his body, his eye, his ear, his palate, his lust, and if there be any other.

3. "Behold, we put bits." As perfectly as the bit governs the horse, and the rudder the ship, the man who masters his tongue is master of his whole body, just so small is it in comparative size, and just so powerful in its effect.

5. "Boasteth great things." It is capable of doing very great things, either for good or evil. It is also the instrument by which a man most shews an arrogant and self-exalting mind; and so it is the very organ of vanity and pride.

"Behold, how great a matter." You know how large a pile of brushwood, or other combustible matter, is set in a blaze by a single spark of fire.

6. "And the tongue is a fire." Just like that little spark is the tongue of man or woman; capable of setting on fire so vast a heap; so small itself, and so effectual in mischief.

"A world of iniquity." This is a proverb. It means that every sort of evil and mischief in the greatest abundance may be wrought by an ungoverned tongue.

"It defileth the whole body." There is no sort of sin to which we are tempted in other parts of the body which is not inflamed by the tongue. The tongue describes, particularizes, dwells upon the details of sin. The tongue makes the imagination more lively, impresses the memory, and deepens the lines of guilt. The tongue often excuses, and extenuates sin. It dresses it up, and ornaments it, and teaches men to admire it. So it adds to the defilement of the rest of the body, and it does so more in proportion to its own powers of eloquent and skilful speech. See here the sin and danger of demoralizing novels, poems, and the like.

"The course of nature." (Rather, 'the rolling wheel of nature'). This expression seems to mean in the first place the whole machinery of the heavens, by which the sun, moon, and stars are made to move in their appointed courses. From this first meaning it comes to be applied to the intricate and rolling course of human society with its vast variety of internal movements, combining into one great onward

A. D. 60. 7 For every ²kind of beasts, and of birds, and
² Gr. *nature*. of serpents, and of things in the sea; is tamed, and
³ Gr. *nature of man*. hath been tamed of ³mankind :

8 but the tongue can no man tame; *it is* an un-
¹ Ps. 140. 3. ruly evil, ¹full of deadly poison.

9 Therewith bless we God, even the Father; and
^m Gen. 1. 26. therewith curse we men, ^mwhich are made after
 & 5. 1. & 9. 6. the similitude of God.

10 Out of the same mouth proceedeth blessing
 and cursing. My brethren, these things ought not
 so to be.

⁴ Or, *hole*. 11 Doth a fountain send forth at the same ⁴place
 sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive

progress that comprizes them all. In this place the 'rolling wheel' may be explained in three chief ways: 1st, As it regards separate people, whose life from their birth to their death may be likened to a swiftly rolling wheel which never stops: if such a wheel catches fire (and bad words are very likely to set it on fire) the blaze will probably grow constantly stronger and fiercer, fed by the constant motion and draft of air. 2nd, As it regards a man and his own children and family, who, like a greater system of wheels once set in motion, keep the motion up beyond a man's own lifetime, so that it goes on burning and doing mischief longer than any person can tell or guess. And 3rd, and most properly, it may be applied to the whole society in which men move and live, which, like an enormous system of wheels, and wheels within wheels, rolls for ever on without any possibility of being checked or stopped. If the tongue sets this on fire, as it readily may and often does, the evil is enormously great, and the fire is beyond all power of man to check.

"And it is set on fire of hell." The original spark of this unholy fire comes not from heaven, but from hell. It is first derived from the evil spirits; and it does the work of ruin upon the earth which the evil spirits desire and love to see.

7. "Is tamed." Every sort of wild animal has, ere now, been tamed by the superior nature of man.

8. "An unruly evil." A mischief that cannot be restrained or held in check.

9. "Which are made." Even though they were made in the very image of Him whom we bless.

11. "Doth a fountain." It is no more possible for the same lips to bless and to curse, than for the same spring to pour out sweet and brackish water; or the fig-tree or the vine to produce different fruit from its own. For as the salt or brackish water would spoil the sweet, so that it would be sweet no longer, so would the cursing annul and destroy the blessing. Praise of God and prayer lose their nature when they are offered by lips that allow themselves to curse. "Praise", the wise man says, "is not seemly in the mouth of a sinner, for it was "not sent him of the Lord" (Ecclus. xv. 9).

JAMES, III.

berries? either a vine, figs? so *can* no fountain A. D. 60.
both yield salt water and fresh.

13 ⁿ Who *is* a wise man and endued with know- ⁿ Gal. 6. 4.
ledge among you? let him shew out of a good con-
versation ^o his works ^p with meekness of wisdom.

14 But if ye have ^q bitter envying and strife in
your hearts, ^r glory not, and lie not against the
truth.

15 ^s This wisdom descendeth not from above, but
is earthly, ² sensual, devilish.

16 For ^t where envying and strife *is*, there *is* ³
³ confusion and every evil work.

17 But ^u the wisdom that is from above is first

^u 1 Cor. 2.
6, 7.

13. "Who is a wise man?" Wise in religious and divine wisdom, and endued with knowledge in respect of human understanding, and experience among mankind.

"Out of a good conversation." "Conversation" means general conduct or behaviour. Let such a man shew himself wise by his constant good living as a citizen in the Church of God. In the former chapter we were taught that a man is to shew his faith by his works. Now the Apostle teaches that these works are not to be understood as occasional great deeds, done now and then, but that the prevailing intention of good works is to be shewn by the constant and daily behaviour, the little acts, words, tempers, and looks of common life.

14. "But if ye have bitter envying." If ye cherish the opposite spirit of contention, and party feeling, do not suppose that ye can be wise. Do not hold yourselves high, for ye are boasting and lying against the truth. Those who are thus contentious are not wise. Besides that, persons indulging their feelings of bitterness and anger, they even come to lose sight of the Truth. They overrun moderation and meekness, and so overpass the limits of what is just, holy, and good, and become liars against Truth.

15. "This wisdom descendeth not." This sort of wisdom (for it is not to be denied that it is a sort of wisdom, for the children of this world are in their generation wiser than the children of light), which shews itself in angry contentious talking, does not come down from the Father of Lights, but is earthly, as belonging to the world; sensual, as stimulating the flesh; and devilish, as being of that sort by which the devils fell, and which is most like to them.

16. "Confusion." None can be peaceful, and peacemaking citizens or friends, who have not inward peace in their own souls.

17. "Wisdom that is from above." Unlike the other wisdom which begins in bitterness, and issues in turbulence and confusion, Divine wisdom has its foundation in purity of heart, whereby a man is clean and clear from sensual lust, and all unkindness and covetousness of heart. Based upon this purity, which is inward peace, it has its issue and result in outward peace. This is its beginning and its end so far as concerns the present life. The final issue of it in the next life is stated in the next verse.

A. D. 60. pure, then peaceable, gentle, *and* easy to be in-
 treated, full of mercy and good fruits, ² without
² Or, *without* partiality, ^x and without hypocrisy.
^x Rom. 12. 9. 18 ^y And the fruit of righteousness is sown in
 1 Pet. 1. 22. & 2. 1. peace of them that make peace.
 1 John 3. 18. ^y Prov. 11. 18. Hosea 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.

CHAPTER IV.

³ Or, *braylings*.

⁴ Or, *pleasures*.
 So ver. 3.

^a Rom. 7. 23. Gal. 5. 17.

1 Pet. 2. 11.

⁵ Or, *envy*.

^b Job 27. 9.

& 35. 12.

P's. 18. 41.

Prov. 1. 23.

Isai. 1. 15.

Jer. 11. 11.

Micah 3. 4.

Zech. 7. 13.

^c P's. 66. 18.

1 John 3. 22.

& 5. 14.

⁶ Or, *pleasures*.

^d P's. 73. 27.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 de-
 traction, and rash judgment of others: 13 and not to be confident in
 the good success of worldly business, but mindful ever of the uncertainty
 of this life, to commit ourselves and all our affairs to God's providence.

FROM whence come wars and ³ fightings among
 you? come they not hence, even of your ⁴ lusts
^a that war in your members?

2 Ye lust, and have not: ye ⁵ kill, and desire to
 have, and cannot obtain: ye fight and war, yet ye
 have not, because ye ask not.

3 ^b Ye ask, and receive not, ^c because ye ask
 amiss, that ye may consume *it* upon your ⁶ lusts.

4 ^d Ye adulterers and adulteresses, know ye not

“Without partiality.” Such as is rebuked in ii. 1—6, or “Hypo-
 crisy,” as is forbidden in 14—26.

18. “And the fruit of righteousness.” Righteousness is the state
 of perfected holiness in Christ in the next life. The seed of that fruit
 is sown on earth, when men, beginning with purity, act out the wisdom
 described in the preceding verse to its due result of peace.

CHAPTER IV.

1—10. Lusts must be given up.

1. “Lusts that war.” The desires of various sorts of pleasures are
 like soldiers in the devil's army, posted and picketed all over us, in
 the hope of winning our members, and so ourselves, back to his alle-
 giance which we have renounced in our baptism.

2. “Ye lust.” Ye encourage and cherish desires and appetites
 which, when ye cannot satisfy them, become all the more eager and
 furious within you. And this happens because ye go the wrong way
 to work in seeking to calm your desires and satisfy your souls. This
 is only to be done by good prayers; by praying, that is, that God
 will give you what is good for you, and enable you to control your
 desire for that which is not good.

3. “Ye ask, and receive not.” Yet, though you do not pray as
 you ought, ye do sometimes ask of God. But ye ask amiss, and so
 God refuses your requests. Ye ask for worldly wealth and prosperity;
 ye ask with a view to your own enjoyments, not to your soul's health,
 and God's glory.

4. “Ye adulterers and adulteresses.” The Apostle is speaking of

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that ^e the friendship of the world is enmity with A. D. 60.
 God? ^f whosoever therefore will be a friend of the ^e 1 John 2.
 world is the enemy of God. ^{15.}

5 Do ye think that the scripture saith in vain,
^g The spirit that dwelleth in us lusteth ² to envy? ^f John 15. 19.
^g & 17. 14.
Gal. 1. 10.

6 But He giveth more grace. Wherefore He
 saith, ^h **God resisteth the proud, but giveth**
grace unto the humble. ^g See Gen.
² 6. 5. & 8. 21.
Num. 11. 27.
Prov. 21. 10.

^h Job 22. 29. Ps. 138. 6. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5.
² Or,
enviously?

spiritual adultery, whereby Christian people (who together form the Bride or Spouse of Christ, the Husband of the Church) depart from their faith pledged to Him in Holy Baptism, and commit what Holy Scripture speaks of as adultery against Him to whom all members of the Church are bound to surrender all carnal and unholy desires.

“**Know ye not.**” Can you possibly be Christians, and yet not know that no alliance is possible between the world, which you thus continue to desire in the lusts thereof, and God? It is impossible to serve two opposing masters. Whoever determines to be the world’s friend declares war against God.

5. “**Do ye think that the scripture?**” This difficult verse is best explained by dividing it into two separate questions. The former of the two is this: ‘Do ye think that Scripture speaketh in vain?’ Then we understand the Apostle to refer, not to any single passage of Scripture, but to a great many passages in which the love of the world is contrasted with the love of God, such as Ps. xxi. 8. lxxiii. 27. xcii. 9. St. Matt. vi. 24, and to ask, ‘Do ye suppose that the word of God, so often and so forcibly condemning worldly lusts, is spoken idly and to no purpose?’

“**The spirit that dwelleth in us.**” This part of the verse may be regarded as the second question. ‘Are the longings of the Holy Spirit, who came to us in our baptism, longings of envy, longings to surpass others in worldly wealth and prosperity? Are they not rather longings towards love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and the like, which are the very opposites of worldly envy?’ The Apostle urges the brethren to give up worldly lusts by two arguments,—the one, that the whole tenor of Scripture forbids and denounces such desires, and the other that the Holy Spirit, who began to dwell in them in Baptism, inspires all the desires and virtues which are most contrary to them.

6. “**But He giveth more grace.**” However, that Holy Spirit does offer you a greatness, but it is of a very different sort from the greatness that you aspire to. If, giving up envy and the desire of worldly greatness and success, you will submit yourselves to Him so as to follow out His longings, and to effect His works, He offers you continual increase in spiritual growth and gifts, according to His words in many places of Holy Scripture, such as Ps. cxxxviii. 6. Prov. iii. 34. St. Matt. xxiii. 13, &c.

“**Wherefore He saith.**” The Apostle refers to Proverbs iii. 34, which in our Bibles we read: “Surely he scorneth the scorner, but he giveth grace unto the lowly.” But in the Septuagint version it is read as in this place. Thus it is the uniform doctrine of the Holy

- A. D. 60. 7 Submit yourselves therefore to God. ⁱ Resist the devil, and he will flee from you.
- ⁱ Eph. 4. 27. & 6. 11. ¹ Pet. 5. 9. ^k 2 Chr. 15. 2. 8 ^k Draw nigh to God, and He will draw nigh to you. ^l Cleanse *your* hands, *ye* sinners; and ^m purify *your* hearts, *ye* ⁿ double minded.
- ⁿ ch. 1. 8. ^o Matt. 5. 4. ^p Job 22. 29. ^q Matt. 23. 12. ^r Luke 14. 11. & 18. 14. 9 ^o Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.
- ¹ Pet. 5. 6. 10 ^p Humble yourselves in the sight of the Lord, and He shall lift you up.
- ^q Eph. 4. 31. ¹ Pet. 2. 1. ^r Matt. 7. 1. ^s Luke 6. 37. ^t Rom. 2. 1. ^u 1 Cor. 4. 5. 11 ^q Speak not evil one of another, brethren. He that speaketh evil of *his* brother, ^v and judgeth his

Spirit in the Scriptures that the grace of God, and the elevation which it gives, are reserved for such as are humble and unambitious in worldly things; but to them it is given more and more abundantly.

7. "Submit yourselves therefore." Understand then that being ambitious about worldly things is in fact submitting yourselves to the devil, and desiring the high places in his kingdom; whereas humility and disregard of worldly things is the way to be subject to God, and well-pleasing to Him. Choose this therefore and be encouraged by the certain hope of success. For if ye thus submit to God, and draw near to Him, you will be resisting the devil, who can make no defence against those who really resist him. So he will flee away from you, and God will draw near to you in all grace and blessing as ye draw near to Him.

8. "Cleanse your hands." Cleanse your hands whereinsoever ye have sinned with your hands, and purify your hearts whereinsoever in your hearts ye have allowed yourselves to be of double mind; not serving God wholly, but endeavouring to keep on good terms both with Him and with the world.

9. "Be afflicted, and mourn." (Compare St. Matt. v. 4. St. Luke vi. 25.). Turn away from worldly joys which worldly men delight in, and seek for heavenly joys, which are hardly to be won except by incurring and welcoming much earthly sorrow.

"Let your laughter." The Apostle certainly does not mean to condemn all laughter, nor all joy. On the contrary he would certainly say with St. Paul, "Rejoice in the Lord alway, and again I say, rejoice." The laughter and joy which he condemns are those which are not in the Lord, such as are independent of Christian penitence and faith, and inconsistent with them.

10. "Humble yourselves." True humility arising from our knowledge of our sins, and sorrow for them, and of God's perfect holiness and perpetual nearness to us, shall be rewarded with a cheerful sense of pardon, and a real spiritual exaltation.

11—17. On evil speaking, and reckoning on the future.

11. "Speaketh evil of the law." How is this? The question admits of two answers. If by "the law" we understand 'the law of love', a man judgeth it by breaking it. He acts as if it were a bad

JAMES, IV.

brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. A. D. 60.

12 There is one lawgiver, ^s who is able to save ^s Matt. 10. 23. and to destroy: ^t who art thou that judgest an- Rom. 14. 4, other? 13.

13 ^u Go to now, ye that say, To day or to mor- u row we will go into such a city, and continue there Prov. 27. 1, a year, and buy and sell, and get gain: Luke 12.

14 whereas ye know not what *shall be* on the 2 Or, morrow. For what *is* your life? ^{2x} It is even a For it is. vapour, that appeareth for a little time, and then x vanisheth away. Job 7. 7.

15 For that ye *ought* to say, ^y If the Lord will, Ps. 102. 3. we shall live, and do this, or that. ch. 1. 10.

law. He despises it, overrules it, and so practically condemns and annuls it. If by "the law" we understand God's general law, by which He judges men and their actions, then a man speaking evil of another takes upon him the judge's office—takes, as men say, the law into his own hands, makes his own will law, and thereby despises and so far abrogates the law.

12. "There is one lawgiver." God keeps in His own hands all power of making laws, as He reserves all right of taking vengeance on those that break them (Deut. xxxii. 35. Rom. xii. 19). Therefore a man following his own devices, and in pursuance of them speaking evil of another, is usurping the prerogative of God.

"Who is able." And God, the Legislator and Avenger, alone hath power to execute His sentences, whether they be of mercy or of wrath. All this passage is spoken of private men, venturing to judge or condemn one another. The authority of public officers, such as kings, and all who are appointed by due delegation under them, and in like manner the authority of parents, and those who share parental authority, is part of the authority of God, to which men must submit as to God's own, according to the teaching of St. Paul (Rom. xiii. 1—7.).

13. "Go to now, ye that say." A new subject. The Apostle rebukes the presumption and folly of those who make plans and resolutions for the future, without remembering the uncertainty of their own life, or the irresistible power of God over them to prolong it or take it away.

14. "It is even a vapour." Perhaps the truer reading of the text is, 'For ye are a vapour'; ye are like a smoke, a light track of cloud that is seen for a short time, and then disappears.

15. "For that ye ought to say." Some people in writing letters are in the habit of adding, when they speak of what they propose to do in future, the letters D. V. (*Deo volente*, 'if God will'.) It is a good habit; but whether they *write* such letters or words or no, they must have the meaning of them in their hearts, and make no purposes at all for the future without continual reference to the will and permission of God.

- A. D. 61. 16 But now ye rejoice in your boastings: ^z all such rejoicing is evil.
- ^z 1 Cor. 5. 6.
^a Luke 12. 47.
 John 9. 41.
 & 15. 22.
 Rom. 1. 20,
 21, 22, & 2.
 17, 18, 23.
- 17 Therefore ^a to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1 *Wicked rich men are to fear God's vengeance. 7 We, ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.*

- ^a Prov. 11. 28.
 Luke 6. 24.
 1 Tim. 6. 9.
- G**O ^a to now, ye rich men, weep and howl for your miseries that shall come upon you.
- ^b Job 13. 28.
 Mart. 6. 20.
 ch. 2. 2.
- 2 Your riches are corrupted, and ^b your garments are moth-eaten.
- 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall

16. "But now." But, as ye act and speak, your bold and confident purposing for the future is a vain and arrogant boasting, and all such boasting is evil both in its origin and its consequences.

17. "Therefore to him that knoweth." The Apostle perhaps means to say that the people to whom he writes know these things, and therefore he warns them to do the things which they know. In this verse his precept is parallel to that of Christ's in St. John xiii. 17. Or he may mean, 'Now I have told you all these things. Remember 'therefore that if ye offend against them ye commit sin.' But whatever be the precise connexion of the verse with what precedes, the general meaning is the same: the more clearly a man knows the will of God, the more guilty he is if he does not do it.

CHAPTER V.

1—6. The danger and the judgment of the rich.

1. "Go to now." These words are meant to draw special attention to a new and awakening subject.

"Weep and howl." The Apostle speaks of such rich men as are wicked and impenitent, trusting in their riches, and falling into the temptations which riches bring with them. We know from our Lord's words that money may be so used on earth as to win us friends in Heaven (St. Luke xvi. 9.), and to become a treasure in Heaven out of the reach of moth or rust (St. Matth. vi. 20.).

2. "Your riches are corrupted." Riches hoarded up and stored away, instead of being used in Christian ways of love to God and man, corrupt and decay. If they be stores, as of corn or other provisions, or wine, or the like, they spoil and become useless (Jer. xli. 8.). If they be of clothing (which in the days of the Apostle formed the principal article for hoarding, except gold and silver) the moth gets into them and destroys their value.

3. "And the rust of them." Here the Apostle passes on to another subject. He has spoken of the natural decay and corruption

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eat your flesh as it were fire. ^cYe have heaped A. D. 60.
treasure together for the last days. ^e Rom. 2. 5.

4 Behold, ^dthe hire of the labourers who have ^d Lev. 19. 13.
Job 24. 10,
11.
Jer. 22. 13.
Mal. 3. 5.
^e Deut. 24.
15.
reaped down your fields, which is of you kept back
by fraud, crieth: and ^ethe cries of them which
have reaped are entered into the ears of the Lord
of sabaoth.

5 ^fYe have lived in pleasure on the earth, and ^f Job 21. 13.
Amos 6. 1. 4.
Luke 16. 19,
25.
1 Tim. 5. 6.
been wanton; ye have nourished your hearts, as
in a day of slaughter.

6 ^gYe have condemned *and* killed the just; *and* ^g ch. 2. 6.
he doth not resist you.

that comes upon stores of wealth. Now he speaks of the judgment which such storing or hoarding will incur in the next world. All that natural corruption and decay will be a testimony before God against him that made the store. It will cry aloud to God against the man who, instead of using it in Christian love to God and man, hoarded it all up for his own enjoyment.

“**And shall eat your flesh.**” It shall bring upon you the pains of hell and the everlasting fire.

“**Ye have heaped treasure.**” Ye little thought, while ye were laying up your treasures, that ye were really laying up a store of wrath and judgment which God will bring upon you in the next world.

4. “**Behold, the hire of the labourers.**” One instance of wrong and oppression is mentioned: but all other kinds of similar wrong are intended to be included. The Law of Moses distinctly orders that hired servants shall be paid their wages without delay: “At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee” (Lev. xix. 13. Deut. xxiv. 15. Jer. xxii. 13.).

“**Of the Lord of sabaoth.**” “The Lord of Armies”, at whose bidding not only the Hosts of Angels execute sentences of wrath (Rev. vii. 2.) as well as of mercy (Heb. i. 14.), but the wicked are made to be His sword, and all natural agents, such as fire, flood, and pestilence, are made to do His will. The cry of the injured poor entering into His ears will surely by some of these various instruments of His vengeance be repaid upon their oppressors.

5. “**Ye have lived in pleasure.**” By being luxurious and unrepentant in your lives, ye have, as it were, fattened yourselves to become victims of the wrath of God (Jerem. xiii. 3.). It is not impossible that besides this general meaning the Apostle may refer to the wanton luxury of the Jews, leading to the terrible overthrow of their City and Temple by the Romans under Titus.

6. “**Ye have condemned.**” If the reference be, as suggested above, to the destruction of Jerusalem, these words may be understood to refer to the Crucifixion of the Lord by the Jews, and His patient submission. But if it be referred in a more general way to rich men living in luxury and oppressing the poor, it is to be remembered that Christ

A. D. 60. 7 ² Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^h the early and latter rain.

² Or, *Be long patient, or, Suffer with long patience.*
^h Deut. 11. 14.
 Jer. 5. 24.
 Hosea 6. 3.
 Joel 2. 23.
 Zech. 10. 1.
ⁱ Phil. 4. 5. Heb. 10. 25, 37. 1 Pet. 4. 7.

8 Be ye also patient; stablish your hearts: ⁱ for the coming of the Lord draweth nigh.

Himself is persecuted when His people are ill-treated or neglected (St. Matth. xxv. 40—45.).

“And he doth not resist you.” And the Lord thus persecuted in His people, still endureth, and requiteth not. As in the days of His own Passion, He was oppressed, He was afflicted, yet He opened not His mouth: He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. So in the case of His suffering people, He doth not strive, nor cry, nor resist, nor reply for the present. The day will come however when He will send forth judgment unto victory (Is. xlii. 1. St. Matt. xii. 20.); when all the oppression and wrong of this world will be punished and set to rights at the restitution of all things (Acts ii. 21.).

7—11. Of patience in suffering.

7. “Be patient therefore.” Follow therefore, brethren, the example of your Lord’s patience.

“Behold, the husbandman.” It is reported by a very ancient writer that St. James and his brother St. Jude were occupied in agriculture before they became Apostles. However this may be, the illustration is very pertinent. The husbandman sows his seed, and looks to God for the early rain which is to make the seed germinate in the soil, and for the latter rain which is to swell the grain and help it to the ripening (Deut. xi. 14. Jer. v. 24. Joel ii. 23.). “During the fourth season of the Jewish year, which is called seed-time (that is, from the middle of October to the middle of December), the appearance of the sky is various, sometimes dark and cloudy, but calm, and sometimes rainy. In the latter part of October begin the first or autumnal rains so necessary to the sower. The sixth part of the year, from the middle of February to the middle of April, is called ‘cold,’ because in the commencement of it the weather is still cold, though it soon grows warm, and even hot. The rains continue, but are diminished. Thunder, lightning, and hail are frequent, though they cease towards the end of this season. The rain during this season is called ‘the latter rain.’ Both the first rain, or autumnal, and the latter, or vernal, are necessary to the fertility of the soil, and greatly to be desired” (Lev. xxvi. 4. Deut. viii. 7. and xi. 14—17. Job xxix. 23. Prov. xvi. 15. and xxv. 14. Isaiah xxx. 23. Jer. liii. 3. and v. 24. Hos. vi. 3. Joel ii. 3.).

8. “Be ye also patient.” Be patient like the husbandman. Teach your hearts to be strong and firm in resolution. For the coming of the Lord, though men may count its postponement to be slackness, is really near at hand.

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9 ^{k 2} Grudge not one against another, brethren, A. D. 60.
lest ye be condemned: behold, the judge ¹standeth k ch. 4. 11.
before the door. 2 Or, *Groan,*
or, *Grieve*
not.

10 ^m Take, my brethren, the prophets, who have
spoken in the name of the Lord, for an example
of suffering affliction, and of patience. 1 Matt. 24. 33.
1 Cor. 4. 5.
m Matt. 5. 12.
Heb. 11.
35, &c.

11 Behold, ⁿ we count them happy which endure.
Ye have heard of ^o the patience of Job, and have n Ps. 94. 12.
Matt. 5. 10,
11. & 10. 22.
o Job 1. 21.
22. & 2. 10.
seen ^p the end of the Lord; that ^q the Lord is very
pitiful, and of tender mercy. Ps. 103. 8.

P Job 42. 10, &c. q Num. 14. 13.

9. "Grudge not." Do not grumble or repine, as though the favours of God were unequally or unduly divided; as though persons apparently of less claim or desert than yourselves received larger gifts or better ones from God's goodness.

"Lest ye be condemned." For such grumbling is a sort of judging of your neighbour's claims and deserts, of which you know nothing. And by so judging you lay yourselves open to judgment, according to our Lord's words in St. Matt. vi. 1.

"Behold, the judge standeth before the door." The judge is very near to you now. He overhears and knows all your secret grumbings, and judgments, and is judging you all this time, little as you are aware of it. Moreover, the actual time of His appearing in judgment is very near, when all that is due and right shall be done, both in punishment and reward, to you and all others.

10. "Take the prophets." Such as Abel, Isaiah, Jeremiah, Zechariah, the Baptist, St. Stephen, St. James the Greater.

"Who have spoken in the name of the Lord." For these, and the whole "goodly fellowship of the Prophets", and the "noble army of Martyrs" testified, some by word spoken, and some by word written, and some by action, and all by suffering, to the truth of the Gospel, which is the Name of the Lord. Some of them, living before the Incarnation of the Lord, witnessed His Name by that strong anticipating faith of which St. Paul speaks in Heb. xi. Others living since, have witnessed His Name in the full and faithful certainty of that accomplished Redemption of which they were made to be partakers.

11. "Ye have heard." The patience of Job has passed into a proverb.

"And have seen the end of the Lord." These words may probably mean that 'in the end' the Lord gave to Job, in requital of his patience, twice as much as he had before (Job xlii. 12.). But the words "the end of the Lord" may perhaps mean the Death of the Lord Jesus Christ Himself on the Cross, which the Jewish nation saw. So interpreted, the precept is a deeper one than on the former view. It means, as Christ was bound, dishonoured, scourged, crucified, pierced, ill-treated to the end, and yet was accepted of God, and made victorious over the grave, and raised to glory, so be ye patient, even though in this life there be no restoration of prosperity or comfort; looking for the fulfilment of the Lord's promises of pity and mercy

A. D. 60. 12 But above all things, my brethren, ^rswear
r Matt. 5. 34, &c. not, neither by heaven, neither by the earth, neither
 by any other oath : but let your yea be yea ; and
 your nay, nay ; lest ye fall into condemnation.

13 Is any among you afflicted ? let him pray. Is
s Eph. 5. 19, Col. 3. 16. any merry ? ^slet him sing psalms.

in the next world. God may seem to forsake you, as He seemed to forsake Christ (Psalm xxii. 1.), but He never really forgets His servants.

12—20. Various precepts.

12. “Swear not.” It is a mistake to suppose that St. James in this place, and our Lord in St. Matth. v. 34. declare all oaths solemnly taken to be unlawful, seeing that God Himself is recorded to have sworn with great solemnity on several occasions, as in Gen. xxii. 16. Ps. cx. 4, &c. ; and that Prophets and Apostles also did the same, as in 2 Kings v. 16. Rom. i. 9. 2 Cor. i. 23. Phil. i. 8, &c. The precept forbids light, frequent, or rash swearing, and, of course, false swearing. For an oath is a very solemn and sacred thing. It is an act of worship. God is called to witness, and no doubt does witness the words that are spoken.

“Neither by heaven.” The Apostle refers to the distinctions which our Lord speaks of in St. Matth. v. 34. xxiii. 16—22. The Pharisees, holding that when a man swore ‘by God’ he was bound to observe his oath, taught that an oath ‘by heaven’, or ‘earth’, or ‘the head’, or any other real created thing, was of a lower degree of sanctity, and might be broken with a less degree of sin. The Apostle then (no doubt intending to remind the Christians of those well-known words of Christ,) alludes to these distinctions, teaching them that all oaths are very solemn things, which may not be used except in a sacred and legitimate way.

“But let your yea be yea.” Be content with simple affirmation and simple denial. Whatever is more than these cometh of evil and leadeth to evil (St. Matth. v. 37.).

“Lest ye fall into condemnation.” For God, witnessing your light oaths, condemneth such as thus irreverently take His holy Name in vain.

13. “Is any among you afflicted?” Are you in sorrow, pain, or distress ? Find the alleviation of your sorrow, not in grumbling (ver. 9.) against one another, or against God, but in prayers. Private prayers will keep the thought of God’s fatherly love and mercy continually before your minds, and bring the graces of that love abundantly upon you ; and public prayers in the Church, daily, and (if it may be) repeatedly in the day, will be like stated and orderly times of balm and refreshment to keep your heart sober and tranquil before God, and full of assured grace and calm love of Him.

“Is any merry?” So likewise let the appropriate expression of your cheerfulness and joy be found in psalms and hymns and praise to God. As in the case of sorrow, so also in that of joy, you should join in public songs and hymns of praise in the Church of God, as well as utter your own personal praise in psalms at home.

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14 Is any sick among you? let him call for the A. D. 60.
elders of the church; and let them pray over him,
anointing him with oil in the name of the Lord: Mark 6. 13.
& 16. 18.

15 and the prayer of faith shall save the sick,
and the Lord shall raise him up; and if he have
committed sins, they shall be forgiven him. Isai. 33. 24.
Matt. 9. 2.

16 Confess *your* faults one to another, and pray

14. "Is any sick among you?" As in the last ten verses the precepts were certainly of general application, so there can be no doubt that this one is of general application also. It means that, as in sorrow we should pray, and as in cheerfulness we should sing psalms, so in sickness we should send for the elders of the Church, that is, for priests, to come and pray with us and for us. The visit of the parish priest therefore to the sick of his flock is not only due from him to them, but is also to be requested and sought by themselves.

"Anointing him with oil." There can be no reasonable doubt that the practice here recommended by St. James is the same as that which the Apostles used when they were sent two and two by our Lord, when, as we read in St. Mark vi. 13., "They cast out many devils, and anointed with oil many that were sick, and healed them." The unction accompanied the prayers, and in both together the people were bidden to look for the temporal and spiritual blessings promised in the next verse. The Greek Church still follows the precept of the Apostle and anoints with oil, together with the priest's prayer, for the sick, hoping thereby to obtain recovery from sickness, as well as forgiveness of sins. The Church of Rome has departed widely from this primitive practice, and having found that the unction seemed to produce no effect in healing the sick, has instituted a new thing, for which this passage of St. James (the only one in Scripture which can conceivably bear upon the subject) supplies no authority at all. For she never uses unction when there seems to be any hope or prospect of recovery, but on the contrary orders it to be applied only to those 'who lie in such imminent danger as to seem to stand at the point of death.' For this practice, and for the supposed sacramental efficacy of it, there is no scriptural warrant whatever. The Church of England, having shared with the whole Western Church the loss of the primitive practice, endeavoured in some degree to restore it, when at the Reformation she abandoned the Roman innovation of extreme unction, then newly sanctioned by the decree of the Council of Trent. For in the First Prayer Book of King Edward VI. (anno 1547.) she provided, in the Office for the Visitation of the Sick, that the sick man might be anointed with oil *if he desired it*,—putting unction and the use of full priestly absolution on the same footing, as things allowed but not enjoined.

15. "And the prayer of faith." And such faithful prayers of the priests and people shall always be attended with blessing; often, if it be God's will, with restoration to health; but always, if they be earnest and true, with forgiveness and restoration to God's favour.

16. "Confess your faults." Be in the habit of confessing your "daily and lighter sins to each other's friends and contemporaries, and trust for safety to your mutual daily prayers; but the uncleanness

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one for another, that ye may be healed. ^xThe effectual fervent prayer of a righteous man availeth much.

^x Gen. 20. 17.
Num. 11. 2.
Deut. 9. 18,
19, 20.

17 Elias was a man ^ysubject to like passions as we are, and ^zhe prayed ²earnestly that it might not rain: ^aand it rained not on the earth by the space of three years and six months.

Josh. 10. 12.
1 Sam. 12.
18.

18 And ^bhe prayed again, and the heaven gave rain, and the earth brought forth her fruit.

1 Kin. 13. 6.
2 Kin. 4. 33.
& 19. 15, 20.
& 20. 2, 4,
&c.

19 Brethren, ^cif any of you do err from the truth, and one convert him;

Ps. 10. 17.
& 34. 15.
& 145. 18.
Prov. 15. 23.
& 23. 9.

20 Or, ^din his prayer. ^aLuke 4. 25. ^b1 Kin. 18. 42, 45.
^cMatt. 18. 15.

^y Acts 14. 15. ^z1 Kin. 17. 1. ^aLuke 4. 25. ^b1 Kin. 18. 42, 45. ^cMatt. 18. 15.

“of more serious leprosy make known according to the law of the “priesthood, and in whatsoever way, and however long time it enjoins, “endeavour to obtain purification” (*Bede.*).

“The effectual fervent prayer.” Great is the strength of prayer, offered by a righteous man, and earnest. There is no limit to its power. But two conditions are necessary to its full efficacy: the one, that it be offered by one who is living in holy ways (a “righteous “man”), and the other that it be really ‘earnest’, not, that is, the mere moving of the lips without the energetic praying of the heart, nor a mere wishing of the heart without the utterance of the lips and the bending of the knees, but an earnest pleading, in which all our powers of body and soul are fully engaged.

17. “Elias was a man.” Elijah the Prophet was but as one of us in point of human passion and frailty, and not nearly so great as we are in respect of the membership of Christ and the citizenship of the kingdom of heaven, and yet at his prayer the heaven was shut up for three years and six months. How much more shall the prayers of Christians avail through Christ (St. Matth. vii. 7, &c.)! Observe here that the inspired Apostle adds somewhat to the narrative of the Book of Kings, attributing the drought and the rain to the prayers of Elijah. The narrative (1 Kings xvii. 1.) merely tells us that Elijah said unto Ahab, “As the Lord God of Israel liveth, before whom “I stand, there shall not be dew nor rain these three years, but accord- “ing to my word.” Thus, to use the words of Chrysostom, “Elijah’s “tongue became the key of heaven; and he was made the ruler, at “whose will the rains were withheld, or allowed to fall upon the earth.” The earnest, secret prayers and pleadings of a man habitually holy in Christ, are the secret source of Christian power.

19. “Brethren, if any of you.” The unlimited power of holy prayer shewn in the case of Elijah, is here attributed to ordinary Christian people praying for each other. Brethren, if any one of yourselves do err from the Truth (either by departing from the doctrinal Truth or Creed of the Church, or by declining from that holy obedience which the Lord in St. John iii. 21. calls “doing the Truth”), and another by word or good example induce him to turn back to God and repent of his sin, let such a good charitable Christian know for certain that he who turns a sinner from the error of his ways shall

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20 let him know, that he which converteth the sinner from the error of his way ^d shall save a soul from death, and ^e shall hide a multitude of sins.

^d Rom. 11. 14.
¹ Cor. 9. 22.
¹ Tim. 4. 16.
^e Prov. 10. 12.
¹ Pet. 4. 8.

become the blessed instrument of saving the sinner's soul, and covering over the multitude, however great it be, of that sinner's sins. And, what is more, such conversion of a sinner will surely tend to the salvation of his own soul, and the covering over of his own sins in the sight of God, for the sake of Jesus Christ, whose good and faithful servant he is.

THE
FIRST EPISTLE GENERAL OF
PETER.

INTRODUCTION.

THIS Epistle was probably written between A. D. 63. and 67.; and was addressed to believers, Gentile as well as Hebrew, residing in various districts of Asia Minor. It was sent from Babylon on the Euphrates. The style is not argumentative, but fervent, rugged, and tender. While we are reminded in it of St. Paul in its fulness and clearness of doctrinal exposition, we also think of St. John in its lofty precepts of personal holiness. Every class and rank of life has its own word of admonition; and the Apostle, who had drunk so deeply the cup of godly sorrow, comforts with the consolations he had himself experienced, the afflicted, the tempted, the weak, the fallen. If, as has been observed, it is an exhortation to Christian living, it is so, by bearing full testimony to Christian doctrine. "Be ye holy, for I am "holy". In other words, the meaning of the Saviour's Passion, the hope of His glory, the fellowship of His sufferings, the hourly dependence of the strongest as well as the weakest on His grace,—this is the message that St. Peter in his last days bequeaths to the people of God.

The Collect for the Sunday next before Easter.

ALMIGHTY and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

I. PETER, I.

CHAPTER I.

A. D. cir. 60.

1 *He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PETER, an apostle of Jesus Christ, to the strangers ^ascattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

² ^belect ^caccording to the foreknowledge of God the Father, ^dthrough sanctification of the Spirit, unto obedience and ^esprinkling of the blood of Jesus Christ: ^fGrace unto you, and peace, be multiplied.

³ ¶ ^gBlessed be the God and Father of our Lord Jesus Christ, which ^haccording to His ²abundant mercy ⁱhath begotten us again unto a lively hope

^a John 7. 35.
Acts 2. 5,
9, 10.
James 1. 1.
^b Eph. 1. 4.
ch. 2. 9.
^c Rom. 8. 29.
& 11. 2.
^d 2 Thess. 2.
13.
^e Heb. 10. 22.
& 12. 24.
^f Rom. 1. 7.
2 Pet. 1. 2.
Jude 2.
^g 2 Cor. 1. 3.
Eph. 1. 3.
^h Titus 3. 5.
ⁱ Gr. *much.*
¹ John 3. 3. 5.
James 1. 18.

CHAPTER I.

Holy joy is the key-note of this chapter. Joy in our lively hope through Christ's Resurrection; and in the blessed sense of the sustaining power of God, Who shall keep us to the end for our predestined inheritance, notwithstanding the clouds and storms that sweep over us all in turn. But the Christian's hope is no empty sentiment, barren of practical results. Founded on Christ's death it proclaims unfailing war with sin. Looking for Christ's kingdom, and for the judgment and reward then to be dealt out to men, it purifies the conscience, solemnizes life, sobers happiness, and promotes a spirit of love to all those with whom we hope to pass a blessed eternity.

1. "Strangers scattered." Or, 'strangers of the dispersion.' After the captivity to Babylon the Jews were scattered over the entire Roman world. See however an evident reference to Gentiles in ii. 10. iv. 3.

"Bithynia." Though St. Paul was not suffered by the Spirit to go into Bithynia, others, it seems, were not so hindered, for the Gospel had now reached it (Acts xvi. 7). God's times are in His own hand (Gal. iv. 4. Eph. i. 10.).

2. "Foreknowledge." Let us not attempt to distinguish between the foreknowledge and the actual will of God. All His will is love and righteousness. Often, as here, unfathomable, it is ever to be trusted and obeyed.

"Obedience." (Compare Rom. i. 5.) Holiness is at once the working out and the true end of our salvation, and thus the evidence of it.

"Sprinkling of the blood." See Levit. i. 5. St. John xix. 34. 1 St. John i. 7. Both for the first, and the daily cleansing of the soul (St. John xiii. 10.), not only from the guilt, but also from the power of sin.

"Multiplied." It is characteristic of St. Peter to press the abundance of grace offered to us, as well as the duty of growth in it when given. See Commentary on 2 St. Pet. iii. 18.

3. "Begotten us again." The Father in His eternal purpose is the

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A. D. cir. 60. ^k by the resurrection of Jesus Christ from the
^k 1 Cor. 15. 20. dead,
^l 1 Thes. 4. 14. ch. 3. 21. 4 to an inheritance incorruptible, and undefiled,
^m 1 ch. 5. 4. 1 and that fadeth not away, ^m reserved in heaven
ⁿ Col. 1. 5. 2 Tim. 4. 8. 2 for you,
^o Or, for us. 5 ⁿ who are kept by the power of God through
^p John 10. 28, 29. & 17. 11, 12. 15. faith unto salvation ready to be revealed in the
^q Jude 1. last time.
^r Matt. 5. 12. Rom. 12. 12. 6 ^o Wherein ye greatly rejoice, though now ^p for
^s 2 Cor. 6. 10. ch. 4. 13. a season, if need be, ^q ye are in heaviness through
^t 2 Cor. 4. 17. ch. 5. 10. manifold temptations:
^u James 1. 2. 7 that ^r the trial of your faith, being much more
^v James 1. 3, 12. precious than of gold that perisheth, though ^s it
^w ch. 4. 12. be tried with fire, ^t might be found unto praise and
^x Job 23. 10. Ps. 66. 10. Prov. 17. 3. honour and glory at the appearing of Jesus Christ:
^y Is. 48. 10. Zech. 13. 9. 1 Cor. 3. 13. † Rom. 2. 7, 10. 1 Cor. 4. 5. 2 Thess. 1. 7,—12.

author of our regeneration; the word of God is the instrument of it (St. James i. 18.); baptism, the outward sign and channel of it (Tit. iii. 5.); the Holy Ghost the personal agent in it (St. John iii. 5.); the Resurrection of Christ (including of course His Cross and Death), the procuring cause of it (Col. ii. 12.); Heaven, the end and completion and enjoyment of it (St. John vi. 39, 40. Rev. xxii. 1—5.).

“Lively.” Or, ‘living’, in contrast with the hope of the Jews, who expected a Messiah already come, and of the Gentiles, who had no hope at all. St. Peter in this Epistle lays great stress on hope.

4. “Incorruptible.” In its essence. There shall be no more death.

“Undefiled.” In its purity. Sin shall not pollute it.

“Fadeth not away.” In its happiness. Pain and tears will no longer disturb it.

“Reserved.” Or, ‘laid up’, as a treasure presently to be brought out.

5. “Are kept.” Or, ‘are being kept’, as by a garrison (Prov. xviii. 10.). The same word is used in Phil. iv. 7. Compare Isaiah xxvii. 3. xli. 10.

“Through faith.” It is divine power alone that keeps us. Here is our dependence. But it is faith that lays hold of that power; hence our responsibility. Together they make the perfect life.

“Salvation ready to be revealed.” This means our completed salvation of body and soul, when reunited and glorified at the resurrection of the just. To St. Peter as to St. Paul the second Advent seemed near.

6. “Wherein.” Or, ‘in which’, that is, this last time.

“Rejoice.” As with exultation and triumph. The normal condition of the believer is to be one of joy; the exceptional one of sadness.

7. “Being much more precious.” The trial of faith is said to be more precious than that of gold, because faith is more precious than gold. “I love Thy commandments above gold; yea, above fine gold”.

“Praise.” “Well done, good and faithful servant” (St. Matt. xxv. 21.).

“Glory.” “They shall walk with Me in white” (Rev. iii. 4.).

“Honour.” “I will make thee ruler over many things” (St. Matt. xxv. 21.).

“Appearing.” Or, ‘revelation’ (See on 1 Thess. ii. 19.).

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8 ^uwhom having not seen, ye love; ^xin whom, though now ye see *Him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 receiving ^ythe end of your faith, *even* the salvation of *your* souls.

10 ¶ ^zOf which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 searching what, or what manner of time ^athe Spirit of Christ which was in them did signify, when it testified beforehand ^bthe sufferings of Christ, and the glory that should follow.

12 ^cUnto whom it was revealed, that ^dnot unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with ^ethe Holy Ghost sent down from heaven; ^fwhich things the angels desire to look into.

13 ¶ Wherefore ^ggird up the loins of your mind, ^hbe sober, and hope ²to the end for the grace that

^u Luke 21. 34. Rom. 13. 13. 1 Thes. 5. 6, 8. ch. 4. 7. & 5. 8. ^a Gr. *perfectly*.

A. D. cir. 60.
^u 1 John 4. 20.
^x John 20. 29. 2 Cor. 5. 7.
 Heb. 11. 1, 27.
^y Rom. 6. 22.
^z Gen. 49. 10.
 Dan. 2. 44.
 Hag. 2. 7.
 Zech. 6. 12.
 Matt. 13. 17.
 Luke 10. 24.
 2 Pet. 1. 19, 20, 21.
^a ch. 3. 19.
 2 Pet. 1. 21.
^b Ps. 22. 6.
 Is. 53. 3, &c.
 Dan. 9. 26.
 Luke 24. 25, 26, 44, 46.
 John 12. 41.
 Acts 26. 22, 23.
^c Dan. 9. 24. & 12. 9, 13.
^d Heb. 11. 13, 39, 40.
^e Acts 2. 4.
^f Ex. 25. 20.
 Dan. 8. 13. & 12. 5, 6.
 Eph. 3. 10.
^g Luke 12. 35.
 Eph. 6. 14.

8. "Not seen." Compare St. John xx. 29. Now, only the heart sees.

"Believing." According to the measure of our faith in Christ will be our love to Him; and our joy in Him; and our work for Him.

9. "Receiving." The present salvation of our souls, in the gift of the new birth, and the forgiveness of sin. That of the body (See Commentary on ver. 5.) is yet to come. As to this, "it doth not yet appear "what we shall be".

10. "Searched diligently." Here we see the limitation of Divine knowledge even in the inspired servants of God.

11. "The Spirit of Christ." The Holy Ghost given and sent by Christ, and thus spoken of as belonging to Him (St. John xv. 26.).

"Sufferings of Christ." Sufferings pointing, relating to Christ; and suffered by Him. This justifies us in interpreting Ps. xxii. Isaiah liii. as referring to Him.

"Glory." Compare "on His head were many crowns", Rev. xix. 12.

12. "Reported." Or, 'have been announced' as accomplished facts.

"With the Holy Ghost." The same Spirit, who instructed the Prophets to foretell these things, hath also guided the Apostles to declare them, when fulfilled; and enables Christian teachers to preach them now.

"Look into." As by bending down to see. The knowledge of the Angels is limited, like ours; both by the will of God and their own finite capacity. But it also receives increase (See on Eph. iii. 10.).

13. "Wherefore." Considering how blessed you are now, and are to be presently, take care not to lose your blessedness by sloth or negligence.

"Hope." The Apostle urges this not as a privilege, but as a duty.

"Grace." The completion of the Redeemer's work in the resurrec-

I. PETER, I.

A. D. cir. 60. is to be brought unto you ⁱ at the revelation of

ⁱ Luke 17. 30. **Jesus Christ**;

¹ Cor. 1. 7. **14** as obedient children, ^k not fashioning your-
² Thess. 1. 7. selves according to the former lusts ^l in your igno-
^k Rom. 12. 2. ch. 4. 2. rance :

¹ Acts 17. 30. **15** ^m but as He which hath called you is holy,

¹ Thess. 4. 5. **16** because it is written, ⁿ Be ye holy; for I am
^m Luke 1. 74, 75. so be ye holy in all manner of conversation ;

² Cor. 7. 1. **17** And if ye call on the Father, ^o who without
¹ Thess. 4. 3, 4, 7. respect of persons judgeth according to every man's
Heb. 12. 14. **18** forasmuch as ye know ^r that ye were not re-
² Pet. 3. 11. deemed with corruptible things, *as* silver and gold,
ⁿ Lev. 11. 44. **19** but ^t with the precious blood of Christ, ^u as
& 19. 2. **20** of a lamb without blemish and without spot :
& 20. 7. **21** from your vain conversation ^s *received* by tradition
^o Deut. 10. 17. **22** from your fathers ;
^{Acts} 10. 34. **23** but ^v with the precious blood of Christ, ^u as
^{Rom.} 2. 11. **24** of a lamb without blemish and without spot :

^p 2 Cor. 7. 1. **25** from your fathers ;
^{Phil.} 2. 12. **26** from your fathers ;
^{Heb.} 12. 28. **27** from your fathers ;
^q 2 Cor. 5. 6. **28** from your fathers ;
^{Heb.} 11. 13. **29** from your fathers ;
^{ch.} 2. 11. **30** from your fathers ;

^r 1 Cor. 6. 20. **31** from your fathers ;
& 7. 23. **32** from your fathers ;
^s Ezek. 20. 18. **33** from your fathers ;
^{ch.} 4. 3. **34** from your fathers ;
^c Acts 20. 28. **35** from your fathers ;

^{Eph.} 1. 7. **36** from your fathers ;
^{Heb.} 9. 12, 14. **37** from your fathers ;
^{Rev.} 5. 9. **38** from your fathers ;
^u Ex. 12. 5. **39** from your fathers ;
^{Is.} 53. 7. **40** from your fathers ;
^{John} 1. 29, 36. **41** from your fathers ;
¹ Cor. 5. 7. **42** from your fathers ;

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44 from your fathers ;
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100 from your fathers ;

tion unto life. It may also have reference to the fulness of strength and knowledge to be enjoyed by the glorified church ; typified by the tree of life, and the river of life in Rev. xxii. 1, 2.

14. "As obedient children." Or, 'children of obedience', who obey, not from fear, or for hire, but because they love.

"Ignorance." Compare St. Paul's expressions (Eph. iv. 18. and 1 Tim. i. 13.). Holy Scripture ever denounces ignorance, and insists on knowledge.

15. "Conversation." Or, 'behaviour': through our entire life in all its details.

17. "And if ye call on the Father." Or, 'if ye call upon Him as a father'; that is, recognize your relation to Him as His children, and because owing Him reverence, paying it to Him.

"Sojourning." As strangers in a foreign land, in holy fear, not like slaves who dread the lash, but as loving children who fear to sin, because this would be to grieve their father. Compare as to Christian fear generally St. Matt. x. 26—31. St. Mark vi. 50. Rom. iii. 18. 1 Cor. iv. 21. & v. 5. 2 Cor. xii. 20. Eph. vi. 5. Phil. i. 28. & ii. 12. 2 Tim. i. 7. (where it means cowardice) Heb. xii. 28. 1 St. Pet. ii. 17, 18. & iii. 14, 15. 1 St. John iv. 18. St. Jude 23. Rev. i. 17. & ii. 10. & xiv. 7.

18. "Forasmuch." Remember the price you have been bought at.

"Silver and gold." St. Matt. vi. 19. Compare the Apostle's own words (Acts iii. 6.).

19. "Precious." This is a favourite word with the Apostle (See ch. i. 7. & ii. 4, 7.).

"Blood of Christ." So St. Paul speaks of it to the elders at Miletus, even as the purchase money of the Church (See on Eph. i. 7.).

I. PETER, I.

20 ^x who verily was foreordained before the foun- A. D. cir. 60.
 dation of the world, but was manifest ^y in these ^x Rom. 3. 25.
 last times for you, & 16. 25, 26.
 Eph. 3. 9,
 11.

21 who by Him do believe in God, ^z that raised
 Him up from the dead, and ^a gave Him glory;
 that your faith and hope might be in God.
 Col. 1. 26.
 2 Tim. 1. 9,
 10.
 Titus 1. 2, 3.
 Rev. 13. 8.

22 ¶ Seeing ye ^b have purified your souls in
 obeying the truth through the Spirit unto un-
 feigned ^c love of the brethren, *see that ye love one*
 another with a pure heart fervently:
 y Gal. 4. 4.
 Eph. 1. 10.
 Heb. 1. 2.
 & 9. 26.
^z Acts 2. 24.
^a Mat. 28. 18.
 Acts 2. 33.
 & 3. 13.

23 ^d being born again, not of corruptible seed, but
 of incorruptible, ^e by the word of God, which liveth
 and abideth for ever.
 Eph. 1. 20.
 Phil. 2. 9.
 Heb. 2. 9.
 ch. 3. 22.
^b Acts 15. 9.

^c Rom. 12. 9, 10. ¹ Thess. 4. 9. ¹ Tim. 1. 5. ^{Heb.} 13. 1. ^{ch.} 2. 17. & 3. 8. & 4. 8. ² Pet. 1. 7.
¹ John 3. 18. & 4. 7, 21. ^d John 1. 13. & 3. 5. ^e James 1. 18. ¹ John 3. 9.

“As of a lamb.” Here is an unmistakeable reference to the Levitical sacrifices. Did St. Peter here think of his Lord brought, before his eyes, “as a lamb to the slaughter”?

20. “Foreordained.” Christ’s death was no sudden or after thought of God’s, but ever His eternal and unchangeable purpose (St. James i. 17.).

21. “Who...do believe in God.” “He died for all”; but in a special sense for those who by faith appropriate the benefits of His death. Compare—“as many as received Him, to them gave He power “to become the sons of God”.

“By Him.” St. John xiv. 6, 9. Eph. ii. 18.

“Gave Him glory.” That is, of His mediatorial kingdom, over and above the essential glory of His eternal Godhead, Heb. i. 8, 9. (See St. John xvii. 5.)

“Faith and hope...in God.” The one end of Christ’s atoning work is, that God may be all in all, manifested, adored, exalted in the salvation of a redeemed and glorified race (St. John vi. 38. & xiv. 7. & xvii. 4.).

22. “Ye have purified.” Man is himself an agent in his own sanctification, through the use of divinely appointed means, and with the help of the grace of God. Compare Acts xv. 9., where God is said to purify the heart, and faith is the mean employed, not obedience. There is, however, no real difference between the two statements; since all obedience grows out of faith as its root; and faith itself is obedience to God’s word.

“Obeying the truth.” In submission to the truth of the Gospel in its fullest sense, both in doctrine and precept (Rom. i. 5.).

“Unfeigned.” “Not in word and in tongue, but in deed and in truth”. Truthfulness is the basis of all moral goodness.

“Love one another.” As this is the state of mind to which your spiritual cleansing has brought you, abide and increase in it.

23. “Born again.” The new birth is of love, unto love, in love.

“Not of corruptible seed.” As in human and material generation.

A. D. cir. 60. 24 ² For ^f all flesh *is* as grass, and all the glory
² Or, of man as the flower of grass. The grass wither-
 For that. eth, and the flower thereof falleth away:
^f Ps. 103. 15. 25 ^s but the word of the Lord endureth for ever.
 Is. 40. 6. ^h And this is the word which by the gospel is
 & 51. 12. ^b James 1. 10. preached unto you.
^f Ps. 102. 12, 26.
 Is. 40. 8. Luke 16. 17. ^h John 1. 1, 14. 1 John 1. 1, 3.

CHAPTER II.

1 *He dehortheth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.*
^a Eph. 4. 22, 25, 31.
^{Col.} 3. 8.
^{Heb.} 12. 1.
^{James} 1. 21.
 & 5. 9.
^{ch.} 4. 2.
^b Matt. 18. 3.
^{Mark} 10. 15.
^{Rom.} 6. 4.
^{1 Cor.} 14. 20.
^{ch.} 1. 23.
^c 1 Cor. 3. 2.
^{1 Heb.} 5. 12,
 13.
^d Ps. 34. 8.
^{Heb.} 6. 5.

WHEREFORE ^a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
 2 ^b as newborn babes, desire the sincere ^c milk of the word, that ye may grow thereby:
 3 if so be ye have ^d tasted that the Lord is gracious.

“Word of God.” As God’s word brought the visible creation into being—“and God said, Let there be light”—so does His word, living and abiding, re-create man’s soul. No human voice, but only the voice of the Spirit of God can regenerate us (Compare St. John vi. 44.).

24. “The glory of man.” Living at Babylon the Apostle may have had Nebuchadnezzar in his mind (See Daniel iv. 28—37.).

25. “Endureth.” As the Word, the cause of our life, endureth, so also shall its results, even these regenerated souls.

“This is the word.” Consequently give it heed, and hold it fast.

CHAPTER II.

The Church is a spiritual house, built up of the living souls of regenerate men on the chief corner stone Christ. Each stone in this building is to understand its true place and work there; to offer up spiritual sacrifices of cheerful obedience; and, by the faithful discharge of every practical duty in each relation of life, to testify to all gain-sayers that they are the disciples of a Holy Master, Who having lived a life without spot or stain of sin, died of His own free will to put sin away.

1. “Wherefore.” The new life will have new dispositions and motives.

“Laying aside.” Or, ‘having laid aside’, when begotten again into it.

2. “Sincere milk.” Or, ‘spiritual guileless milk’ (Compare Isai. lv. 1. and Heb. v. 12.).

“Grow.” Growth is the law of healthy Christian life (See Eph. iv. 15.).

3. “Tasted.” Here again is the image so often found in Scripture of the spiritual feeding of the soul on Divine truth (Isaiah xxv. 6. St. John vi. 35, 53—58.). Once to taste this food is to desire more.

2. “Thereby.” The best manuscripts add here “unto salvation.”

4 To whom coming, *as unto* a living stone, ^e dis-allowed indeed of men, but chosen of God, *and* precious,

5 ^f ye also, as lively stones, ² are built up ^g a spiritual house, ^h an holy priesthood, to offer up ⁱ spiritual sacrifices, ^k acceptable to God by Jesus Christ.

6 ¶ Wherefore also it is contained in the scripture, ¹ Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded.

7 Unto you therefore which believe *He is* ³ precious: but unto them which be disobedient, ^m the stone which the builders disallowed, the same is made the head of the corner,

8 ⁿ and a stone of stumbling, and a rock of offence, ^o *even to them* which stumble at the word, being disobedient: ^p whereunto also they were appointed.

A. D. cir. 60.
^e Ps. 118. 22.
 Matt. 21. 42.
 Acts 4. 11.
^f Eph. 2. 21,
 22.
^g Or, *be ye built.*
^h Heb. 3. 6.
 ver. 9.
 Is. 61. 6.
 & 66. 21.
ⁱ Hos. 14. 2.
 Mal. 1. 11.
 Rom. 12. 1.
 Heb. 13. 15,
 16.
^k Phil. 4. 18.
 ch. 4. 11.
^l Is. 28. 16.
 Rom. 9. 33.
^m Or, *an honour.*
ⁿ Ps. 118. 22.
 Mat. 21. 42.
 Acts 4. 11.
^o Is. 8. 14.
 Luke 2. 34.
 Rom. 9. 33.
^p 1 Cor. 1. 23.
 Ex. 9. 16.
 Rom. 9. 22.
 1 Thes. 5. 9.
 Jude 4.

4. "Coming." In the daily access of worship, and of spiritual fellowship.

"Living stone." See Zech. iii. 9.

"Disallowed." Compare the Apostle's sermon in Solomon's porch.

"Precious." Or, 'honourable' (See on i. 19.).

5. "Are built up." Observe the marginal rendering here.

"A spiritual house." There is still a temple, and still a priesthood in the Church of God: but the temple is not of hewn stone raised on mount Moriah, but of living souls scattered over the world; the priesthood is no longer confined to a single tribe of a small nation: for every true Christian is a priest, to offer, not the sacrifices of slain beasts, but the praises of obedient hearts, in Christ's name to God (See on Rev. i. 6.).

"By Jesus Christ." It is the Mediator who presents us and our offerings for acceptance with God (1 Tim. ii. 5, 6.).

7. "He is precious." Or, 'is the honour', which, first belonging to Him, becomes yours through faith. Christ's glory even now rests on His Church (See St. John xvii. 22.).

"Disobedient." Compare Rom. ii. 8. 2 Thess. i. 8.

"Head of the corner." In those who reject as well as those who accept Him, He is equally exalted of God (See 2 Cor. ii. 14—17.).

8. "A stone of stumbling." Instead of being an honour.

"At the word, being disobedient." Or, 'being disobedient to the word'. Here is the awful but ever to be remembered truth, that all real and wilful and sinful stumbling at Christian truth has its root and cause in the moral evil of the heart, not in the doctrine of Christ.

"Appointed." "No man is set for disobedience; but all who are 'disobedient are set for a fall'. This is the moral order of things. Compare Acts ii. 47. Rom. i. 24. and ix. 18.

A. D. cir. 60. 9 But ye *are* ^a a chosen generation, ^r a royal priesthood, ^s an holy nation, ^t a peculiar people; that ye should shew forth the ³ praises of Him who hath called you out of ^u darkness into His marvellous light:

10 ^x which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 ¶ Dearly beloved, I beseech *you* ^y as strangers and pilgrims, ^z abstain from fleshly lusts, ^a which war against the soul;

12 ^b having your conversation honest among the Gentiles: that, ⁴ whereas they speak against you as evildoers, ^c they may by *your* good works, which they shall behold, glorify God ^d in the day of visitation.

13 ¶ ^e Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 or unto governors, as unto them that are sent by him ^f for the punishment of evildoers, and ^g for the praise of them that do well.

ch. 3. 16. ⁴ Or, *whercin.* ^c Matt. 5. 16. ^d Luke 19. 44. ^e Matt. 22. 21. Rom. 13. 1. Titus 3. 1. ^f Rom. 13. 4. ^g Rom. 13. 3.

9. "But ye." Compare Eph. iv. 20.

"Royal priesthood." Kings and priests, "after the order of Melchisedek." All the special privileges of the Jews had been communicated to the Gentiles, who are certainly (See ver. 10.) addressed here.

"Praises." Or, 'gracious dealings.'

"Marvellous light." That is, of God manifested in Christ (St. John viii. 12. and xiv. 7, 9.).

10. "Had not obtained mercy." Compare "without God in the world" (Eph. ii. 12.).

11. "Dearly beloved." Observe the solemn tenderness with which he forbids those fleshly indulgences, which to the heathen seemed no sins at all. His heart, like St. Paul's, was full of love.

"War." By debasing and enfeebling it, if not altogether ruining it.

12. "Honest." Or, 'of good report' (See 1 Tim. 3. 7.).

"Whereas." 'In the matter in which.'

"Speak against you." The history of the primitive Church makes us painfully familiar with charges of this kind.

"In the day of visitation." When God visits you to try and sift you. There are days of public visitation for the Church as a body; and of private searching for individuals.

13. "For the Lord's sake." Who is over them, and has set them over you. Direct obedience to man is indirect obedience to God.

I. PETER, II.

15 For so is the will of God, that ^h with well A.D. cir. 60. doing ye may put to silence the ignorance of ^h foolish men: ver. 12.
Titus 2. 8.

16 ⁱ as free, and not ² using *your* liberty for a ² cloke of maliciousness, but as ^k the servants of God. i Gal. 5. 1, 13.
2 Gr. having.
k 1 Cor. 7. 22.

17 ^l Honour all *men*. ^m Love the brotherhood. l Rom. 12. 10.
Phil. 2. 3.
m Or, Esteem.

ⁿ Fear God. Honour the king. n Heb. 13. 1.
ch. 1. 22.

18 ^o Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. o Pro. 24. 21.
Mat. 22. 21.
Rom. 13. 7.

19 ¶ For this *is* ⁴ *thankworthy*, if a man for conscience toward God endure grief, suffering wrongfully. o Eph. 6. 5.
Col. 3. 22.
l Tim. 6. 1.
Titus 2. 9.
4 Or, thank,
ver. 20.
Luke 6. 32.

20 For ^a what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* ⁵ acceptable with God. p Matt. 5. 10.
Rom. 13. 5.
ch. 3. 14.
q ch. 3. 14.
& 4. 14, 15.

21 For ^r even hereunto were ye called: because ^s Christ also suffered ⁶ for us, ^t leaving us an example, that ye should follow His steps: 5 Or, thank.
r Matt. 16. 24.
Acts 14. 22.
1 Thess. 3. 3.
2 Tim. 3. 12.
s ch. 3. 18.

22 ^u who did no sin, neither was guile found in His mouth: 6 Some read,
for you.
t John 13. 15.
Phil. 2. 5.
1 John 2. 6.

^u Is. 53. 9. Luke 23. 41. John 8. 46. 2 Cor. 5. 21. Heb. 4. 15.

15. "Foolish men." Those spoken of in ver. 12.

16. "Free." See St. John viii. 32. 2 Cor. iii. 17. Their Christian freedom was not to be made an excuse for rebelliousness or licence.

17. "All men." Every human being has a claim on our respect, having been made in God's image, and redeemed by the blood of His Son.

"Love." A special honour and affection is due to some, however, over others. Nature is to be guided, not crushed by the Gospel.

"Brotherhood." That is, the Church.

"The king." In their case the Roman emperor, whose office was Divinely appointed.

18. "Servants." Not here slaves, but domestics.

"Froward." Literally, 'crooked'.

19. "Thankworthy." The same word as in St. Luke vi. 32. "What THANK have ye?" The meaning is of something that God can recognise and reward.

20. "Acceptable." In the original, the same word as "thankworthy" in ver. 19.

21. "Hereunto." That is, to suffer patiently. Meekness is a rare virtue.

"Example." Christ's death was partly an example to teach us how to suffer; partly an atonement, to take away sin.

22. "Who did no sin." The sinlessness of Christ, here testified to

I. PETER, II.

A.D. cir. 60. 23 ^x who, when He was reviled, reviled not again; ^y 2 com-
^x Is. 53. 7. when He suffered, He threatened not; but ^y 2 com-
mitted *Himself* to Him that judgeth righteously:
Matt. 27. 39. John 8. 43, 49.
Heb. 12. 3. 24 ^z who His own self bare our sins in His own
^y Luke 23. 46. body ³ on the tree, ^a that we, being dead to sins,
² Or, should live unto righteousness: ^b by whose stripes
committed his cause. ye were healed.
^z Is. 53. 4, 5, 6, 11. 25 For ^c ye were as sheep going astray; but
Matt. 8. 17. are now returned ^d unto the Shepherd and Bishop
Heb. 9. 28. ³ Or, to. of your souls.
^a Rom. 6. 2, ^b Is. 53. 5. ^c Is. 53. 6. Ezek. 34. 6. ^d Ezek. 34. 23. & 37. 24. John 10. 11,
11, & 7. 6. 14, 16. Heb. 13. 20. ch. 5. 4.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.*

by one who had gone in and out with Him on earth, is one of the main supports of His claim to be Saviour; and is used by Christ Himself as a reason why men should believe on Him (St. John viii. 46.).

“Guile.” The sinless One was absolutely true. Compare St. James iii. 2. He said of Himself “I am—the truth”.

23. “Reviled not again.” St. Peter writes this as “a witness of the sufferings of Christ”. Rebuke is not reviling (St. Luke 22. 67—69.).

24. “Bare.” Or, ‘carried up’ as a burden on to the cross.

“Our sins.” The Crucifixion was the public enduring by Jesus on our behalf, of what our sins had earned, in His own human body and soul even unto death.

“That we, being dead to sins.” Or, ‘that we having died to sin’ (when He died). See Rom. vi. 6—8. 2 Cor. v. 14, 15.

“Live unto righteousness.” So Titus ii. 14.

“By whose stripes.” Observe the healing efficacy the Apostle ascribes not only to the sufferings of Christ in a general way, but also to His bodily sufferings.

25. “As sheep going astray.” An evident allusion to Isai. liii. 6.

“Shepherd and Bishop.” The Apostle here, as elsewhere, directs his readers to Christ Himself as their master and teacher; and deprecates all pride and selfseeking in Christian ministers (See v. 2, 3.).

CHAPTER III.

St. Peter, “himself a married man”, enjoins in this chapter first on wives, then on husbands, the peculiar duties and relations of the married state. Then he proceeds to enjoin on all meekness, courtesy, self-control, endurance. Let us overcome opposition, and silence the false accusations of enemies by blameless lives, and with the consciousness of witnessing for God. If we suffer, our Master suffered before us. Yet see, the patience with which He suffered, and the holy zeal, with which, even in Paradise, He declared His Father’s love. We cannot, indeed, die His atoning Death; but we can try to follow His example, and to live His life, of constant obedience to His Father.

I. PETER, III.

LIKEWISE, ^aye wives, *be* in subjection to A. D. cir. 60.
your own husbands; that, if any obey not the a 1 Cor. 14. 34.
word, ^bthey also may without the word ^cbe won Eph. 5. 22.
by the conversation of the wives; Col. 3. 18.

2 ^dwhile they behold your chaste conversation b 1 Cor. 7. 16.
coupled with fear. c Matt. 18. 15.

3 ^eWhose adorning let it not be that outward d ch. 2. 12.
adorning of plaiting the hair, and of wearing of e 1 Tim. 2. 9.
gold, or of putting on of apparel; Titus 2. 3, &c.

4 but *let it be* ^fthe hidden man of the heart, in f Ps. 45. 13.
that which is not corruptible, *even the ornament* of Rom. 2. 29.
a meek and quiet spirit, which is in the sight of & 7. 22.
God of great price. 2 Cor. 4. 16.

5 For after this manner in the old time the holy
women also, who trusted in God, adorned themselves,
being in subjection unto their own husbands:

6 even as Sara obeyed Abraham, ^gcalling him g Gen. 18. 12.
lord: whose ²daughters ye are, as long as ye do 2 Gr.
well, and are not afraid with any amazement. children.

1. "Obey not." Possibly the allusion is to heathen, or otherwise unbelieving husbands, who were rejecting the word preached to them.

"Without the word." Without the word of exhortation. (Compare Acts xiii. 15.) God is not tied to one means of conversion.

"Conversation." See on 1 St. Pet. i. 15.

2. "Fear." Compare the last clause of Eph. v. 33.

3. "Adorning." The husband's love is to be kept alive, not by outward ornaments, but by beauty of character. Where this is found, other ornaments are matters of indifference and liberty.

"Wearing of gold." Or, 'putting round' (as on the neck, or head, or arms) of golden ornaments.

"Putting on." That is, in excess, and with too much importance attached to it. There must be some putting on.

4. "The hidden man." That which is felt in its secret influence, rather than seen, as outside ornaments are seen.

"Not corruptible." Or, 'in the incorruptible' (ornament).

"Of a meek." This spirit does not need ornamenting; it is itself the ornament of the entire being.

5. "Husbands." Properly belonging to this sentence, and to be added on to it, both for the right sense, and to suit the grammar, are the two last paragraphs in ver. 6. "As long as ye do well, and are not 'afraid with any amazement'".

6. "Whose daughters ye are." More correctly rendered, whose daughters 'ye were'. The meaning being,—'Even as Hebrew women, and altogether independently of your faith in Christ, being daughters of Sara, who obeyed and revered her husband Abraham, you should 'obey and reverence your husbands in like manner.

"Ye are." Or, 'have become', since and through your conversion (Rom. iv. 11.).

I. PETER, III.

A. D. cir. 60. 7 ^b Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, ⁱ as unto the weaker vessel, and as being heirs together of the grace of life; ^k that your prayers be not hindered.

^h 1 Cor. 7. 3. ⁱ Eph. 5. 25. ^j Col. 3. 19. ^k 1 Cor. 12. 23. ^l 1 Thes. 4. 4. ^m See Job 42. 8. ⁿ Matt. 5. 23, 24. & 18. 19. ^o Rom. 12. 16. & 15. 5. ^p Phil. 3. 16. ^q Rom. 12. 10. ^r Heb. 13. 1. ch. 2. 17. ^s Or, *loving to the brethren.* ^t Eph. 4. 32. ^u Col. 3. 12. ^v Prov. 17. 13. & 20. 22. ^w Matt. 5. 39. ^x Rom. 12. 14, 17. ^y 1 Cor. 4. 12. ^z 1 Thes. 5. 15. ^{aa} Matt. 25. 34. ^{ab} Ps. 34. 12, &c. ^{ac} James 1. 26. ch. 2. 1, 22. Rev. 14. 5. ^{ad} Ps. 37. 27. Is. 1. 16, 17. ^{ae} John 11. ^{af} Rom. 12. 18. & 14. 19. ^{ag} Heb. 12. 14. ^{ah} John 9. 31. ^{ai} James 5. 16. ^{aj} Gr. *upon.*

8 ¶ Finally, ¹ *be ye* all of one mind, having compassion one of another, ^m ² love as brethren, ⁿ *be pitiful, be courteous* :

9 ° Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ^p that ye should inherit a blessing.

10 For ^q he that will love life, and see good days, ^r let him refrain his tongue from evil, and his lips that they speak no guile :

11 let him ^s eschew evil, and do good; ^t let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, ^u and His ears *are open* unto their prayers: but the face of the Lord *is* ³ against them that do evil.

“As long as.” This seems an unfortunate translation. The simple rendering is, ‘doing well, and not being afraid’.

“Amazement.” The idea is that of a startled excitable state of mind, against which an obedient and useful life was the best preservative. A good conscience will keep the soul in peace.

7. “Knowledge.” Of your mutual duties and circumstances.

“Honour.” Treating with delicate and considerate respect.

“Heirs together.” Who must not therefore hinder each other in obtaining the inheritance which ye are hereafter to share.

“Grace of life.” That is, the free gift of eternal life.

“Prayers.” Which you offer up together. But do all Christian husbands and wives pray together?

“Hindered.” Or, ‘cut off’, so as to receive no answer.

8. “Having compassion.” Or, ‘having sympathy.’

“Courteous.” Or, ‘affectionately minded’. True courtesy has its root in love, and humility.

9. “Knowing.” Being called to a blessing, we are to share it in blessing others, both in word and deed.

10. “Will love life.” Or, ‘desires to love life’; that is, not only to live, but to find his life desirable, because happy; and therefore to love it, as worth loving.

11. “Ensure it.” Or, ‘pursue it,’ as something not always to be found or overtaken at once. Few good things are easily obtained.

I. PETER, III.

13 ¶ * And who *is* he that will harm you, if ye A.D. cir. 60.
be followers of that which is good?

14 ^y But and if ye suffer for righteousness' sake, x Prov. 16. 7.
Rom. 8. 28.
happy *are ye*: and ^z be not afraid of their terror, y Matt. 5. 10,
11, 12.
James 1. 12.
ch. 2. 19.
& 4. 14.
neither be troubled;

15 but sanctify the Lord God in your hearts: z Is. 8. 12, 13.
Jer. 1. 8.
John 14. 1,
27.
and ^a be ready always to *give* an answer to every
man that asketh you a reason of the hope that is
in you with meekness and ² fear:

16 ^b having a good conscience; ^c that, whereas
they speak evil of you, as of evildoers, they may
be ashamed that falsely accuse your good conver-
sation in Christ. a Ps. 119. 46.
Acts 4. 8.
Col. 4. 6.
2 Tim. 2. 25.
2 Or,
reverence.
b Heb. 13. 18.
c Titus 2. 8.
ch. 2. 12.

17 For *it is* better, if the will of God be so, that
ye suffer for well doing, than for evil doing. d Rom. 5. 6.
Heb. 9. 26,
28.
ch. 2. 21.
& 4. 1.

18 For Christ also hath ^d once suffered for sins,

13. "Harm you." As with real harm; to soul as well as to body.

"Followers." Zealously, earnestly seeking.

14. "For righteousness' sake." That is, because you live righteously. There is plain reference here to the Sermon on the Mount.

"Be not afraid of." Or, 'do not fear'. (Compare St. Matt. x. 26—31.)

"Their terror." The terror they would inspire in you.

"Sanctify." By the homage and reverence you show to Him.

"Be ready always." This preparedness to make a public testimony for the Truth of God on every opportunity is of course partly a question of mind and education; as well as of moral and spiritual qualification. How many such occasions are lost, because we do not choose to fit ourselves for using them! also, alas, because we are ashamed!

"Meekness." Selfconceit in one who calls himself a Christian will only hinder the good cause, and further irritate those who oppose it.

16. "Having a good conscience." Our inward sense of trying to please God will always give us courage; and the manifestation of this sincerity in our outward life will abash our enemies.

17. "If the will of God be so." There is no necessity for us to go out of our way to court persecution. If however it comes in God's Providence, when we are simply doing our duty, it is better, than if we were suffering deservedly; and whatever we bear, it is only what our Master hath borne before us, and what others bear as well as ourselves.

18. "For Christ also." Let us keep fast hold of the Apostle's idea; that as Christ was content to suffer unjustly, and for the sake of others, with the end before Him of bringing men to God; so must we be willing to suffer, not indeed in atoning for men's sins, but with a view to their being finally delivered out of them. Thus they, beholding our patience, and learning how, and by whom we are strengthened, may "be won" by our "conversation"; and thereby, through Divine grace, be ultimately brought to God.

13. "A better reading is, "if ye be | 15. Before "*meekness and fear*" the
zealous of". | best readings add, 'but.'

I. PETER, III.

A. D. cir. 60. the just for the unjust, that He might bring us
to God, ^e being put to death ^f in the flesh, but
^g quickened by the Spirit:

^h & S. 11. 19 by which also He went and ^h preached unto
the spirits ⁱ in prison;

ⁱ Is. 42. 7. 20 which sometime were disobedient, ^k when once
& 43. 9. the longsuffering of God waited in the days of
& 61. 1. the ark was a preparing, ^m wherein
^k Gen. 6. 3, Noah, while ^l the ark was a preparing, ^m wherein
^l Heb. 11. 7. few, that is, eight souls were saved by water.
^m Gen. 7. 7.
& S. 18. 2 Pet. 2. 5.

“For.” Or, ‘on behalf of’.

“For sins.” As a sacrifice for sin, and in this respect not to be imitated by us.

“Bring us to God.” (Compare St. John xiv. 6. 2 Cor. v. 18, 19. Eph. ii. 18. and iii. 12. Heb. x. 19, 20.)

“In the flesh.” In His human flesh, or body.

“Quickened by the Spirit.” Made to live, brought to life in the spirit, His human spirit. Death did affect His body, but could not injure His soul, which indeed, on its being delivered from the flesh, became invested with new powers of motion and life; and with them passed into Paradise.

19. “By which.” Or, ‘in which’, that is, in which spirit.

“He went.” Or, ‘having gone’; the word implies to go a journey.

“And preached.” That is, the Gospel. “This word is placed thus in about fifteen other passages of the New Testament, and in every one it means to preach the Gospel, or to preach Christ” (Compare Eph. ii. 17.).

“Spirits in prison.” In Hades, where they are awaiting the Resurrection.

20. “Sometime.” Or, ‘once’.

“Disobedient.” We are not told what result this preaching produced on them. But Christ’s preaching was not always successful on earth.

“In the days of Noah.” The longsuffering that waited for these men, before the Flood came, exhibited itself once more, and under circumstances which can never be repeated, to these same men, when Christ went after death to preach to them.

“Few.” The fewness of those saved in the ark may throw light on the reason of this repeated longsuffering.

“By water.” The water, which destroyed those who would not enter the ark, preserved those who did enter it, by making it float, and so saving them from drowning.

18. In our authorised version, “By the Spirit” is evidently intended to mean, in, or by the operation of the Holy Spirit.

20. In some manuscripts “sometime” is omitted.

This passage is confessedly so obscure, that it seems only right to add here, that

Bishop Pearson interprets the words quite differently; understanding the preaching to be Noah’s preaching before the Flood by the Spirit of God, and as the representative of Christ to those, who rejecting the message perished, and at the time of the Apostle’s writing were in the prison-house of death.

I. PETER, IV.

21 ^aThe like figure whereunto *even* baptism doth ^{A. D. cir. 60.} also now save us (not the putting away of ⁿthe filth of the flesh, ^obut the answer of a good conscience toward God,) ^pby the resurrection of Jesus ^qChrist: ^r

22 who is gone into heaven, and ^sis on the right hand of God; ^tangels and authorities and powers being made subject unto Him. ^u

CHAPTER IV.

¹ He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

FORASMUCH then ^aas Christ hath suffered for ^bus in the flesh, arm yourselves likewise with ^c

21. "The like figure whereunto." Or, 'which, the antitype (of "that"),—even baptism'. Water is still the outward instrument of salvation to those who receive baptism in repentance and faith.

"Baptism." This holy Sacrament, when "rightly received", is indeed a "sure witness", and "effectual sign of grace", and "God's good will towards us".

"Not the putting away." That is, not the mere outward ceremony itself, which apart from a right disposition in the recipient, can but cleanse the outward flesh, and will be but an empty sign.

"Answer of a good conscience." Or, 'the questioning' of a good conscience towards God; probably with reference to the examination into the faith of a catechumen before baptism; and thus, by a natural transition, the condition of the heart that is able to make a good answer. Only Adult Baptism is directly referred to here.

"By the resurrection." Our Lord's Resurrection, while it gives efficacy to His atoning work, also imparts life and power to all the means of grace, through which He Himself is communicated to the soul (See ch. i. 3.).

22. "Gone into heaven." (See Acts ii. 24.) Christ is neither on earth, nor in His grave, but in glory.

"Being made subject unto Him." See the glory which His sufferings have purchased. But "it is a faithful saying",—"If we suffer, we shall also reign with Him".

CHAPTER IV.

Christ's Cross is God's protest against sin. Let us crucify sin in our hearts during the short time that remains to us here. The end is at hand; the trial of fire is coming; yet there need not be fear, there may even be gladness. If the sufferings of Christ abound in us, so also shall our consolation abound by Christ. To partake of His sufferings now is to earn His glory hereafter. For those, who feel Him precious, to be suffering as Christians is both a mark of honour and a cause of praise.

1. "Then." This is the continuation of the idea in iii. 18.

I. PETER, IV.

- A. D. 60. the same mind: for ^bhe that hath suffered in the
^bRom. 6. 2, 7. flesh hath ceased from sin;
 Gal. 5. 24. 2 ^cthat he no longer ^dshould live the rest of *his*
 Col. 3. 3, 5. time in the flesh to the lusts of men, ^ebut to the
^cRom. 14. 7. will of God.
 ch. 2. 1.
^dGal. 2. 20.
 ch. 1. 14.
^eJohn 1. 13. 3 ^fFor the time past of *our* life may suffice us
 Rom. 6. 11. ^gto have wrought the will of the Gentiles, when
 2 Cor. 5. 15. we walked in lasciviousness, lusts, excess of wine,
 James 1. 18. revellings, banquetings, and abominable idolatries:
^fEzek. 44. 6. 4 wherein they think it strange that ye run not
 & 45. 9. with *them* to the same excess of riot, ^hspeaking
 Acts 17. 30. evil of *you*:
 Eph. 2. 2. 1 Thes. 4. 5. 5 who shall give account to Him that is ready ⁱto
 & 4. 17. Titus 3. 3. judge the quick and the dead.
^gEph. 2. 2. 1 Thes. 4. 5. 5 who shall give account to Him that is ready ⁱto
 Titus 3. 3. judge the quick and the dead.
 ch. 1. 14. 6 For for this cause ^kwas the gospel preached
^hActs 13. 45. also to them that are dead, that they might be
 & 18. 6. judged according to men in the flesh, but live ac-
 ch. 3. 16. cording to God in the spirit.
ⁱActs 10. 42. & 17. 31. Rom. 14. 10, 12, 1 Cor. 15. 51, 52, 2 Tim. 4. 1. ^kJames 5. 9.
 ch. 3. 19.

“In the flesh.” That is, in the body. No distinction is intended between His bodily and mental sufferings.

“The same mind.” That is, with respect to the hatefulness of sin, and the need of overcoming it, and suffering about it, for the good of others.

“Hath suffered.” The thought (in the light of Christ’s sufferings) is of suffering even unto death.

“Hath ceased from sin.” In the idea so common with the Apostolical writers, when Christ suffered and died, His Church suffered and died in and with Him; and in that death, and the resurrection that followed it, sin in idea ceased to be. In St. Paul’s words, “How shall we, that are dead to sin, live any longer therein?” (Rom. vi. 2.).

2. “Time in the flesh.” This shows, that by “suffering in the flesh” in the preceding verse, the Apostle did not mean actual bodily death, but the death unto sin of the regenerate spirit.

“Will of God.” “This is the will of God, even your sanctification”, 1 Thess. iv. 3.

3. “Abominable idolatries.” After the return from the captivity the Jews were quite free from idolatry. These words therefore must have been meant for Gentile believers. Heathenism made vice an act of worship.

4. “Excess.” Or, ‘outpouring’, as of a “swollen gutter.”

5. “Give account.” The heathen are to be judged as well as we. Rom. ii. 12, 16.

6. “Them that are dead.” Those referred to in iii. 19.; but the statement of course includes the dead generally.

“Judged according to men in the flesh.” That the present visible judgment of bodily death might be passed on them, and be endured by them, as is the case with all other men. Though pardoned

I. PETER, IV.

7 ¶ But ^lthe end of all things is at hand: ^mbe ye therefore sober, and watch unto prayer. A. D. 60.

8 ⁿAnd above all things have fervent charity among yourselves: for ^ocharity ²shall cover the multitude of sins.

9 ^pUse hospitality one to another ^qwithout grudging.

10 ^rAs every man hath received the gift, *even so* minister the same one to another, ^sas good stewards of ^tthe manifold grace of God.

11 ^uIf any man speak, *let him speak* as the oracles of God; ^xif any man minister, *let him do it* as of the ability which God giveth: that ^yGod in all things may be glorified through Jesus Christ, ^zto whom be praise and dominion for ever and ever. Amen.

1 Cor. 4. 7. s Mat. 24. 45. & 25. 14, 21. Luke 12. 42. 1 Cor. 4. 1, 2. Titus 1. 7. t 1 Cor. 12. 4. Eph. 4. 11. u Jer. 23. 22. x Rom. 12. 6, 7, 8. 1 Cor. 3. 10. y Eph. 5. 20. ch. 2. 5. z 1 Tim. 6. 16. ch. 5. 11. Rev. 1. 6.

1 Mat. 24. 13, 14.
Rom. 13. 12.
Phil. 4. 5.
Heb. 10. 25.
James 5. 8.
2 Pet. 3. 9,
11.
1 John 2. 18.
m Mat. 26. 41.
Luke 21. 34.
Col. 4. 2.
ch. 1. 13.
& 5. 8.
n Col. 3. 14.
Heb. 13. 1.
o Prov. 10. 12.
1 Cor. 13. 7.
James 5. 20.
p Or, will.
p Rom. 12. 13.
Heb. 13. 2.
q 2 Cor. 9. 7.
Phil. 2. 14.
Philem. 14.
r Rom. 12. 6.

and accepted they were not to be relieved from the universal penalty of dying.

“Live according to God in the spirit.” If this refers to the “spirits in prison”, it teaches us that Christ’s purpose was to save them: anyhow we may gather from it that the intermediate state is not one of unconsciousness, but of spiritual life. See on Phil. i. 21, 23.

7. “Is at hand.” Christ’s second Coming was the daily expectation of the primitive Church, and it must be nearer now than then. Oh to hope for it, and to hasten it by diligence and prayer!

“Sober.” In your enjoyments, and occupations, and plans.

“Prayer.” Compare our Lord’s words: “Watch and pray, for ye know not when the time is” (St. Mark xiii. 33.).

8. “Fervent.” Or, ‘intense’. We are not to be lukewarm.

“Cover.” Doth not bring them out into the light to be magnified and censured, but in kindness and forbearance conceals them, when possible.

9. “Hospitality.” In Eastern countries, and especially when the time came that Christians would be received and welcomed only by those of like mind with themselves, this precept would be very needful.

“Grudging.” At either the expense or trouble, or time involved in it.

10. “Gift.” Whether in temporal or spiritual things.

“Stewards.” That is, not as those who actually own what is at their disposal, and so are free to do exactly what they like with it, but who are to regard it as a trust to be dispensed to others. Compare our Lord’s account of a good steward (St. Matt. xxiv. 45, 46.).

11. “Speak.” As a teacher. Compare 1 Cor. xiv. 3.

“As the oracles of God.” With the authority of one who is God’s mouthpiece. See Exod. ii. 10—16. Jer. i. 6—10.

“Ability.” That is, of ministering. All kinds of gifts are from God.

I. PETER, IV.

- A. D. 60. 12 ¶ Beloved, think it not strange concerning ^a the fiery trial which is to try you, as though some strange thing happened unto you :
- ^a 1 Cor. 3. 13. ch. 1. 7.
^b Acts 5. 41. James 1. 2.
^c Rom. 8. 17. 2 Cor. 1. 7. & 4. 10.
^d Phil. 3. 10. Col. 1. 24.
^e 2 Tim. 2. 12. ch. 5. 1, 10. Rev. 1. 9.
^f ch. 1. 5, 6.
^g Mat. 5. 11. 2 Cor. 12. 10. James 1. 12. ch. 2. 19, 20. & 3. 14.
^h ch. 2. 12. & 3. 16.
ⁱ ch. 2. 20.
^j 1 Thes. 4. 11. 1 Tim. 5. 13. i Acts 5. 41.
^k Isai. 10. 12. Jer. 25. 29. & 49. 12. Ezek. 9. 6. Mal. 3. 5.
^l Luke 23. 31.
^m Luke 10. 12, 14.
- 13 ^b but rejoice, inasmuch as ^c ye are partakers of Christ's sufferings ; ^d that, when His glory shall be revealed, ye may be glad also with exceeding joy.
- 14 ^e If ye be reproached for the name of Christ, happy *are ye* ; for the spirit of glory and of God resteth upon you : ^f on their part He is evil spoken of, but on your part He is glorified.
- 15 But ^g let none of you suffer as a murderer, or as a thief, or as an evildoer, ^h or as a busybody in other men's matters.
- 16 Yet if *any man suffer* as a Christian, let him not be ashamed ; ⁱ but let him glorify God on this behalf.
- 17 For the time *is come* ^k that judgment must begin at the house of God : and ^l if *it first begin* at us, ^m what shall the end *be* of them that obey not the gospel of God ?

12. "Fiery trial." Literally, 'the passing through the fire' (Dan. iii. 20, 21.). Fire is the Divine emblem of the purifying and searching, that come through pain. Compare St. Mark ix. 49. 1 Cor. iii. 13, 15.

"Which is to try you." Probably some sharp persecution was expected. But when is trial of some kind or other not at hand, even with us? for who can bear unbroken prosperity?

13. "Christ's sufferings." Those which He actually bore for His Father's honour, and our salvation. Only martyrs can be said in the full sense to partake of these.

"Exceeding." Or, 'exulting'. Oh what our reward will be, in that day if we have laboured and suffered for Him here!

14. "Resteth upon you" (Isaiah xi. 2.). To comfort and strengthen you, and to put into your mouth what you ought to say.

15. "A busybody." Literally, one who claims to oversee other men's affairs. The proper mean between cold neglect of our neighbour, and self-righteous interference with him, is not always easy to find.

16. "As a Christian." At that time a word used in bitter contempt (Compare Acts xxvi. 28.).

17. "Time." Or, 'season', occasion ; not to last always, but presently to cease, though after an interval to begin again.

"Judgment." Not the final universal Judgment, but a persecution which should try them as with fire.

"House of God." To search His children, and humble them, and make them more dependent on, and zealous for Him.

"Obey not." Whether within the Church or without it.

I. PETER, V.

18 ⁿ and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? A. D. 60.
ⁿ Prov. 11. 31.
Luke 23, 31.

19 Wherefore let them that suffer according to the will of God ^o commit the keeping of their souls to *him* in well doing, as unto a faithful Creator. ^o Ps. 31. 5.
Luke 23, 46.
² Tim. 1. 12.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.* ^a Philem. 9.
^b Luke 24. 48.
Acts 1. 8, 22.
& 5. 32.
& 10. 39.

THE elders which are among you I exhort, who I am also ^a an elder, and ^b a witness of the sufferings of Christ, and also ^c a partaker of the glory that shall be revealed: ^c Rom. 8. 17, 18.
Rev. 1. 9.
^d John 21. 15, 16, 17.
Acts 20. 28.

2 ^d feed the flock of God ² which is among you, taking the oversight *thereof*, ^e not by constraint, but willingly; ^f not for filthy lucre, but of a ready mind; ² Or, as much as in you is.
^e 1 Cor. 9. 17.
^f 1 Tim. 3. 3, 8.
Titus 1. 7.

18. "Scarcely be saved." "On account of the sharpness of the "trial", and their own weakness. Compare Lot (Gen. xix. 16.); St. Peter himself (St. Luke xxii. 61.); and see St. Jude 23.

19. "According to the will of God." If we bring suffering on ourselves by our own misconduct or rashness (ver. 15.), this promise does not apply. Yet, if we repent, even our mistakes are sanctified to us.

"In well doing." In an obedient life (Ps. iv. 5.).

"Faithful Creator." He who hath created us for His own wise and good purposes will neither fail Himself nor us in accomplishing them (1 Thess. v. 24.). See also Isai. xli. 4—16.

CHAPTER V.

The Elder exhorts his brother Elders to feed the flock their Lord had given them, with unselfish and untiring love. The work might not bring much earthly wages with it, but presently it should earn a crown of glory, to be given from the chief Shepherd's own hand to those who had laboured for Him. With his parting words he exhorts them to faith, soberness, watchfulness, stedfastness; all of them gifts of the grace of God, which in his old age he felt to be inconceivably precious, and for the lack of which he could never forget, never wished them to forget, that once he had denied the Lord who bought him.

1. "The elders." (See Acts xx. 17.) So St. John calls himself (2 and 3 St. John.).

"Sufferings." His mocking in the judgment hall, but probably not His Cross, of which, so far as we know, St. Peter was not a witness.

"Revealed." (See St. John xvii. 24.) Was he thinking of the Transfiguration?

2. "Feed." As shepherds feed. The Apostle here warns the elders against three sins, too common among Christian pastors; love of ease, love of money, love of power.

I. PETER, V.

- A. D. 60.** 3 neither as ^{2s} being lords over ⁿ *God's* heritage, but ⁱ being ensamples to the flock.
- ² Or, *over-ruling.* 4 and when ^k the chief Shepherd shall appear, ye shall receive ^{1a} a crown of glory ^m that fadeth not away.
- ^g Ezek. 34. 4. ¹ Cor. 3. 9. ² Cor. 1. 24. ^h Ps. 33. 12. & 74. 2. ⁱ Phil. 3. 17. ² Thes. 3. 9. ¹ Tim. 4. 12. ^{Titus} 2. 7. ^k Heb. 13. 20. ¹ Cor. 9. 25. ² Tim. 4. 8. ^{Jam.} 1. 12. ^m ch. 1. 4. ⁿ Rom. 12. 10. ^{Eph.} 5. 21. ^{Phil.} 2. 3. ^o Jam. 4. 6. ^p Isai. 57. 15. & 66. 2. ^q Jam. 4. 10. ^r Ps. 37. 5. & 55. 22. ^{Matt.} 6. 25. ^{Luke} 12. 11, 22. ^{Phil.} 4. 6. ^{Heb.} 13. 5. ^s Luke 21. 34, 36. ¹ Thess. 5. 6. ^{ch.} 4. 7. ^t Job 1. 7. & 2. 2. ^{Luke} 22. 31. ^{Rev.} 12. 12.
- 5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, ⁿ all of you be subject one to another, and be clothed with humility: for ^o God resisteth the proud, and ^p giveth grace to the humble.
- 6 ^q Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:
- 7 ^r casting all your care upon Him; for He careth for you.
- 8 ¶ ^s Be sober, be vigilant; because ^t your ad-

3. "Being lords." Literally, 'lording it', as with undue assumption. "God's heritage." Over the portions (that is, of the flock) committed to you.

"Ensamples." They are to govern, not only by the assertion of authority, but also by the influence of character, and example.

4. "The chief Shepherd." Compare "the good Shepherd" (St. John x. 11.); "Shepherd and Bishop of your souls" (ii. 25.); "that great Shepherd of the sheep" (Heb. xiii. 20.).

"Fadeth not away." Literally, 'amaranthine', made of the flower amaranth, that never fades. Earthly glory is but for a moment.

5. "All." Submission is a duty suitable for every one; old as well as young. The omission noticed below does not affect the sense.

"Be clothed with." Literally, 'gird on', as a garment with a knot.

"Humility." Which is not merely to adorn us partially, but to envelope the whole life and character, as a robe covers the body.

"Resisteth the proud." Such as Cain, Pharaoh, Nebuchadnezzar, Herod.

6. "Hand of God." It is but little to humble ourselves before each other, if we do not also do it before God. Which is the harder?

"Exalt you." (St. Luke i. 52.)

7. "Casting." See the position of this precept between humility and soberness. Unless we are humble, we shall try to carry our burdens ourselves, instead of casting them on God; if confident in our own powers, we shall fail to watch, and so be taken off our guard.

"All your care." Small and great, temporal and spiritual.

"Careth for you." God has both the will and the power to help us: man, often neither, seldom both.

8. "Be sober." In the continual exercise of self-restraint.

"Adversary the devil." (Compare Zech. ii. 1.) What a distinct statement of the personality of Satan!

I. PETER, V.

versary the devil, as a roaring lion, walketh about, seeking whom he may devour :

9 ^u whom resist stedfast in the faith, ^x knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^y who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered ^z a while, ^a make you perfect, ^b stablish, strengthen, settle *you*.

11 ^c To Him *be* glory and dominion for ever and ever. Amen.

12 ¶ ^d By Silvanus, a faithful brother unto you, as I suppose, I have ^e written briefly, exhorting, and testifying ^f that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you ; and so *doth* ^g Marcus my son.

14 ^h Greet ye one another with a kiss of charity. ⁱ Peace *be* with you all that are in Christ Jesus. Amen.

A. D. 60.

^u Eph. 6. 11, 13.

James 4. 7.

^x Acts 14. 22.

1 Thess. 3. 3.

2 Tim. 3. 12.

ch. 2. 21.

^y 1 Cor. 1. 9.

1 Tim. 6. 12.

^z 2 Cor. 4. 17.

ch. 1. 6.

^a Heb. 13. 21.

Jude 24.

^b 2 Thess. 2.

17. & 3. 3.

^c ch. 4. 11.

Rev. 1. 6.

^d 2 Cor. 1. 19.

^e Heb. 13. 22.

^f Acts 20. 24.

1 Cor. 15. 1.

2 Pet. 1. 12.

^g Acts 12. 12, 25.

^h Rom. 16. 16.

1 Cor. 16. 20.

2 Cor. 13. 12.

1 Thes. 5. 26.

ⁱ Eph. 6. 23.

“Walketh about.” From this expression we infer that he is not yet shut up in prison. (See St. Matt. xii. 43—45.) Compare Jude 6.

9. “The same afflictions.” So 1 Cor. x. 13. God is just ; and life more even than we are apt to suspect.

“In your brethren.” Or, ‘in your brotherhood’.

10. “The God of all grace.” Who possesses, only to confer it on you, all the grace you can need.

“Called us.” He would not have called us to glory if He had not been willing to bring us to it. But are we willing to be brought ?

“Settle you.” (Compare St. Luke xxii. 32.)

12. “Silvanus.” Or, Silas, whom St. Paul took on his second missionary journey from Antioch, into the regions to which this letter was sent (Acts xv. 40, 41). Some of them would recognise him.

“True grace of God.” Their trials might make them fear to have fallen from it. Satan often points to affliction as a sign of our being cast away, whereas it is the evidence of our being loved. Heb. xii. 6—8.

13. “The church that is at Babylon.” Literally, she that is at Babylon ; possibly, his wife (1 Cor. ix. 5). See also St. Mark i. 30.

“Marcus my son.” Either his own son, or the Evangelist.

THE
SECOND EPISTLE GENERAL OF
PETER.

INTRODUCTION.

THERE is no internal evidence in this Epistle to show us to what Christian community it was specially addressed. That it was written by St. Peter is however, notwithstanding doubts entertained on the subject, on the whole most probable; also that its date is not very long before the destruction of Jerusalem. The Epistle, like the former one, is mainly composed of practical exhortation, with the additional feature of solemn warning against false doctrine, and of earnest admonition to grow in the knowledge of Christ. He claims their attention as one who had himself witnessed the glory of the transfigured Jesus; he points them to fulfilled prophecy, as a proof that their faith was not vain; and, as a weary traveller, from the shelter he has all but reached, looks round him fearfully, yet securely, at the tokens of the gathering storm; so the Apostle, from the very threshold of his everlasting rest, warns the Church of the tempest of tribulation already thickening round her from the corruptions of false teachers, and reminds them that the Incarnate Lord, who delayed His judgment simply out of mercy, would soon come, terribly to judge the earth.

The Collect for St. Peter's Day.

O ALMIGHTY God, who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

CHAPTER I.

¹ *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding His majesty, and by the testimony of the Father, and the prophets.*

² **S**IMON Peter, a servant and an apostle of Jesus ² Or, *Symeon*, Acts 15. 14. Christ, to them that have obtained ^a like pre- ^a Rom. 1. 12. cious faith with us through the righteousness ³ of ² Cor. 4. 13. God and our Saviour Jesus Christ: Eph. 4. 5. Titus 1. 4.

² ^b Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, ³ Gr. of our God and Saviour, Titus 2. 13.

³ according as His divine power hath given unto us all things that *pertain* unto life and godliness, ^b Dan. 4. 1. & 6. 25. ¹ Pet. 1. 2. Jude 2.

CHAPTER I.

We have here set up before us the ladder of perfection, which Christian men are bidden climb; as well as the fountain of inexhaustible grace in Christ Jesus, whereby we may be strengthened to climb it. St. Peter, feeling his end to be near, earnestly presses on the Church the power and coming of a living and glorious Saviour, whose majesty he had himself seen in the days of His flesh, and whose Word, made more sure by the fulfilment of prophecy, could never fail one jot from age to age.

1. "To them that have obtained." As if by lot, that lot of the Lord's disposing.

"Like precious faith with us." That is, a faith or doctrine as precious as our own; or 'of equal value with it.'

"Through." Or, 'in', as its surety and foundation.

"The righteousness." That is, the righteous dealing of One who is Himself Righteousness, and Truth.

2. "Through the knowledge." Great stress is laid in this Epistle on the blessedness and importance of growth in divine knowledge (i. 3, 5, 8. ii. 20. iii. 18.). Shallow knowledge makes superficial Christians. The mind is to be cultivated in the doctrine, as the heart in the love, of God.

"Our Lord." All through this Epistle the word "Lord" is given to our Saviour (i. 8, 11, 14, 16. ii. 1, 20. iii. 2, 10, 18.).

3. "Divine power." Which therefore can never fail, either in the sufficiency or efficacy of its supplies. The river of God is full of water.

"Hath given." Not, will give, but "hath given." In and with and through Christ all grace is ours already, and we have but to take and use it. Yet this is what so few Christians can believe.

"All things." So 1 Cor. iii. 21: "all things are your's."

"Life and godliness." The explanation and also the limitation of the gift. Life, being the one object which God intends to bestow on us; and godliness, or His own image in us, being His purpose for us, in all He gives, or takes away.

II. PETER, I.

- A. D. 60. ° through the knowledge of Him ^d that hath called
^c John 17. 3. us ² to glory and virtue :
^d 1 Thess. 2. 4 ° whereby are given unto us exceeding great
 12. & 4. 7. and precious promises : that by these ye might be
 2 Thess. 2. 2. and precious promises : that by these ye might be
 14. and precious promises : that by these ye might be
 2 Tim. 1. 9. ^f partakers of the divine nature, ^g having escaped
 1 Pet. 2. 9. the corruption that is in the world through lust.
 & 3. 9. the corruption that is in the world through lust.
^e Or, by. 5 And beside this, ^h giving all diligence, add to
 e 2 Cor. 7. 1. your faith virtue ; and to virtue ⁱ knowledge ;
^f 2 Cor. 3. 18. Eph. 4. 24. your faith virtue ; and to virtue ⁱ knowledge ;
 Heb. 12. 10. 6 and to knowledge temperance ; and to temper-
 1 John 3. 2. ance patience ; and to patience godliness ;
^g ch. 2. 18, 20. h ch. 3. 18. 7 and to godliness brotherly kindness ; and ^k to
 i 1 Pet. 3. 7. brotherly kindness charity.
^k Gal. 6. 10. 8 For if these things be in you, and abound, they
 1 Thess. 3. 12. & 5. 15. make *you that ye shall* neither be ³ barren ¹ nor
^l John 4. 21. 1 John 15. 2. unfruitful in the knowledge of our Lord Jesus
^m Gr. *alle*. Titus 3. 14. Christ.

“Through the knowledge.” As the method and condition of our receiving them (Compare 2 Cor. iii. 18.).

“To glory and virtue.” Or, ‘by His own glory and virtue’. The manifestation of God’s character invites us to imitate it.

4. “Whereby.” That is, by His glory and virtue.

“By these.” That is, the accomplishment of these promises.

“Divine nature.” Not the Divine attributes, nor the Divine Personality, which are incommunicable, but the perfections of the Divine character. See St. Matt. v. 48. 1 Cor. xi. 1.

“Lust.” (Compare St. James i. 14, 15.)

5. “Beside this.” Or, ‘for this very reason.’ That is, the plentifulness of Divine grace, and the glory you are called to.

“Giving all diligence.” Thereby contributing what is in your own power—zeal and diligence. Slothfulness is as perilous as it is sinful.

“To.” Or, in.

“Your faith.” As the soil and groundwork of the spiritual life. Heb. xi. 6.

“Virtue.” Moral excellence, generally.

6. “Temperance.” The habit of self-control, in all our actions.

“Patience.” This is the natural result of temperance.

“Godliness.” Our religion, in addition to its aspects towards Divine truth (faith, knowledge), and self-ruling (temperance), and affliction (patience), and our fellowmen (brotherly kindness), has also its aspect towards God. Observe also the order in which these precepts follow each other, and how the loftiest qualities of all come last, being built on and growing out of those that precede them.

7. “Brotherly kindness.” See 1 St. Pet. ii. 17 : “Love the brotherhood.” Kindness not only helps our brother to be happy, but also to be good, to a much greater extent than we think of.

“Charity.” Or, love, in its wider relation to mankind as well as the Church ; and including enemies as well as brethren.

8. “Barren nor unfruitful.” The end of Divine knowledge is the fruit of a holy life. Without such result, it simply puffs us up (1 Cor. viii. 1.).

II. PETER, I.

9 But he that lacketh these things ^mis blind, and cannot see afar off, and hath forgotten that he was ⁿpurged from his old sins. A. D. 60.
m 1 John 2.
9, 11.
n Eph. 5. 26.
Heb. 9. 14.
1 John 1. 7.

10 Wherefore the rather, brethren, give diligence ^oto make your calling and election sure: for if ye do these things, ^pye shall never fall: o 1 John 3.
19.
p ch. 3. 17.

11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 ¶ Wherefore ^qI will not be negligent to put you always in remembrance of these things, ^rthough ye know *them*, and be established in the present truth. q Rom. 15.
14, 15.
Phil. 3. 1.
ch. 3. 1.
1 John 2. 21.
Jude 5.
r 1 Pet. 5. 12.
ch. 3. 17.

13 Yea, I think it meet, ^sas long as I am in this tabernacle, ^tto stir you up by putting *you* in remembrance; s 2 Cor. 5.
1, 4.
t ch. 3. 1.

14 ^uknowing that shortly I must put off *this* my tabernacle, even as ^xour Lord Jesus Christ hath shewed me. u See Dent.
4. 21, 22.
& 31. 14.
2 Tim. 4. 6.
x John 21.
18, 19.

9. "Cannot see afar off." Literally, is shortsighted, as one who blinks with his eyes. "Blessed are the pure in heart, for they shall see God."

"Forgotten that he was purged." This is the forgiveness conveyed by the Holy Ghost to the sinner when he repents and believes (Acts ii. 38. iii. 19. xxii. 16. Heb. x. 22.). This blessed gift we are to cherish in our hearts, as an earnest of future grace, and to remind us of our sinfulness and infirmity.

"Old sins." That is, of his unregenerate life.

10. "Calling and election." Compare Rev. xvii. 14: "called, and chosen, and faithful"; and St. Matt. xx. 16.: "for many be called, but few chosen." "Calling and election" express the Divine side of our salvation (St. John vi. 44. xv. 16.); giving diligence to make them sure is our own.

"Sure." Or, 'firm'. Compare 1 St. Peter v. 10.

"If ye do these things." We are preserved *in* our holiness, though not *by* it.

11. "An entrance." Or, 'the entrance', of which our Lord had spoken: "Enter thou into the joy of thy Lord" (St. Matt. xxv. 21.).

"Abundantly." Or, 'richly'. Compare 1 Cor. iii. 15.: "yet so as by fire." All men are equally saved by grace; yet according to the use of this grace, and the magnifying of God thereby, shall there be more or less of glory for us (St. Luke xix. 15—17. 1 Cor. ii. 8.).

"Everlasting kingdom." This is not the kingdom of grace, which we all equally enter here, in the covenant of baptism, but that of glory.

12. "The present truth." Or, 'the truth present with you'.

14. "Shortly." So St. Paul writing to Timothy.

"Hath shewed me." By the Sea of Galilee, between His Resurrection and Ascension. Not the time of His death, but the manner of it, which was to be both "sudden and quick."

12. Instead of "will not be negligent", the best manuscripts read, "I will be careful."

II. PETER, I.

- A. D. 60. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
- ^y 1 Cor. 1. 17. & 2. 1, 4.
² Cor. 2. 17. & 4. 2.
^z Matt. 17. 1, 2.
 Mark 9. 2.
 John 1. 14.
 1 John 1. 1. & 4. 14.
- ^a Matt. 3. 17. & 17. 5.
 Mark 1. 11. & 9. 7.
 Luke 3. 22. & 9. 35.
- ^b See Exod. 3. 5.
 Josh. 5. 15.
 Matt. 17. 6.
- ^c Ps. 119. 105.
 John 5. 35.
- ^d Rev. 2. 28. & 22. 16.
 See 2 Cor. 4. 4, 6.
- ^e Rom. 12. 6.
^f 2 Tim. 3. 16.
 1 Pet. 1. 11.
- ² Or, *at any time.*
- ^g 2 Sam. 23. 2.
 Luke 1. 70.
 Acts 1. 16. & 3. 18.
- 16 For we have not followed ^y cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^z were eyewitnesses of His majesty.
- 17 For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, ^aThis is My beloved Son, in whom I am well pleased.
- 18 And this voice which came from heaven we heard, when we were with Him in ^b the holy mount.
- 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto ^c a light that shineth in a dark place, until the day dawn, and ^d the day star arise in your hearts:
- 20 knowing this first, that ^e no prophecy of the scripture is of any private interpretation.
- 21 For ^f the prophecy came not ² in old time by the will of man: ^g but holy men of God spake *as they were moved* by the Holy Ghost.

CHAPTER II.

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

15. "May be able." Here is a testimony to the superiority of written over oral tradition.

17. "When there came." Or, when there was borne to Him.

18. "In the holy mount." This testimony to the Transfiguration, which was an earnest of Christ's second coming in glory, was an answer to the false teachers who denied that it would ever take place.

19. "A more sure word." Or, 'we have the prophetic word more sure'; that is, even than the voice from Heaven; for more voices have uttered it, and it is a fuller and larger testimony. Holy Scripture is more precious than "Visions and Revelations of the Lord."

"Dark," or, 'dry', squalid, in reference to the Jews, who were ever rebelling, and corrupting the truth. "The contrast is as between the "glimmer of a lamp in a dark corner, and the brightning of the dawn "rising upon the world."

20. "Of any private interpretation." Even the prophets themselves did not understand what they prophesied. No prophecy can be interpreted without the special help of God, and none fulfilled without the Providence of God. Prophecy and miracle are two sheet anchors of Revelation. See how God appeals to the first (Isai. xlv. 24, 28.), and Christ to the second (St. John x. 38.).

21. "By the will of man." Compare Numb. xxii. 38.

"Moved." Or, 'borne', as by the wind.

II. PETER, II.

BUT ^athere were false prophets also among the ^{A. D. 60.} people, even as ^bthere shall be false teachers ^aamong you, who privily shall bring in damnable heresies, even ^cdenying the Lord ^dthat bought them, ^eand bring upon themselves swift destruction.

2 And many shall follow their ²pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And ^fthrough covetousness shall they with feigned words ^gmake merchandise of you: ^hwhose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 ¶ For if God spared not ⁱthe angels ^kthat

^f Rom. 16. 18. ² Cor. 12. 17, 18. ¹ Tim. 6. 5. Titus 1. 11. ^g 2 Cor. 2. 17. ch. 1. 16.
^h Deut. 32. 35. Judg 4. 15. ⁱ Job 4. 18. Jude 6. ^k John 8. 44. 1 John 3. 8.

^{A. D. 60.}
^a Deut. 13. 1.
^b Mat. 24. 11.
 Acts 20. 30.
¹ Cor. 11. 19.
¹ Tim. 4. 1.
² Tim. 3. 1.-5.
¹ John 4. 1.
 Jude 18.
^c Jude 4.
^d 1 Cor. 6. 20.
 Gal. 3. 13.
 Eph. 1. 7.
 Heb. 10. 29.
¹ Pet. 1. 18.
 Rev. 5. 9.
^e Phil. 3. 19.
² Or,
lascivious ways,
 as some copies read.

CHAPTER II.

A warning against false teachers and their corrupt practices is here enforced in language of awful severity. God is a God of Judgment, and we may read it, if we will, in the history of His past visitations on sinners, in the Flood, in the overthrow of the cities of the plain, in the imprisonment of the rebellious angels, in the terrible end of Balaam. Sinners, whoever they are, must take the inevitable consequences of sinning. Their present condition is one of slavery; their future one, of perdition. Great privileges, clear knowledge, holy living, a name for godliness can serve nothing to those who wilfully indulge sin, except to mark the height from which it is possible finally to fall.

1. "False prophets." As well as true. 1 Kings xxii. 6. Jer. xxiii. 31, 32.

"The people." That is, of Israel.

"Damnableness." Or, 'heresies of destruction'.

"Denying the Lord." These heresies probably related to the Lord's Divine and Human natures, as well as to His atoning work. Compare "I know not this man, of whom ye speak", St. Mark xiv. 71.

"Bring upon themselves." The destruction is of the Lord, but they themselves are the cause of it.

2. "Many shall follow." What a significant warning for those who, while they are content to rely on the ultimate victory of the truth, give themselves no pains to maintain or defend it; forgetting how easy and common it is to resist and disobey it; and that the history of the seven Churches proves how easily it may be lost!

"Pernicious ways." Literally, 'licentiousness'. In the early days of the Church, there was often the closest connection between false doctrine and immorality.

3. "Covetousness." Compare Acts xx. 33. 2 Cor. xi. 9. 1 Thess. ii. 5. Titus i. 11.

"Slumbereth not." 'Is awake, and ready to seize them'. The Apostle proceeds to give three instances of Divine judgment on licentiousness.

4. "The angels that sinned." Or, 'angels, when they sinned'. This

2. "Pernicious." The best readings have "licentious."

II. PETER, II.

- A. D. 60. sinned, but ¹ cast *them* down to hell, and delivered
^l Luke 8. 31. *them* into chains of darkness, to be reserved unto
 Rev. 20. 2, 3. judgment ;
- ^m Gen. 7. 1, 5 and spared not the old world, but saved ⁿ Noah
 7, 23. the eighth *person*, ⁿ a preacher of righteousness,
 Heb. 11. 7. ¹ Pet. 3. 20. ^o bringing in the flood upon the world of the un-
ⁿ 1 Pet. 3. 19. godly ;
^o ch. 3. 6.
- ^p Gen. 19. 24. 6 and ^p turning the cities of Sodom and Gomorrha
 Deut. 29. 23. into ashes condemned *them* with an overthrow,
 Jude 7. .
- ^q Num. 26. 10. ^q making *them* an ensample unto those that after
 should live ungodly ;
- ^r Gen. 19. 16. 7 And ^r delivered just Lot, vexed with the filthy
 conversation of the wicked :
- 8 (for that righteous man dwelling among them,
^s Ps. 119. 139, ^s in seeing and hearing, vexed *his* righteous soul
 158. from day to day with *their* unlawful deeds ;)
 Ezek. 9. 4.
- ^t Ps. 34. 17, 9 ^t the Lord knoweth how to deliver the godly
 19. out of temptations, and to reserve the unjust unto
 1 Cor. 10. the day of judgment to be punished :
 13.
- ^u Jude 4, 7, 10 but chiefly ^u them that walk after the flesh in
 8, 10, 16. the lust of uncleanness, and despise ² government.
² Or, *dominion*.
^x Jude 8. ^x Presumptuous *are they*, selfwilled, they are not
 afraid to speak evil of dignities.

cannot mean all the evil Angels, for in 1 St. Pet. v. 8. the Devil is spoken of as at liberty. We know however so little as to the actual nature of their sin, that it seems best not to attempt to enter further into it.

“Judgment.” Angels will be judged as well as men.

5. A preacher of righteousness.” This is not stated of Noah in Genesis. We merely read there that he was a “just man”, and “perfect in his generations”, and that he “walked with God” (Gen. vi. 9.).

6. “Condemned them with an overthrow.” Thus the destruction of those cities is deliberately said in the New as well as in the Old Testament to have been by the direct judgment of God.

“An ensample.” The cities have never been rebuilt.

7. “Vexed.” But for this inspired statement, Lot would have passed away under a sad and dark cloud. How this should teach us charity and kindness, in at least suspending our judgment with respect to others, where all the evidence about them is not before us.

8. “Vexed his righteous soul.” It is easier to go into a place of ungodliness and temptation than to escape from it. His home ties may have fettered him. Compare Gen. xix. 14, 26.

9. “Godly out of temptations.” Joseph, Job, Daniel, Jeremiah.

“To be punished.” Or, ‘being punished now’. Their present state is one of punishment, and they are reserved in it for judgment. What a terrible glimpse this gives us of the present condition of lost souls!

10. “But chiefly.” Licentiousness and pride are here named as sins especially hateful to God.

II. PETER, II.

11 Whereas ^y angels, which are greater in power A. D. 60. and might, bring not railing accusation ² against y Jude 9. them before the Lord. 2 Some read, against themselves.

12 But these, ^z as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; z Jer. 12. 3. Jude 10.

13 ^a and shall receive the reward of unrighteousness, a Phil. 3. 19. as they that count it pleasure ^b to riot in the day time. b See Rom. 13. 13. ^c Spots *they are* and blemishes, sporting themselves with their own deceivings while ^d they feast with you; c Jude 12. d 1 Cor. 11. 20, 21.

14 having eyes full of ³ adultery, and that cannot cease from sin; beguiling unstable souls: ^e an heart they have exercised with covetous practices; cursed children: 3 Gr. an adulteress. e Jude 11.

15 which have forsaken the right way, and are gone astray, following the way of ^f Balaam the son of Bosor, who loved the wages of unrighteousness; f Num. 22. 5, 7, 21, 23, 28. Jude 11.

16 but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

“Dignities.” Literally, ‘glories’; perhaps of God, and of the Angels, and of human powers “ordained of God.”

11. “Greater.” That is, than these who speak thus.

“Against them.” That is, the dignities, or the fallen angels—still angels, though fallen into sin.

12. “Naturally.” Or, ‘born naturally’, not with the new birth from above, but with the birth of the flesh. Compare St. John i. 13.

13. “Count it pleasure to riot in the day time.” Or, that consider a day’s rioting (in comparison with eternal life or death) a pleasure worth snatching.

“Deceivings while they feast with you.” This feasting probably refers to the feasts of charity (Jude 12., then an ordinance of the Church, and alluded to by St. Paul, 1 Cor. xi. 20—22.) which these people attended with hypocritical motives, and used for luxury and sin.

14. “Beguiling.” As a fish with a bait.

“Exercised.” As with gymnastic exercises.

15. “Forsaken the right way.” These terrible warnings are for backsliders, not for those who have never accepted the Gospel at all.

“Loved the wages of unrighteousness.” This explains how it was that Balaam ever consented to go with the messengers of Balak.

16. “Rebuked.” The Angel actually rebuked; but that the ass should be enabled to speak at all was an indirect rebuke from God.

“The dumb ass speaking.” St. Peter thus corroborates the miraculous incident related by Moses. Here, as elsewhere, the two Testaments stand or fall together.

II. PETER, II.

A. D. 60. 17 ¶ § These are wells without water, clouds that
 § Jude 12, 13. are carried with a tempest; to whom the mist of
 darkness is reserved for ever.

18 For when ^hthey speak great swelling words
 of vanity, they allure through the lusts of the
 flesh, *through much* wantonness, those that ⁱwere
²clean escaped from them who live in error.

19 While they promise them ^kliberty, they them-
 selves are ^lthe servants of corruption: for of whom
 a man is overcome, of the same is he brought in
 bondage.

20 For ^mif after they ⁿhave escaped the pollu-
 tions of the world ^othrough the knowledge of the
 Lord and Saviour Jesus Christ, they are again en-
 tangled therein, and overcome, the latter end is
 worse with them than the beginning.

21 For ^pit had been better for them not to have
 known the way of righteousness, than, after they
 have known *it*, to turn from the holy command-
 ment delivered unto them.

22 But it is happened unto them according to the
 true proverb, ^qThe dog is turned to his own vomit
 again; and the sow that was washed to her wallow-
 ing in the mire.

17. "Wells without water." Wells which promise water, but do not contain it. The image suggests disappointment.

"Clouds." Not dropping rain, but only drifting in the sky, and mocking the thirsty earth. These figures would be striking to the oriental mind.

18. "Those that were clean escaped." Or, 'those that were scarcely escaped'; an evident allusion to new converts from heathenism.

19. "Of whom." Or, 'by whatever'. Be it sin, or any thing else, whatever overcomes us becomes our master, and brings us into bondage.

20. "Knowledge." Real and vital knowledge.

"Latter end is worse." This is a quotation of our Lord's own words (St. Matt. xii. 45.).

21. "After they have known *it*, to turn." Here is a distinct and unmistakeable statement, which we must honestly and solemnly receive in all its fulness and terribleness, that it is possible to fall from the grace of God, and to return into open sin. The question of the final restoration of such persons is not entered upon, but left in significant and awful silence. We know nothing positive about the end of Solomon, nor if Demas ever returned to St. Paul (Compare however Ps. xxxvii. 23, 24. St. Luke xxi. 31, 32. St. John x. 28. 1 St. John ii. 19.).

1 *He assureth them of the certainty of Christ's coming to judgment, against those scorers who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.*

THIS second epistle, beloved, I now write unto you; in *both* which ^a I stir up your pure minds ^a ch. 1. 13. by way of remembrance:

2 that ye may be mindful of the words which were spoken before by the holy prophets, ^b and of ^b Jude 17. the commandment of us the apostles of the Lord and Saviour:

3 ^c knowing this first, that there shall come in ^c 1 Tim. 4. 1. the last days scoffers, ^d walking after their own ^d Jude 18. lusts, ^d ch. 2. 10.

4 and saying, ^e Where is the promise of His ^e Isai. 5. 19. coming? for since the fathers fell asleep, all things ^e Jer. 17. 15. continue as *they were* from the beginning of the ^e Ezek. 12. 22, 27. creation. ^e Matt. 24. 48. ^e Luke 12. 45.

5 For this they willingly are ignorant of, that

CHAPTER III.

If there are scoffers now, there always have been, and there always will be. But to scoff at God does not make Him cease to be God, and cannot postpone His judgment, when the hour is come. The Eternal One takes no account of Time. He consults simply His own purpose in the salvation of sinners. The hope of a new heavens and a new earth must keep us true to Him, who is preparing our home for us, and us for our home. But only as we grow in the knowledge of Christ, and in the possession and enjoyment of His grace, shall we be kept safe from falling, unto the presence of His glory.

1. "This second epistle . . . I now." Or, this, already the second Epistle. This was the Apostle's second letter, and it was written soon after the first.

2. "Holy prophets." Of the Old Testament.

3. "In the last days." These mark the period between the first and second comings of Christ.

"After their own lusts." Notice the connexion here between a spirit of scoffing, and self-indulgence. Scepticism has *sometimes* its root in immorality.

4. "Since the fathers fell asleep." That is, since the death of those who saw the Flood, and told the story of it.

5. "Willingly." Or, 'wilfully'. The eye of the mind can be shut, as well as that of the body.

3. After "scoffers", the best manuscripts add, 'in scoffing'.

II. PETER, III.

- A. D. 60. ^f by the word of God the heavens were of old, and
^f Gen. 1. 6, 9. the earth ^{2g} standing out of the water and in the
 Ps. 33. 6. water :
 Heb. 11. 3. ² Gr. ^h whereby the world that then was, being over-
 consisting. flowed with water, perished :
^g Ps. 24. 2. & 136. 6. ⁷ but ⁱ the heavens and the earth, which are now,
 Col. 1. 17. by the same word are kept in store, reserved unto
^h Gen. 7. 11, 21, 22, 23. ^k fire against the day of judgment and perdition of
 ch. 2. 5. ungodly men.
ⁱ ver. 10. ^k Matt. 25. 41.
² Thess. 1. 8. ^{8 ¶} But, beloved, be not ignorant of this one
^l Ps. 90. 4. thing, that one day *is* with the Lord as a thousand
^m Hab. 2. 3. years, and ¹ a thousand years as one day.
 Heb. 10. 37. ⁿ ver. 15. ⁹ ^m The Lord is not slack concerning His promise,
ⁿ Isai. 30. 18. as some men count slackness ; but ⁿ is longsuffering
¹ Pet. 3. 20. to us-ward, ^o not willing that any should perish,
^o Ezek. 18. 23, 32. but ^p that all should come to repentance.
 & 33. 11. ^p Rom. 2. 4. ¹⁰ But ^q the day of the Lord will come as a thief
¹ Tim. 2. 4. in the night ; in the which ^r the heavens shall pass
^q Mat. 24. 43. away with a great noise, and the elements shall
 Luke 12. 39. melt with fervent heat, the earth also and the works
¹ Thes. 5. 2. that are therein shall be burned up.
 Rev. 3. 3. ^r Ps. 102. 26. ^r Heb. 1. 11. Rev. 20. 11. & 21. 1.
 & 16. 15. ^s Isai. 51. 6. ^s Mat. 24. 35. ^s Mark 13. 31. ^s Rom. 8. 12.

“By the word of God.” “And God said”. Here is the direct creative act of God, through which the earth stands together, or subsists.

“Out of the water and in the water.” Or, ‘formed out of water, and by means of water’ (Gen. i. 6—10.).

6. “Whereby.” That is, the heavens and the earth, both containing the water which was the element of destruction.

7. “By the same word.” Of Him, who first created, then destroyed, then re-fashioned, presently will destroy again.

“Are kept in store.” Or, are ‘treasured up’, not for eternity, as these false teachers say, but for fire.

“Unto fire.” St. Peter alone among the inspired writers predicts this destruction by fire. Our Lord, and His other servants, are content to declare the fact, without explaining the method of it. See however 1 Cor. iii. 13.

9. “Is not slack.” The idea is, that He will not be late, so as to let the appointed time pass.

“But that all should come.” As to their proper place. (Compare St. John iii. 17. 1 Tim. ii. 6. 1 Thess. v. 9.).

10. “As a thief in the night.” That is, suddenly, and stealthily, and unexpectedly.

“With a great noise.” The meaning of the original is, like the rushing of an arrow.

“Elements.” Principles of which the universe is made.

10. “In the night.” This is omitted by the best manuscripts.

II. PETER, III.

11 *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be ^s in ^s A. D. 60. 1 Pet. 1. 15. all holy conversation and godliness,

12 ^t looking for and ² hasting unto the coming of the day of God, wherein the heavens being on fire ² Or, *hasting the coming.* shall ^u be dissolved, and the elements shall ^x melt with fervent heat? Titus 2. 13. Or, *hasting the coming.* Ps. 50. 3. Isai. 34. 4. x ver. 10. Mic. 1. 4.

13 Nevertheless we, according to His promise, look for ^y new heavens and a new earth, wherein ^y dwelleth righteousness. Isai. 65. 17. & 66. 22. Rev. 21. 1, 27.

14 ¶ Wherefore, beloved, seeing that ye look for such things, be diligent ^z that ye may be found of Him in peace, without spot, and blameless. z 1 Cor. 1. 8. & 15. 58. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23. a ver. 9. Rom. 2. 4. 1 Pet. 3. 20.

15 And account *that* ^a the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 as also in all *his* epistles, ^b speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and b Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.

11. "Seeing then." This is not written to gratify idle speculation, but to rouse and stir the Church of God to practical holiness.

12. "Hasting unto." See *Marginal Note*. Compare in our Burial Service "beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom."

13. "Nevertheless." Or, 'but'. There shall be a new world to take the place of the old.

"According to His promise." (Isaiah lxxv. 17.)

"Righteousness;" and no scoffers to scoff at it there. See Isaiah liv. 17.

15. "Our beloved brother Paul." Evidently no vexation remained in St. Peter's heart, on account of having been rebuked at Antioch.

"According to the wisdom given unto him hath written unto you." Seven points are made plain from this passage. (1.) That some one of St. Paul's Epistles (perhaps 1 Thessalonians) had already reached these believers; (2.) that more than one was known to have been written, and to be in circulation; (3.) that they were already looked upon as the common property of the Church; (4.) that they were admitted to have been written with the help of Divine wisdom; (5.) that they were already recognised as "Scriptures"; (6.) that portions of them were hard to be understood by the Church of that day, as well as by our own; (7.) that the Apostle did not consider that to be a sufficient reason why they should not be studied, since those who perverted them were unlearned and unstable men, and treated other Scriptures in the same fashion.

16. "Unlearned." Or, 'ignorant'. See Commentary on 2 St. Peter i. 2.

II. PETER, III.

A. D. 60. unstable wrest, as *they do* also the other scriptures, unto their own destruction.

^c Mark 13. 23. 17 Ye therefore, beloved, ^e seeing ye know *these*
^{ch. 1. 12.} *things* before, ^d beware lest ye also, being led away
^d Eph. 4. 14. with the error of the wicked, fall from your own
^{ch. 1. 10, 11.} & 2. 18. stedfastness.

^e Eph. 4. 15. 18 ^e but grow in grace, and *in* the knowledge of
¹ Pet. 2. 2. our Lord and Saviour Jesus Christ. ^f To Him be
^f 2 Tim. 4. 18. glory both now and for ever. Amen.
^{Rev. 1. 6.}

“Wrest.” Or, ‘distort’; properly, to twist with a hand-screw. The word contains the idea of violence.

“Destruction.” Which we can most certainly bring on ourselves by the wilful perversion of Divine truth, as well as by gross sin.

18, “Grow in grace.” Or, increase in the grace and knowledge of. Such grace and knowledge are the gift of God, but they are to be had for the asking, and they are to be multiplied in the using (St. Matt. xxv. 29.).

THE FIRST EPISTLE GENERAL OF JOHN.

INTRODUCTION.

THIS Epistle may be accepted without hesitation as the writing of the Apostle and Evangelist St. John. It was probably written from Ephesus to the seven churches of Asia, and subsequently to the Gospel, which will make the date of it to be about A.D. 86.

The main subject of it is the believer's fellowship with God in Christ. The substance of it is Truth and Righteousness and Love. Two great verities are continually inculcated in it. One, that there is a close and indissoluble union in the religion of Christ between faith and practice; or sound doctrine, and a holy life; and that to separate the one from the other, or to speak of one as less important or less needful than the other, is actually to put asunder what has been solemnly joined together by God. The other is the apostolic exposition of the faith which we are to hold, and the law which we are to obey. The entire Christian doctrine more or less rests in and centres round the Incarnation of the Eternal Son. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." — "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The law is the law of love, which, whether with respect to God or to man, contains, implies, and fulfils, all that God can ever claim of us; all that we can possibly owe to each other. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

The style of the Epistle is that of short and almost abrupt sentences, by no means unconnected, yet not revealing their connexion to a hasty and superficial reader. It breathes a sweet and holy repose, as of one, who, when his Lord was on earth, lay on His breast at supper, and had ever since detained Him in the inmost recesses of his soul. We shall never fathom all its depths of heavenly wisdom; yet, a little child may fearlessly walk in its waters without risk of sinking. Humble and obedient faith is the spirit that will best enter into its meaning. Here, as elsewhere, the Father and the Son most fully reveal themselves to those, who wait, and suffer, and love.

The Collect for the Sixth Sunday after Epiphany.

O GOD, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

About
A. D. 86.

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

^a John 1. 1.
ch. 2. 13.

^b John 1. 14.
2 Pet. 1. 16.
ch. 4. 14.

^c Luke 24. 37.
John 20. 27.

^d John 1. 4.
& 11. 25.
& 14. 6.

^e Rom. 16. 26.
1 Tim. 3. 16.
ch. 3. 5.

^f John 21. 24.

THAT ^a which was from the beginning, which we have heard, which we have seen with our eyes, ^b which we have looked upon, and ^c our hands have handled, of the Word of life;

2 (for ^d the life ^e was manifested, and we have seen *it*, ^f and bear witness, ^g and shew unto you that eternal life, ^h which was with the Father, and was manifested unto us;)

Acts 2. 32. ^g ch. 5. 20. ^h John 1. 1, 2.

CHAPTER I.

The purpose of the Apostle, as an eyewitness of the life of Christ on earth, is to share with others the privilege he himself was enjoying, of fellowship with the Father thus revealed in His Son. But let all understand the meaning and condition of that fellowship. God is light: and the soul that does not walk in that light can have no real union with Him. Yet repentance and faith, through His grace, shall bring us into that light; and, if we walk in it, the blood of Christ keeps us clean. While they, who call their darkness light, and are blind to their own exceeding sinfulness, resist God's word, dishonour His character, and remain in their sins.

1. "From the beginning." Not of time, nor of creation, but ever since God was; that is, from all eternity.

"Hands have handled." St. John here accumulates the evidence for an actual living human Christ from the personal experience of his three senses,—hearing, seeing, and touching.

"Of," or, concerning "the Word of life." Christ, who is in His Divine personality the Bread of eternal life itself, conveys it by the teaching of His Word. Compare the expressions "Bread of life" (St. John vi. 35.); "Light of life" (viii. 12.); "Tree of life" (Rev. ii. 7.).

2. "The life." Christ was manifested. He, who is "the Life", having previously dwelt in the bosom of the Father, "Whom no man hath seen, nor can see", took upon Him our flesh, and was manifested to the world.

"Seen *it*." Observe the repetition of the statement, that the Apostle had himself seen the Lord, in opposition to those who said He was a phantom, and no real man at all.

"Bear witness." St. John had seen this life not only for his own benefit, it was revealed to him that he might share it with others (See verse 3.). This rule applies to all other gifts from God.

"Shew." Or, declare. See St. John xvii. 3.

"That eternal life." Or, that life which is eternal.

"With the Father." See St. John xvi. 28.

3 ⁱ that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly ^k our fellowship ^{is} with the Father, and with His Son Jesus Christ.

About
A. D. 86.
ⁱ Acts 4. 20.
^k John 17. 21.
1 Cor. 1. 9.
ch. 2. 24.
ⁱ John 15. 11.
& 16. 24.
2 John 12.

4 And these things write we unto you, ^l that your joy may be full.

5 ¶ ^m This then is the message which we have heard of Him, and declare unto you, that ⁿ God is Light, and in Him is no darkness at all.

^m ch. 3. 11.
ⁿ John 1. 9.
& 8. 12.
& 9. 5.
& 12. 35, 36.
^o 2 Cor. 6. 14.
ch. 2. 4.

6 ^o If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

7 but if we walk in the light, as He is in the light, we have fellowship one with another, and

3. "Seen and heard." This is our own personal testimony, not what we have received from others. There is thus so much less liability to error.

"Fellowship." Or, communion with us.

"With the Father." Compare "I in them, and Thou in Me, that they may be made perfect in One" (St. John xvii. 23.). No mention is here made of the Spirit, because it is in and through the Spirit that the Father and the Son dwell in our hearts (ch. iii. 24. and iv. 13.).

4. "Joy." Our blessed religion is eminently one of joy; and St. Paul, St. Peter, St. John equally insist on it not only as an occasional or rare privilege, but as the duty and habit and true condition of the soul (Phil. iv. 4. 1 St. Pet. i. 6, 8.). "The joy of the Lord is your strength".

"Full." Or, be made full, completely accomplished. We are to rise to the height of our privileges, to receive and enjoy all the gifts of God.

5. "The message." The Apostle now enters on the great subject of his Epistle, which is the Person, Character, and Purpose of God in Christ.

"Light." This is His essence.

"No darkness at all." Whether of mind, or will, or nature. This is said in opposition to the Gnostics, who held two gods, one of light and one of darkness.

6. "In darkness." Of wilful sin (See Eph. v. 8, 11.). The Gnostics held that, by virtue of their divine knowledge, they were "free to act as they chose, and were not polluted thereby", or separated from God.

"Do not the truth." Here the truth is spoken of, not merely as a system of doctrine to be intellectually received, but as a practical life, belonging to the entire spiritual being, and to be lived and obeyed by it, as if it were a code of laws.

7. "In the light." That is, of God. If we are in God, spiritually in union with Him, His light is ours; and we walk in it, because we are joined to Him. "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17.).

"Fellowship one with another." We can only have real spiritual communion as Christians with each other when we have already communion with God. God in Christ is the centre of the fellowship of the saints.

"And." As the result and consequence of this fellowship with God and each other.

I. JOHN, I.

About ^p the blood of Jesus Christ His Son cleanseth us
A. D. 86. from all sin.

^p 1 Cor. 6. 11. 8 ^q If we say that we have no sin, we deceive
Eph. 1. 7. ourselves, ^r and the truth is not in us.
Heb. 9. 14.

1 Pet. 1. 19. 9 ^s If we confess our sins, He is faithful and just
ch. 2. 2. to forgive us *our* sins, and to ^t cleanse us from all
Rev. 1. 5. unrighteousness.
^q 1 Kin. 8. 46. 2 Chro. 6. 36.

Job 9. 2. 10 If we say that we have not sinned, we make
& 15. 14. Him a liar, and His word is not in us.
& 25. 4.

Prov. 20. 9.
Eccles. 7. 20.
James 3. 2.

^r ch. 2. 4.

^s Ps. 32. 5.

Prov. 28. 13. 1

^t ver. 7.

Ps. 51. 2.

He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep His commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 2) from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

CHAPTER II.

“Blood of Jesus Christ His Son.” This blood is spoken of here not in the aspect of its being a propitiation once offered for the sins of all mankind (1 St. Pet. i. 19.), but in its power of daily cleansing the conscience of the true believer from the sins of infirmity into which from time to time he is surprised.

“Cleanseth.” Or, is cleansing. The condition of spiritual fellowship implies that of continual purification (Compare St. John xiii. 10. Heb. xii. 24. 2 St. Pet. i. 9.).

“All sin.” Let no one limit the cleansing efficacy of this blood.

8. “If we say.” The Apostle is still referring to believers walking in light, and in communion with each other.

“Deceive ourselves.” Or, make ourselves to err. This is a protest against the fancied sinlessness of Christians in this life.

“The truth.” That God is light, and that we are sinners.

9. “If we confess.” Confession of sin must come before the forsaking of it. It is the sense of Divine pardon that *encourages* us to forsake it; and we must first see and acknowledge our sin before it can be overcome. Such confession is moreover a just recognition of the Divine righteousness, and of our liability to its penalties.

“Faithful.” To His own promises (Isaiah i. 18.).

“Just.” God, having accepted the sacrifice of Christ as a sufficient atonement for sin, henceforth regards it a matter of justice to fulfil His covenant of peace, and to pardon all who come to Him in Christ’s name. Compare Jeremiah xiv. 21.

“Cleanse us.” Our heavenly Father does not account it enough merely to forgive the sinner. He also cleanses and delivers him from the power and love of sin.

10. “We make Him a liar.” That is, by contradicting Him.

“Is not in us.” Has no standing place in us. We may have listened to it with our ears, and assented to it with our lips; but it is not in our heart (Rom. x. 8.).

CHAPTER II.

This chapter is both doctrinal and practical. In its practical admonitions, it warns us against loving the World; first, because it is passing away, and thus not worth loving; then, because to love the World is

MY little children, these things write I unto you, that ye sin not. And if any man sin, ^a we have an Advocate with the Father, Jesus Christ the righteous:

About
A. D. 86.

^a Rom. 8. 34.
¹ Tim. 2. 5.
Heb. 7. 25.
& 9. 24.

2 and ^b He is the propitiation for our sins: and

^b Rom. 3. 25.
² Cor. 5. 18.
ch. 1. 7. & 4. 10.

inconsistent with the love of the Father. Further it exhorts us to love God, and to love man, as the end of our being, the proof of our sincerity, and the method of our perseverance. But while it lifts up before us so lofty a standard, it consoles and animates us by indicating our privileges, our safeguards, our dangers. Our privileges are those of pardon, strength, and knowledge through the unction of the Holy One. Our trust is in the intercession of the righteous Advocate, the propitiation for the sins of the whole world. Our danger is in the presence of Antichrist in the world, who is ever trying to rob us of our Saviour, whether by denying in Him the glory of His Godhead, or the truth of His humanity.

1. "**My little children.**" The Apostle in this Epistle uses four different terms of address; "little children," "brethren," "children," or sons, "beloved."

"**These things.**" That is, the words immediately preceding.

"**That ye sin not.**" The promise of the cleansing blood, and of the faithfulness and justice of a reconciled Father, is not to encourage impunity in sin, but more effectually to prevent it.

"**If any man sin.**" Or, have sinned—through the infirmity common to us all.

"**We have.**" St. John includes himself among those who are liable to such infirmity, and who need an advocate to plead about it.

"**Advocate.**" One, who will plead our cause for us. The same word (Paraclete, peculiar to St. John) is used by him in his Gospel (xiv. 16.) of the office of the Holy Spirit, "the Comforter." But both the Son and Spirit comfort us, and plead for us. The Son, who bids us come unto Him for rest (St. Matt. xi. 28.), and appears "in the presence of God for us". The Spirit, who comforts us by taking of the things of Christ and showing them to us; and is our "Advocate", by pleading within us in the prayers which He Himself inspires, and which, being acceptable to God, being God's very mind and will, are sure to be answered (Rom. viii. 26, 27.).

"**With the Father.**" Not with a stern inexorable judge hard to move or soften; but with One, who is already reconciled to us in Christ, and who, as a father pitieth his own children, pities us who trust in Him. Jesus is our elder brother, gone home before us.

"**Jesus Christ.**" Angels are not our mediators, neither are men.

"**The righteous.**" Who not only needs no indulgence for sins of His own, but also possesses infinite merits to plead on our behalf. St. John, let us remember, was an eye witness of Christ's perfect righteousness; and makes in this Epistle five distinct allusions to it.

2. "**The propitiation.**" Or, appeasing. There was wrath in the bosom of a holy God (Father, Son, and Spirit) at sin (Compare Ps. vii. 11.). But through the sacrifice of Christ for sin, offered once for all, He has "turned away all His wrath"; and can both be just, "and the justifier of him that believeth in Jesus."

I. JOHN, II.

- About not for our's only, but ^e also for *the sins* of the whole world.
A. D. 86.
- ^c John 1. 29. & 4. 42. & 11. 51, 52. 3 ¶ And hereby we do know that we know Him, if we keep His commandments.
- ^d ch. 1. 6. & 4. 20. 4 ^d He that saith, I know Him, and keepeth not His commandments, ^e is a liar, and the truth is not in him.
- ^f John 14. 21, 23. 5 But ^f whose keepeth His word, ^g in him verily is the love of God perfected: ^h hereby know we that we are in Him.
- ⁱ John 15. 4, 5. 6 ⁱ He that saith he abideth in Him ^k ought himself also so to walk, even as He walked.
- ^l 2 John 5. ^m ch. 3. 11. 2 John 5. 7 ¶ Brethren, ^l I write no new commandment unto you, but an old commandment ^m which ye

“Of the whole world.” We are taught here that Christ’s sacrifice is for the benefit of all mankind; and that the remedy for sin is as extensive as the disease (Rom. v. 15—21.). It is one thing however to say, that all men having been redeemed by Christ’s death, mercy and peace are procured for all who humbly ask for them; and another thing to assume, as Holy Scripture nowhere does assume, that because Christ died for all, all, somehow or other, whether penitent or impenitent, will eventually be saved.

3. “Hereby.” Or, ‘in this’. St. John anticipates the question, ‘How may I know that I really know Him?’

“That we know Him.” Or, ‘have learnt to know Him, and know Him still’ (Compare St. John xvii. 3.).

“Keep His commandments.” Obedience, not feeling, is the test of a saving knowledge of Christ (St. Matt. vii. 21—27. St. James ii. 17.).

4. “He that saith.” St. John here again alludes to the Gnostics (Compare “knowledge puffeth up, but charity edifieth. 1 Cor. viii. 1. and xiii. 2.).

5. “Keepeth.” This is the very word used by Christ (St. John xiv. 21.). It implies the cherishing of something held precious.

“The love of God.” That is, his love to God. The present, nay the highest reward of obedience is the power of loving God.

“Perfected.” Or, ‘made complete’, ‘fulfilled’. Not that any one can reach this perfect love here on earth; but that while we are to pray that “we may perfectly love” Him, our earnest striving to please Him will quicken and enlarge such love.

“Hereby.” That is, in our keeping His word; the result of such keeping being shown in our love.

“In Him.” Who is love, and of whose nature, through union with Him, we partake.

6. “Abideth.” So our Lord (St. John xv. 10.).

“As He walked.” That is, in love.

7. “I write no new commandment.” In bidding you keep the Word of Christ, and so to abide in Him, the pattern and example of love, I am not teaching you a new or a strange doctrine.

had from the beginning. The old commandment About
A. D. 86.
is the word which ye have heard from the beginning.

8 Again, ⁿ a new commandment I write unto you, ⁿ John 13. 34. & 15. 12.
which thing is true in Him and in you: ^o because ^o Rom. 13. 12.
the darkness is past, and ^p the true light now ^p Eph. 5. 8.
shineth. ¹ Thess. 5. 5, 8.

9 ^q He that saith he is in the light, and hateth ^p John 1. 9.
his brother, is in darkness even until now. & 8. 12.
& 12. 35.

10 ^r He that loveth his brother abideth in the ^q 1 Cor. 13. 2.
light, and ^s there is none ² occasion of stumbling ² Pet. 1. 9.
in him. ch. 3. 14, 15.
^r ch. 3. 14.
^s 2 Pet. 1. 10.
² Gr. *scandal*.

11 But he that hateth his brother is in darkness, and ^t walketh in darkness, and knoweth not ^t John 12. 35.
whither he goeth, because that darkness hath blinded his eyes.

“From the beginning.” That is, of your Christian life and profession. This is made clear by the words “ye have heard”.

8. “A new commandment.” New, in respect of the shortness of the time during which it had been promulgated; Christ the Author and example of it (St. John xiii. 34.) having lived in the world and proclaimed the commandment during the Apostle’s own lifetime.

“Which thing.” That is, the commandment of love.

“Is true.” Is proved, and seen to be a real thing.

“In Him.” Who taught it so short a time ago; and all Whose life was love.

“In you.” ‘Who have only lately learnt it, but whose lives exhibit it, in proportion as you have learnt it’.

“Darkness.” See Isaiah ix. 2. and lx. 1, 2.

“Is past.” Or, ‘is passing’.

When Christ the Sun of righteousness began to shine upon the earth, the darkness of sin and ignorance began to pass away (St. John i. 5, 9.).

“The true light.” Which is Jesus Christ.

“Now shineth.” Or, ‘is already shining’.

Not however in its full glory (2 St. Pet. i. 19. Rev. xxi. 23.).

“In darkness.” The light shines on him, as sunshine on a stone wall (St. John i. 5.), but not into him, or through him on others (St. Matt. v. 14, 16.).

10. “Loveth his brother abideth in the light.” Observe the close connexion between love to our brother and abiding in the light or love of God.

“None occasion of stumbling.” All sins against our neighbour arise from want of love to him. Just in proportion as we love him do we fulfil the law towards him.

11. “Knoweth not whither he goeth.” That is, knoweth neither the present result of his actions, nor the end to which they will finally lead him.

“That darkness.” Which is the consequence of his own unloving nature, and which therefore he must not charge upon God.

I. JOHN, II.

- About
A. D. 86. 12 ¶ I write unto you, little children, because
" your sins are forgiven you for His Name's sake.
- ^u Luke 24. 47.
Acts 4. 12.
& 10. 43.
& 13. 38.
ch. 1. 7.
^x ch. 1. 1. 13 I write unto you, fathers, because ye have
known Him ^x *that is* from the beginning. I write
unto you, young men, because ye have overcome
the wicked one. I write unto you, little children,
because ye have known the Father.
- 14 I have written unto you, fathers, because ye
have known Him *that is* from the beginning. I have
^y Eph. 6. 10. written unto you, young men, because ^y ye are
strong, and the Word of God abideth in you, and
ye have overcome the wicked one.

12. "I write unto you." The Apostle now addresses himself to three classes of readers.

"Little children." Those who are young in the faith. Compare "newborn babes" (1 St. Pet. ii. 2.); "a babe" (Heb. v. 13.); "babes in Christ" (1 Cor. iii. 1.).

"Are forgiven." Or, 'have been forgiven'. The sense of pardon so far from being a presumptuous assurance of God's favour, is, in a real sense, the only true starting point of the conscious Christian life. It is the blessed gift of a heavenly Father to His truly penitent children (St. Matt. ix. 2); and (as implied here by the Apostle) is the natural result of knowing and believing the redeeming love of God.

"For His Name's sake." "And thou shalt call His Name JESUS: for He shall save His people from their sins" (St. Matt. i. 21.; also see Exod. xxxiv. 5-7.).

13. "Fathers." The more advanced in the Christian life (See 1 St. Pet. v. 1.).

"Have known." Knowledge is the characteristic feature of such believers.

"Young men." Those who occupy the middle position between childhood and age.

"Have overcome." In the soul's first great victory, which, if not final, is at least decisive of the issue.

"The wicked one." That is, Satan.

"Ye have known the Father." The sense of forgiveness implies the knowledge of God as a reconciled Father in Christ, through the indwelling Spirit of adoption. It does not mean that the little children have no knowledge, or that the fathers have no strength, or that the young men have no sense of forgiveness; but that the *predominant* and *characteristic* qualities in each of the three are, in the newly-converted, the joy of forgiveness; in the young and active Christian, the sense of power and victory in conflict; in the aged, the repose and blessedness of the vision of God.

14. "I have written unto you." In all this Epistle.

"The Word of God abideth in you." As the source and refreshment of your strength (Compare St. John xv. 5. Eph. vi. 17. Col. iii. 16. 2 Tim. iii. 14-17.). The words that follow are not limited to those previously addressed, but are meant for all.

- 15 ¶ ^a Love not the world, neither the things *that* ^{About} *are* in the world. ^{A. D. 86.} ^a If any man love the world, the love of the Father is not in him. ^{z Rom. 12. 2.} ^{a Matt. 6. 24.} ^{Gal. 1. 10.} ^{James 4. 4.} ^{b Eccles. 5. 11.}
- 16 For all that *is* in the world, the lust of the flesh, ^b and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ^{c 1 Cor. 7. 31.} ^{James 1. 10.} ^{& 4. 14.} ^{1 Pet. 1. 24.} ^{d John 21. 5.} ^{e Heb. 1. 2.} ^{f 2 Thess. 2. 3, &c.} ^{2 Pet. 2. 1.} ^{ch. 4. 3.}
- 17 And ^e the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. ^{c 1 Cor. 7. 31.} ^{James 1. 10.} ^{& 4. 14.} ^{1 Pet. 1. 24.} ^{d John 21. 5.} ^{e Heb. 1. 2.} ^{f 2 Thess. 2. 3, &c.} ^{2 Pet. 2. 1.} ^{ch. 4. 3.}
- 18 ¶ ^d Little children, ^e it is the last time: and as ye have heard that ^f antichrist shall come,

15. "Love not." The world may be used (1 Cor. vii. 31.), but must not be loved.

"The world." This word (*cosmos*) is used in many senses in Scripture: such as the visible material world (Acts xvii. 24.); mankind generally (St. John iii. 16.); the unregenerate in particular (St. John xvii. 14.); the ceremonial Law (Gal. iv. 3.); the existing order of things, now out of harmony with God's mind and purpose (v. 4.). This last is the deepest and most comprehensive meaning of the word, and that in which it is used here.

"Things that are in the world." Its possessions, as distinct from its spirit and disposition.

"The love of the Father." That is, love to the Father (in connection with the idea in ver. 5. of the love of God being perfected in us); "Ye cannot serve God and mammon" (St. Matt. vi. 24.).

16. "For all." This is the reason why, if we love the world, we cannot love God.

"Lust of the flesh." Carnal desire, covetousness, pride or vain glory were the three sins to which Christ was tempted in the wilderness, and to which all men in turn are tempted now.

"Of the eye." The inlet of temptation (Compare Genesis iii. 6. Joshua vii. 21. 2 Sam. xi. 2. St. Matt. v. 28.).

"Pride of life." The vain glory or ostentatiousness of life, in outward show and luxury. This is thought to be growing among us at the present time.

"Of the world." Sin does not come from God. The world is its origin and source.

17. "Passeth away." Or, 'is passing away': an additional reason why it should not be loved.

"And the lust of it." Even worldly men not unfrequently become weary of the world; which cannot satisfy an immortal nature.

"Doeth the will of God." Through loving Him, and being in union with Him who is eternal, and thus sharing His life.

18. "It is the last time." This world however, and the present state of things, are not for ever, as I have said just before. This dispensation is the last. After it comes judgment (Compare "these last days," Heb. i. 2.).

"Antichrist." In the meaning of the original word, either "one against Christ, or one instead of Him."

I. JOHN, II.

- About
A. D. 86. ^g even now are there many antichrists; whereby
^g Matt. 24. 5, we know ^h that it is the last time.
24.
2 John 7. 19 ⁱ They went out from us, but they were not of
^h 1 Tim. 4. 1. us; for ^k if they had been of us, they would *no*
2 Tim. 3. 1. *doubt* have continued with us: but *they went out*,
ⁱ Deut. 13. 13. *doubt* have continued with us: but *they went out*,
Ps. 41. 9. ^l that they might be made manifest that they were
Acts 20. 30. ^k Matt. 24. 24. not all of us.
John 6. 37.
& 10. 28, 29. 20 But ^m ye have an unction ⁿ from the Holy One,
2 Tim. 2. 13. and ^o ye know all things.
ⁱ 1 Cor. 11. 19.
^m ver. 27.
2 Cor. 1. 21. 21 ¶ I have not written unto you because ye
Heb. 1. 9. know not the truth, but because ye know it, and
ⁿ Mark 1. 24. that no lie is of the truth.
Acts 3. 14.
^o ver. 27. 22 ^p Who is a liar but he that denieth that Jesus
John 10. 4, 5. is the Christ? He is antichrist, that denieth the
& 14. 26. Father and the Son.
& 16. 13. ^p ch. 4. 3.
2 John 7. ^q John 15. 23. 23 ^q Whosoever denieth the Son, the same hath
2 John 9.

“Many antichrists.” False teachers (See 22. and iv. 3.).

19. “They went out.” In an act of visible separation.

“Not of us.” Compare St. John vi. 64, 66, 70. and x. 26.

“That they were not all of us. Or, ‘that all’ (even though they profess to be) ‘are not of us’. What an emphatic testimony to the impossibility of there ever being a church on earth, of which all the members are sincere believers (Compare St. Matth. xiii. 24—30. and 47—50.)!

20. “But ye.” Compare 1 Thess. v. 4, 5. Heb. vi. 9.

“An unction. Or, ‘anointing’, of grace.

“The Holy One.” That is, Christ, the Anointed, whose anointing is shed upon His brethren. He is so called by the demoniac (St. Luke iv. 34.); and by St. Peter (Acts iii. 14. Compare also Heb. i. 9.).

“And ye know all things.” The object of this anointing is to teach; and in proportion to the amount of our anointing by Christ do we know Him. Of course St. John did not mean that they actually did know all things: merely that the power to know was present with them through the indwelling Spirit, given, on Christ’s intercession, to His Church.

21. “Lie.” Whether of Antichrist, or any one else.

22. “Is a liar.” Who utters the lie of lies.

“Jesus is the Christ.” They did not deny the fact that a person called Jesus had lived on the earth; but they did deny that He was the Christ, the Anointed One of God. The Apostle now goes on to declare that to deny Jesus to be the Christ is the same thing as to deny the Father and the Son.

“Denieth the Father and the Son.” If Jesus is not the Christ, He is not the Son of the Father. The consequence of this must be, that God not having a Son cannot be Father, and thus the truth expressed in the words Father and Son is contradicted.

23. “Denieth the Son.” In denying Jesus to be the Son of God, we deny the truth of an eternal Son of God altogether. For no one else claims to be Son of God.

I. JOHN, II.

not the Father: [*but*] ^r *he that acknowledgeth the Son hath the Father also.* About A. D. 86.

24 Let that therefore abide in you, ^s which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ^t ye also shall continue in the Son, and in the Father. ^r John 14. 7, 9, 10.
^{ch.} 4. 15.
^s 2 John 6.
^t John 14. 23. ch. 1. 3.

25 ^u And this is the promise that He hath promised us, *even* eternal life. ^u John 17. 3. ch. 1. 2. & 5. 11.

26 ¶ These *things* have I written unto you ^x concerning them that seduce you. ^x ch. 3. 7. 2 John 7.

27 But ^y the anointing which ye have received of Him abideth in you, and ^z ye need not that any man teach you: but as the same anointing ^a teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ² Him. ^y ver. 20.
^z Jer. 31. 33, 34.
Heb. 8. 10, 11.
^a ver. 20.
John 14. 26. & 16. 13.
² Or, *it*.

28 And now, little children, abide in Him; that, ^b when He shall appear, we may have con- ^b ch. 3. 2.

“**Hath the Father.**” God cannot be Father, unless there is a Son begotten of Him. To deny the Son is to forfeit all possession of God as a Father, whose existence in that relation by denying it we disbelieve. From all this we are to learn that the doctrine of God, the Father of His only-begotten Son, and the doctrine of Jesus, the incarnate Son of God, are inseparable; and that to deny either is to forfeit both.

24. “**That.**” The truth, of the Father and the Son.

“**Ye also shall continue.**” Let us carefully observe how our abiding in God is made to depend on our holding fast by the truth.

25. “**This is the promise.**” That is, of their abiding in God and Christ.

“**Eternal life.**” Compare St. John xvii. 3. In its connection there with the knowledge of God and Christ, eternal life and abiding in God and Christ are one and the same thing.

27. “**Abideth in you.**” 1 Thess. v. 19.

“**Ye need not.**” Perhaps the meaning is, that as they were so evidently taught of God, and had His anointing abiding in them, man’s word was not in this matter then needed by them (St. John xiv. 26. 1 Cor. ii. 12, 13. Gal. i. 12. 1 Thess. ii. 13.).

28. “**Little children.**” His heart warmed, as he bade them be steadfast in their Lord.

“**Abide.**” This word occurs twenty-two times in this Epistle.

“**Appear.**” Or, ‘be made manifest’.

“**We,**” and not only you. St. John, while longing for their salvation, was anxious, in reference to his own future glory, not to lose the things he had wrought. So St. Paul 1 Thess. ii. 19, 20.

27. “*Ye shall abide in Him.*” The best manuscripts read, ‘abide in Him’.

I. JOHN, III.

About
A. D. 86.

fidence, ° and not be ashamed before Him at His coming.

° ch. 4. 17.

d Acts 22. 14.

2 Or, *know ye.*

° ch. 3. 7, 10.

29 ^d If ye know that He is righteous, ² ye know that ° every one that doeth righteousness is born of Him.

CHAPTER III.

1 *He declareth the singular love of God towards us, in making us His sons: 3 who therefore ought obediently to keep His commandments, 11 as also brotherly to love one another.*

^a John 1. 12. **B**EHOLD, what manner of love the Father hath bestowed upon us, that ^a we should be

“Confidence.” Or, ‘boldness’; as those whose work will stand the fire.

“Not be ashamed.” As bad workmen, who suffer loss through their work being burned up (1 Cor. iii. 15. and ix. 27.).

29. “That He is righteous.” That is, Christ (See ver. 1.).

“Every one that doeth righteousness.” Hitherto the reference has been to sound doctrine as a sign of abiding in Christ: here godly living is shown to be also the evidence of being a true child of God. A righteous God will have righteous children. Follow God, and that will show that you are born of Him.

“Of Him.” That is, Christ. Compare Isaiah ix. 6, “the everlasting Father.”

CHAPTER III.

We possess here an account of sin in its origin, in its nature, in its manifestation, and in its utter incompatibility with the position of a child of God. It is not of God, for it is of the devil. It is a transgression of the Divine law: and so far from it being possible for God to pass it over, or be indulgent towards it in a believer, it is in direct contradiction to the purpose for which his Lord redeemed him, and to the Divine nature into which he has been spiritually begotten. Let us observe moreover how the Apostle begins, and how he ends. Beginning by urging on us God’s exceeding love in making us His children now, and promising us His perfect image presently, he presses on us the question, how can we sin against such love? how shall we not rather, in anticipation of the glory that shall be revealed, purify ourselves even as He is pure? He ends by reminding us that our hearts are open to God; that He sees whether or no we walk in love before Him; and that obedience is at once the secret of successful prayer, and the condition of an unbroken union with the Father and the Son through the grace of the eternal Spirit.

1. “Behold.” The Apostle now proceeds to explain what this righteousness is, which is the sign of our birth of God.

“What manner of love.” Compare “so loved the world” (St. John iii. 16.); “great love wherewith He loved us” (Ephes. ii. 4.); “if God so loved us” (ch. iv. 11.). All through eternity we shall wonder at God’s love to us.

“The Father.” Who is the source and fountain of Divine love, as Christ is the manifestation of it; and as the Holy Ghost sheds it into our hearts (Rom. v. 5.).

“Bestowed.” Compare Romans v. 15—18.

I. JOHN, III.

called the sons of God: therefore the world knoweth us not, ^b because it knew Him not.

2 Beloved, ^c now are we the sons of God, and ^d it doth not yet appear what we shall be: but we know that, when He shall appear, ^e we shall be like Him; for ^f we shall see Him as He is.

3 ^g And every man that hath this hope in Him purifieth himself, even as He is pure.

4 ¶ Whosoever committeth sin transgresseth also

^f Job 19. 26. ^g Ps. 16. 11. ^h Matt. 5. 8. ⁱ 1 Cor. 13. 12. ^j 2 Cor. 5. 7. ^k ch. 4. 17.

About
A. D. 86.
^b John 15. 18,
19. & 16. 3.
& 17. 25.
^c Isai. 56. 5.
Rom. 8. 15.
Gal. 3. 26.
& 4. 6.
ch. 5. 1.
^d Rom. 8. 18.
2 Cor. 4. 17.
^e Rom. 8. 2).
1 Cor. 15. 4.).
Phil. 3. 21.
Col. 3. 4.
2 Pet. 1. 4.

“Called.” The very title of sonship is a privilege. How much more, then, the spirit of it!

“Sons.” Or, the ‘children’. Thus our Lord described the Jews. “It is not meet to take the children’s bread” (St. Matt. xv. 26.). Yet those children crucified Him. Not all children resemble their parents.

“Knoweth us not.” Doth not understand, or recognise us. The children being like their father (in being righteous as He is), are not likely to be understood by the world, if He is not.

2. “Now.” Our present position is that of sonship; “and if children, then heirs” (Rom. viii. 17.).

“It doth not yet appear.” It has not yet been made manifest.

“What.” Whether in form, or service, or glory. Yet we shall still be sons, nay more completely than now (Rev. xxi. 7.).

“Know.” Compare, as to the relative positiveness of the expressions, “I reckon” (Rom. viii. 18.), “we know” (as here), “I am persuaded” (Rom. viii. 38.).

“He,” or, ‘it’; that is, what we shall be. This does not refer to Christ, but to our future condition. Whatever our condition is to be, and we cannot know it till the time comes for it to be revealed, this we are sure of, that we shall be like God.

“Shall appear.” Or, ‘be made manifest, plain to us’.

“Like Him.” That is, the Father, whose children we already are. Likeness to God revealed in Christ: or, as St. Paul expresses it, “to be conformed to the image of His Son” is to be our aim now, shall be our beauty and our glory then.

“See Him as He is.” With the purged eyesight of sinless souls (1 Cor. xiii. 12. 2 Cor. iii. 18.).

3. “This hope.” Of being like God.

“In Him.” That is, God; better, ‘on Him’, as resting on Him.

“Purifieth himself.” Here the work of our sanctification is made (as elsewhere, Phil. ii. 12.) to depend on our own personal effort, the hope of glory being the mainspring of our energies. Compare “and for an helmet, the hope of salvation” (1 Thess. v. 8.).

“Even as He is pure.” Such being the model for our imitation, who of us can say that he has reached it here?

4. “Whosoever.” The connexion seems to be this; that he who commits sin, not only denies his hope of being like God hereafter,

1. After “Sons of God” the best manuscripts add “and we are” such.

I. JOHN, III.

About the law: for ^h sin is the transgression of the law.

^h Rom. 4. 15. ch. 5. 17. ⁱ ch. 1. 2. ^k Isai. 53. 5, 6, 11. **5** And ye know ⁱ that He was manifested ^k to take away our sins; and ^l in Him is no sin.

^l Tim. 1. 15. ^m Heb. 1. 3. & 9. 26. ⁿ 1 Pet. 2. 24. **6** Whosoever abideth in Him sinneth not: ^m whosoever sinneth hath not seen Him, neither known Him.

^o 2 Cor. 5. 21. ^p Heb. 4. 15. & 9. 23. ^q 1 Pet. 2. 22. ^r He that doeth righteousness is righteous, even as ^s He is righteous.

^t ch. 2. 4. & 4. 8. ^u 3 John 11. ^v ch. 2. 26. ^w Ezek. 18. 5,—9. Rom. 2. 13. ch. 2. 29. ^x Matt. 13. 38. John 8. 44. **8** ^p He that committeth sin is of the devil; for

and seeing Him as He is, but also deliberately breaks His law. How then can such a person claim this Divine sonship as his own?

“**Transgression.**” Sin is not an accident, nor a misfortune, as human language so often describes it, but a real disobedience to God.

5. “He.” That is, Christ. “No man hath seen God at any time” (St. John i. 18.). But in Christ “God was manifest in the flesh” (1 Tim. iii. 16.).

“**To take away.**” The word in the original has everywhere and without exception in St. John’s writings the signification of taking away, in the sense of bearing as a personal burden, with the view of expiating (See St. John i. 29.).

“**Our sins.**” All of them, and for all of us.

“**In Him is no sin.**” Or, ‘in Him sin is not’. Compare “Jesus Christ the righteous” (ch. ii. 1.). The sin bearer is also the sinless one, “a Lamb without blemish and without spot” (1 St. Pet. i. 19.).

6. “Abideth in Him.” Lives in fellowship with Him, who is light.

“**Sinneth not.**” We must not water down these solemn and holy words merely to suit our own circumstances, though it is plain from the 2nd verse of ch. ii. that St. John, both for himself and for all other Christians, recognises an infirmity and liability to err. The words “express a fact, not a privilege;” and the key to the difficulty is in remembering that the regenerate life in earth and Heaven is one, both in its laws, and nature; and that the same rule and principle which will make sin impossible in Heaven tend to make it impossible on earth.

“**Hath not seen Him.**” Under any circumstances for us to choose and practise sin shows a state of mind absolutely inconsistent with the new birth from God, and justifies the doubt if we have actually received it.

7. “Is righteous.” In the nature of his moral character.

“**Even as He is righteous.**” All righteousness is essentially of the same kind, being the imitation of a righteous God; and when found in man, is done by the help of His grace, acting on the will and mind and heart. The plain meaning of the verse is to show the essential difference between a true Christian, the righteous child of a righteous Father, and a false Christian, who, whatever he may call himself, is really a child of the devil.

8. “He that committeth sin.” Our acts are the best and only real evidence of our condition.

“**Of the devil.**” Not made, or begotten by him; but as being continually under his influence. See on 1 St. Pet. v. 8.

the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^a that He might destroy the works of the devil.

9 ^r Whosoever is born of God doth not commit sin; for ^s His seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: ^t whosoever doeth not righteousness is not of God, ^u neither he that loveth not his brother.

11 ¶ For ^x this is the ^y message that ye heard from the beginning, ^z that we should love one another.

About
A. D. 86.

^q Gen. 3. 15.
Luke 10. 18.
John 16. 11.
Heb. 2. 14.

^r ch. 5. 18.
^s 1 Pet. 1. 23.

^t ch. 2. 29.
^u ch. 4. 8.

^x ch. 1. 5.
& 2. 7.

^z Or, *commandment*.

^y ver. 23.
John 13. 34.
& 15. 12.
ch. 4. 7, 21.
2 John 5.

“From the beginning.” Ever since sin was.

“The works of the devil.” These, in the first instance, are all kind of sin and falsehood: but also include their results, such as pain, and sorrow, and death (See Rom. xvi. 20).

9. “Whosoever.” Or, “Every one that is begotten of God doth not ‘sin’; compare in ver. 6, he that ‘abideth in Him sinneth not.’ Here is a full statement of the doctrine of the New Birth; not however in the outward instruments or channels by which it is conveyed to the soul, but in its *origin*—of God—in its *character*—not sinning—not being able to sin; in its *nature*—a seed of God; in its *essence*—the communication of the Divine nature. The new or Divine nature which he has thereby received, absolutely, and so far as it is permitted to operate, excludes the life or habit of sin.

“His seed.” That is, God’s seed; the principle of the new life within him. So our Lord, “the seed is the word of God (St. Luke viii. 11). By remaining in him it develops itself in its power to overcome sin, and purify the heart by faith (See St. John v. 38. and viii. 37).

“Cannot sin.” There are two natures in the regenerate man (Ephes. iv. 22—24. Col. iii. 9—11). The new or Divine nature can no more sin than God Himself, whose it is. When the believer does sin (and such sins are mercifully provided for by God, See ch. ii. 1, 2.), it is with his old Adam nature, crucified, and mortified, but not yet destroyed, that he sins; not with his new nature, which is Divine (Rom. vii. 20—23).

10. “In this.” The impossibility of sinning.

“The children of God . . . and the children of the devil.” How sharp are the contrasts here; and how utterly the Apostle ignores any middle state between these two conditions!

“Doeth not righteousness.” Not merely he who does unrighteousness, but he who leaves righteousness undone, is here said to be manifested as a child of the devil.

“That loveth not his brother.” Righteousness towards man is all included in and springs from love to him. We now come to consider brotherly love in its substance and meaning and evidences.

“His brother.” All men are our brothers, as kinsmen in a common nature; but those who are one with us in Christ are nearer, and therefore ought to be dearer.

11. “From the beginning.” Of the preaching of the Gospel. Hence the absolute and universal importance of it. See on 1 St. John ii. 7.

I. JOHN, III.

- About
A. D. 86. 12 Not as ^zCain, *who* was of that wicked one,
and slew his brother. And wherefore slew he
^z Gen. 4. 4, 8. him? Because his own works were evil, and his
Heb. 11. 4. brother's righteous.
Jude 11.
- ^a John 15. 18, 19. & 17. 14. 13 Marvel not, my brethren, if ^athe world hate
^z Tim. 3. 12. you.
- ^b ch. 2. 10. 14 ^bWe know that we have passed from death
^c ch. 2. 9, 11. unto life, because we love the brethren. ^cHe that
loveth not *his* brother abideth in death.
- ^d Matt. 5. 21, 22. 15 ^dWhosoever hateth his brother is a murderer:
^e ch. 4. 20. and ye know that ^eno murderer hath eternal life
^e Gal. 5. 21. abiding in him.
Rev. 21. 8.
- ^f John 3. 16. 16 ^fHereby perceive we the love of *God*, because
& 15. 13. He laid down His life for us: and we ought to
Rom. 5. 8. lay down *our* lives for the brethren.
Eph. 5. 2, 25.
ch. 4. 9, 11.

12. "Not as Cain." Or, 'not as Cain was of that wicked one': proving himself to be so, by not loving his brother, but by slaying him.

"His own works." Which showed the state of his heart. This is not mentioned in Genesis, any more than the greater excellency of Abel's sacrifice, as alleged in Heb. xi. 4.

13. "Marvel not." What has happened before will happen again. What Cain felt towards Abel, the World, or (what is the same thing) the children of the devil, will feel towards you.

14. "Death unto life." From death, which consists in a hateful and hating nature, unto life, which is one of love, lived in Him, who is Love.

"The brethren." Evidently the Christian brethren. Considering the scorn and hatred lavished in those days on those who confessed Christ, no evidence of being really one of them could be so reliable as the loving those, who could not reward that love with worldly gain or credit, and whose only attraction was in their possession of the truth.

"Death." Which, like life, has its seat in the heart and the affections.

15. Hateth." This is the active aspect or condition of the unloving nature.

"Murderer." Murder is the feeling of hatred carried out into its extreme though unavoidable result. Observe how the Apostle, looking down into the roots of actions, as with the searching eye of God, explains and describes things in language that mere human teachers might shrink from. "We lie" (ch. i. 6.); "we deceive ourselves" (i. 8.); "who is a liar" (ii. 22.), "children of the devil" (iii. 10.); "murderer" (as here). And this is the Apostle of love! True love shows itself in speaking truly.

16. "Hereby." Or, 'in this do we know love'. The contrast is here pointed between Cain and Jesus.

"Laid down." Of His own free will. See St. John x. 18.

"We ought." This does not necessarily imply dying: to die, may or may not be our duty; it must mean the devoting and spending our lives on their behalf, which sometimes may be to "die daily."

I. JOHN, III.

17 But ^gwhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, ^hhow dwelleth the love of God in him? About
A. D. 86.
^g Deut. 15. 7.
Luke 3. 11.
^h ch. 4. 20.
ⁱ Ezek. 33. 31.
Rom. 12. 9.
Eph. 4. 15.
James 2. 15,
16.
¹ Pet. 1. 22.
^k John 18. 37.
ch. 1. 8.
² Gr.
persuade.
¹ 1 Cor. 4. 4.
^m Job 22. 26.
ⁿ Heb. 10. 22.
ch. 2. 23.
& 4. 17.
^o Ps. 34. 15.
& 145. 18, 19.
Prov. 15. 21.
Jer. 23. 12.
Matt. 7. 8.
& 21. 22.
Mark 11. 24. John 14. 13. & 15. 7. & 16. 23, 24. James 5. 16. ch. 5. 14. P John 8. 23. & 9. 31.

18 ¶ My little children, ⁱlet us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know ^kthat we are of the truth, and shall ²assure our hearts before Him.

20 ¹For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 ^mBeloved, if our heart condemn us not, ⁿthen have we confidence toward God.

22 And ^owhatsoever we ask, we receive of Him, because we keep His commandments, ^pand do those things that are pleasing in His sight.

Mark 11. 24. John 14. 13. & 15. 7. & 16. 23, 24. James 5. 16. ch. 5. 14. P John 8. 23. & 9. 31.

17. "Good." Literally, life; then, that which sustains it.

"Seeth." Or, 'beholdeth', not as with a passing glance, but as one who observes and comprehends what he sees (St. Luke x. 31, 32).

"Shutteth up." As by a deliberate act of refusal. The Apostle does not merely say declines to help him. Such aid might not be in his power; and then, such shutting up could not take place.

"The love of God." That is, love which proceeds from God; and is His very nature. Such a man cannot possibly love God.

"In Him." As the source of his spiritual life, and the motive of it.

18. "In word." In the mere profession of love.

19. "Hereby." Or, 'in this'. By our practising love.

"We know." Or, 'we shall know', as a matter of certainty. See Ps. cxxxix. 23, 24.

"Of the truth." That is, belonging to and begotten of that truth which is in God, nay, is God Himself.

"Shall assure." Or, 'shall convince'.

"Hearts." As the seat of the affections, hereby tested.

"Before Him." Before His all-searching eye. "The lesson here is "sincerity".

20. "Condemn us." For not loving in deed and in truth.

"God is greater than our hearts." Or, 'it is (the reason is) that God is greater than our hearts; that is, sitting over and above them in His infinite righteousness and discernment of good and evil. He by His Spirit convinces us of sin; and, being Himself Love, instantly convinces us of all sins against love.

"And knoweth all things." If we know ourselves, much more must He know us.

21. "Confidence." As of obedient children, who can bear their Father's eye.

22. "And." Observe, that in this passage, answers to prayer, as in ch. i. 7, the cleansing efficacy of Christ's blood, are made to depend on our being in a condition of love, or fellowship with God and each other.

"Whatsoever." Compare "according to His will", ch. v. 14.

I. JOHN, III.

About
A. D. 86. 23 ^q And this is His commandment, That we
should believe on the name of His Son Jesus
^q John 6. 29. Christ, ^r and love one another, ^s as He gave us
& 17. 3. commandment.
^r ver. 11.
Matt. 22. 39. 24 And ^t he that keepeth His commandments
John 13. 34. ^u dwelleth in Him, and He in him. And ^x hereby
& 15. 12. ^u dwelleth in Him, and He in him. And ^x hereby
Eph. 5. 2. we know that He abideth in us, by the Spirit
1 Thess. 4. 9. which He hath given us.
1 Pet. 4. 8. ^s ch. 2. 8, 10. which He hath given us.
ch. 4. 21. ^t John 14. 23.
^s ch. 2. 8, 10. & 15. 10. ^u John 17. 21, &c. ^x Rom. 8. 9. ch. 4. 13.

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.

“Because we keep His commandments.” An obedient life is the secret of successful prayer: not in the sense of its meriting any thing at God’s hands, further than that, both in the moral and spiritual world, all righteous acts, by the working of a Divine law, bring with them, nay are their own reward; but because a spirit of obedience infused into the whole life enables us in our prayers to discern the mind of the Spirit, and in childlike simplicity and obedience to desire only what God is willing to bestow. Compare the Collect, “That we may obtain that which thou dost promise, make us to love that which thou dost command”.

23. “Commandment.” Faith and love; here is the Christian’s law.

24. “Dwelleth in Him.” Obedience is the method of our perseverance in Christ, as faith is the condition of it (St. John xv. 4, 10).

“Hereby.” Or, ‘in this’; that is, in our obedience.

“By the Spirit.” That is, abiding by the Spirit; that Blessed and Divine Person, through whom our union with God is effected, and in whom it is maintained.

CHAPTER IV.

This chapter teaches us, that there are two chief ways of testing a Christian teacher’s soundness. First, the one, which, with reference to the substance of his teaching, examines it in the light of the doctrine of the Incarnation; and passes judgment on it according to the measure of its agreement with, or divergence from that central article of the faith. Then the other, which, enquiring into its results, examines into the kind of life, which naturally comes of it. Does a teacher, professing to be of God, teach and practise love to God and man? Is it that kind of love, which, first manifested to us by God in the gift of Christ, is also to be manifested by us in our dealings with each other. And does he not only lay the foundation of it, but complete it also, by declaring a doctrine that, taking away all servile fear, gives childlike confidence? so that even in the day of judgment we may stand before God, assured of our acceptance before Him; not on account of our own deservings, but for the infinite merits of our Saviour Christ, in whom, as our living Head and risen Lord, we are even here on earth, accepted and acceptable before Him.

BELOVED, ^a believe not every spirit, but ^b try About
 the spirits whether they are of God: because A. D. 86.
^c many false prophets are gone out into the world. ^a Jer. 23. 8.
 2 Hereby know ye the Spirit of God: ^d Every ^b1 Cor. 14. 29.
 spirit that confesseth that Jesus Christ is come in ¹ Thes. 5. 21.
 the flesh is of God: Rev. 2. 2.
 3 and ^e every spirit that confesseth not that Jesus ^c Matt. 24. 5,
 Christ is come in the flesh is not of God: and this 24.
 is that *spirit* of antichrist, whereof ye have heard Acts 20. 30.
 that it should come; and ^f even now already is it ¹ Tim. 4. 1.
 in the world. 2 Pet. 2. 1.
 4 ^g Ye are of God, little children, and have over- ch. 2. 18.
 come them: because greater is He that is in you, 2 John 7.
 than ^h he that is in the world. ^d 1 Cor. 12. 3.
 5 ⁱ They are of the world: therefore speak they ch. 5. 1.
 of the world, and ^k the world heareth them. ^e ch. 2. 22.
 6 We are of God: ^l he that knoweth God heareth ² John 7.
^k John 15. 19, & 17. 14. ¹ John 8. 47, & 10. 27. ¹ Cor. 14. 37. ² Cor. 10. 7.

1. "Every spirit." That is, of human teachers.

"Try." Or, 'test', as metals are tried. It is important to observe, that this duty of testing teachers by their doctrine is here imposed not only on the rulers of the Church, but also on the body of the faithful.

"Are of God." That is, if God has sent them.

2. "Hereby." Or, 'in this'. The doctrine of the Incarnation is the essence of the Christian faith.

"That Jesus Christ is come." Or, 'confesses Jesus Christ come'. It is "Christ personally, that we confess, and they deny".

"In the flesh." With body, soul, and spirit.

"Is of God." As its source and origin.

3. "That confesseth not." Or, 'doth not confess', that is, refuses to confess.

"That spirit of antichrist." Here the two opposing spirits are said to be the "spirit of God", and of "antichrist": in ver. 6. they are called the spirits "of truth", and "of error".

4. "Little children." Compare ch. ii. 14.

"Overcome." The Christian has to meet and overcome doctrinal error, as well as temptations of other kinds.

"Them." That is, the antichrists.

"He that is in you." That is, God.

"He that is in the world." That is, Satan. (See ch. v. 19.) An indwelling God is the believer's life and strength (Gal. ii. 20. Phil. iv. 13.).

5. "Speak they of the world." Or, 'out of and from among the world'.

"Heareth them." So, as to agree with them. It is possible to hear only to reject.

6. "We." Who confess Jesus Christ come in the flesh.

"Heareth us." Compare 1 St. Pet. iv. 11.

I. JOHN, IV.

About us; he that is not of God heareth not us. Hereby
 A. D. 86. know we ^mthe spirit of truth, and the spirit of
^m Is. 8. 20. error.
 John 14. 17. 7 ¶ ⁿBeloved, let us love one another: for love
ⁿ ch. 3. 10, is of God; and every one that loveth is born of
 11, 23. God, and knoweth God.
^o ch. 2. 4. 8 He that loveth not ^oknoweth not God; for
 & 3. 6. ^pGod is love.
^p ver. 16. 9 ^qIn this was manifested the love of God toward
^q John 3. 16, us, because that God sent His only begotten Son
 Rom. 5. 8, & 8. 32, into the world, ^rthat we might live through Him.
 ch. 3. 16. ^r ch. 5. 11. 10 Herein is love, ^snot that we loved God, but
^r ch. 5. 11. that He loved us, and sent His Son ^tto be the
^s John 15. 16. propitiation for our sins.
 Rom. 5. 8, 10. 11 Beloved, ^uif God so loved us, we ought also to
 Titus 3. 4. love one another.
^t ch. 2. 2. 12 ^xNo man hath seen God at any time. If we
^u Matt. 18 33. ^u John 15. 12, ^x ver. 20.
 13, ch. 3. 16. John 1. 18.
 1 Tim. 6. 16.

“Hereby.” Who could dare to make so lofty a claim as this, but one consciously inspired of God? Compare 1 Cor. ii. 10. 2 Cor. x. 7.

7. “Let us love one another.” The Apostle now comes to the second test of being “of the truth”—love.

“Every one that loveth.” That is, in the way that God loves.

“Is born of God.” The true child will have his father’s character, that of love.

8. “Knoweth not.” Or, ‘hath never known’.

“God is love.” The essence of the Divine nature is love.

9. “Manifested.” Both in its nature, and vastness, and freeness.

“Sent.” Here we see the pre-existence of the Son, “begotten before the world”.

“His only begotten Son.” The greatness of the love is measured by the nature of the sacrifice.

“That we might live.” In this verse eternal life is set forth as the one result of what Christ has procured for us; in the next verse, still further to impress on us the greatness of Divine love, the atonement, or the propitiation accomplished by Christ’s death, is brought in.

10. “Not that we loved God.” There was nothing in us to merit God’s pity; hence, the greater marvel of it.

“He loved us.” Not our sins, which He hates, but us.

“The propitiation.” Or, ‘appeasing’. St. Paul, in 2 Cor. v. 20., bids us be reconciled to God. Here St. John tells us how God has been reconciled to us.

“For our sins.” When we consider all the suffering that our sins involved on Christ, we see the amazing love both of the Father and the Son in consenting to it.

11. “So.” With such a self-sacrificing and unmerited love.

“One another.” Even though there be faults to displease us, and much otherwise to make love difficult.

12. “No man hath seen God.” But it may be said, who has seen God to know what He is like, or what He feels towards us? And if we

love one another, God dwelleth in us, and ^y His love is perfected in us. About
A. D. 86.

13 ¶ ^z Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. ^y ver. 18.
ch. 2. 5.
^z John 14. 20.
ch. 3. 24.

14 And ^a we have seen and do testify that ^b the Father sent the Son to be the Saviour of the world. ^a John 1. 14.
ch. 1. 1, 2.
^b John 3. 17.

15 ^c Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ^c Rom. 10. 9.
ch. 5. 1, 5.

16 And we have known and believed the love that God hath to us. ^d God is love; and ^e he that dwelleth in love dwelleth in God, and God in him. ^d ver. 8.
^e ver. 12.
ch. 3. 24.

17 Herein is ² our love made perfect, that ^f we may have boldness in the day of judgment: ^g because as He is, so are we in this world. ² Gr. love
with us.
^f Jam. 2. 13.
ch. 2. 28.
& 3. 19, 21.

18 There is no fear in love; but perfect love ^g ch. 3. 3.

cannot see Him, how can we love Him, or at least be sure that we do? To the first, we reply: It is true, that no one has seen God; but we have seen Christ, His Son, and His express image. And though we cannot see God, that we may love Him, we can see each other; and one way to love Him, whom we do not see, is to love our brother whom we do see.

“His love is perfected.” See Note on ch. ii. 5.

13. “Given us of His spirit.” By whom He dwells in us (1 Cor. iii. 16.) and whose fruit in us is love (Gal. v. 22.).

14. “And we have seen.” An additional evidence of our dwelling in Him and He in us, is, that His Spirit within us helps us to testify of His Son as the world’s Saviour.

16. “Known and believed.” That is, by personal experience. Of what avail is God’s love to us, if we never hear of it; or if, hearing of it, we refuse to believe in it.

“To us.” Or, ‘in us’, that is, “with regard to us”.

“Dwelleth in love.” Or, ‘abideth in love’. It is not an occasional emotion of kindness, but the habit of love that constitutes our fellowship with God.

17. “Our love.” Or, ‘love with us’; that is, in our case.

“In the day of judgment.” When all our actions will be tested by their motive (St. Matt. xxv. 40, 45.).

“As he is, so are we in this world.” Dwelling in Him now, and through the oneness of our union with Him, righteous in and with His personal and Divine righteousness, we have confidence even here, notwithstanding our imperfections and short comings. In the day of judgment we shall be faultless before the presence of His glory, and He will welcome us as the blessed of His Father into His exceeding joy (Rom. viii. 33, 34.).

18. “No fear in love.” Or, ‘fear is not in love’, when made perfect.

I. JOHN, IV.

- About
A. D. 86.
h ver. 12.
i ch. 2. 4.
& 3. 17.
k ver. 12.
l Matt. 22.
37, 39.
John 13. 24.
& 15. 12.
ch. 3. 23.
- casteth out fear: because fear hath torment. He that feareth ^h is not made perfect in love.
- 19 We love Him, because He first loved us.
- 20 ⁱ If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God ^k whom he hath not seen?
- 21 And ^l this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

1 He that loveth God loveth His children, and keepeth His commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

“**Torment.**” Or, ‘punishment’; that is, in the anticipation of what it feels to deserve.

“**Feareth.**” There is a fear of God “which is the beginning of wisdom”. The fear spoken of here is a servile fear, connected with the sense of sin. See Commentary on 1 St. Pet. i. 17.

19. “**We love Him.**” How then, it may be asked, can we who are sinners ever love God, or have come to love Him? It is through the sense of His love to us, and the knowledge that He is reconciled to us, and that He no longer threatens us with merited punishment. This is the key to the secret of bringing souls to God; telling them of His love, and beseeching them to believe, and receive, and return it.

20. “**If a man say.**” It is possible to make a profession of love to God, and yet to show none to our brother. Such profession is mere self-deception. A true child of God will, as a matter of course, love other children of God, who are his own brethren, and begotten of one Father. Besides, if love is really in our hearts, it will gladly seize on the objects nearest to it, wherewith to satisfy itself; through and above them reaching up to God.

21. “**This commandment.**” This law of love moreover not only follows from the necessity of our nature, but is also the expressed will of God. It is our *duty* to love, and God will enable us for it.

CHAPTER V.

The victory of faith is to overcome the world. This faith, which in its nature and operation cleaves to Jesus as the only begotten Son of God, manifests itself as working by love, both to God and man. To God, in keeping the commandments, which to the heart of a true child cannot be grievous. To man, not merely in a general disposition of kindness and benevolence; but in praying for him, when he sins, and in endeavouring to deliver him from this present evil world, by sharing with him the understanding of the only true God, and eternal life. Such a faith as this has not only a future, but a present reward; even in the witness of God in our hearts, in spiritual fellowship with Him who is the Life of the world, and in the certain and full answer to all prayers which God is able to grant in accordance with His own purposes, and our true blessedness.

WHOSOEVER ^a believeth that ^b Jesus is the ^{About} Christ is ^c born of God: ^d and every one that ^{A. D. 86.} loveth Him that begat loveth him also that is be- ^a John 1. 12. gotten of Him. ^b ch. 2. 22, 23. & 4. 2, 15.

2 By this we know that we love the children of ^c God, when we love God, and keep His command- ^d John 1. 13. ments. ^e John 15. 23.

3 ^e For this is the love of God, that we keep ^e John 14. 15, His commandments: and ^f His commandments are ^f & 15. 10, not grievous. ² John 6. ^f Micah 6. 8. Mat. II. 30.

4 ¶ For ^g whatsoever is born of God overcometh ^g John 16. 33. the world: and this is the victory that overcometh ^h ch. 3. 9. the world, *even* our faith. ^{& 4. 4.}

5 Who is he that overcometh the world, but ^h he ^h 1 Cor. 15. 57. that believeth that Jesus is the Son of God? ^{ch. 4. 15.}

6 This is He that came ⁱ by water and blood, *even* ⁱ John 19. 34.

1. "The Christ." To be the Christ is the same thing as to be the Son of God; the two expressions being simply different statements of the same doctrine (See St. Matt. xxii. 42—45. & xxvi. 63. Acts ii. 36.).

"Is born." Or, 'hath been begotten'. This Epistle gives us six tests of regeneration: "Doing righteousness", ii. 29; "Not committing sin", iii. 9; "Loving", iv. 7; "Believing that Jesus is the Christ", (as here); "Overcoming the world", v. 4; "Keeping ourselves", v. 18.

"Loveth him also." These first three verses are in close connexion with iv. 20, 21. Sound doctrine, and a spirit of Christian love, make the perfect man.

2. "Keep," or, do. Obedience is everywhere the final test of our sincerity (St. Matt. vii. 21, 22.).

3. "Is the love of God." This is what is meant by loving God.

"Not grievous." Compare Ezek. xviii. 25.

4. "For." He now gives the reason why they are not grievous.

"Overcometh the world." As the habit and principle of its new and Divine life. To those who resist them God's commandments must ever be grievous; to those who, through their new birth, delight in them, they are "right, rejoicing the heart".

"The victory." The result here put for the cause.

"That overcometh." Or, 'that hath overcome' (ii. 13, 14.).

"Faith." So St. Paul, "Fight the good fight of faith" (1 Tim. vi. 12.). The object of this faith is stated in the next verse.

5. "But he that believeth." Here we see the practical value of the doctrine of Christ's Godhead. Believing in Him who is the Son of God, we are in union with God Himself; who has overcome all things, and we in Him.

6. "That came." In a public manner which all could see and recognize.

"By water." When St. John baptized Him, and the Spirit de-

About Jesus Christ; not by water only, but by water and
 A. D. 86. blood. ^k And it is the Spirit that beareth witness,
^k John 14. 17. because the Spirit is truth.
 & 15. 26.
 & 16. 13.
^l 1 Tim. 3. 16. 7 For there are three that bear record in heaven,
^l John 1. 1. the Father, ^l the Word, and the Holy Ghost: ^m and
 Rev. 19. 13. these three are one.
^m John 10. 30.

8 And there are three that bear witness in earth,
 the spirit, and the water, and the blood: and these
 three agree in one.

ⁿ John 8. 17, 18. 9 If we receive ⁿ the witness of men, the witness
^o Matt. 3. 16, of God is greater: ^o for this is the witness of God
 17. & 17. 5. which He hath testified of His Son.

^p Rom. 8. 16. 10 He that believeth on the Son of God ^p hath
 Gal. 4. 6. the witness in himself: he that believeth not God
^q John 3. 33. ^q hath made Him a liar; because he believeth not
 & 5. 33. the record that God gave of His Son.

scended on Him, and the Father said of Him, "This is my beloved
 "Son, in whom I am well pleased" (St. Matt. iii. 16, 17.).

"And blood." The blood of His cross. His second baptism of sor-
 row; "I have a baptism to be baptized with" (St. Luke xii. 50. See
 also St. John xix. 34, 35.).

"Not by water only." John Baptist, for instance, came with or
 in water; but his baptism could not take away sin. Christ's blood
 fulfilled the work which John's baptism typified.

"The Spirit." The Holy Spirit, who was to take of the things of
 Christ and show them to His people (St. John xvi. 14, 15.).

"Beareth witness." "The fact, that He is the truth, is that which
 "makes Him so weighty a witness".

"Truth." Compare "Even the Spirit of truth", St. John xv. 26.

8. "Three." Compare St. John viii. 17.

"The Spirit." Given without measure to Him; in and by whom He
 taught, and worked miracles, and finally offered Himself on the Cross
 (St. Matt. xii. 28. St. John iii. 34. Heb. ix. 14.).

"The water." The sign of His being sent from God, and dedicated
 to Him, and recognized by Him, when He came out of the river Jordan
 after His Baptism.

"The blood." The evidence of His possessing a real human body,
 and of His actual death, and of the completion of His atoning sacrifice
 thereby.

"Agree in one." That is, give one and the same testimony, that
 Jesus is the Christ.

9. "The witness of men." Just as I, at the beginning of this
 Epistle, have asked you to receive mine.

"Of God is greater." Therefore still more worthy to be received.

"For this is the witness of God." Or, "the witness of God is this,
 "that He hath borne witness concerning His Son".

10. "Hath the witness." By the personal and spiritual experience

7. No comment is made on this verse, as the best authorities do not consider
 it to be part of the original text.

11 ^r And this is the record, that God hath given to us eternal life, and ^s this life is in His Son. About
A. D. 86.

12 ^t He that hath the Son hath life; *and* he that hath not the Son of God hath not life. ^r ch. 2. 25.
^s John 1. 4.
ch. 4. 9.

13 ^u These things have I written unto you that believe on the name of the Son of God; ^x that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ^t John 3. 36.
& 5. 24.
^u John 20. 31.
^x ch. 1. 1, 2,

14 ¶ And this is the confidence that we have, ² in Him, that, ^v if we ask any thing according to His will, He heareth us: ² Or, concerning him.
^v ch. 3. 22.

15 and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and ^z he shall give ^z Job 42. 8.
^z James 5. 14, 15.

of it; having received the adoption to be a son, through the Holy Spirit dwelling in him.

11. "The record." Or, 'the testimony'. Three particulars as to its substance are here named. The Nature of God's gift; Eternal life; the Person in whom it resides; the Son of God; the Way in which it is to be procured,—as a gift to be received, through faith.

12. "Hath." As a present possession, abiding in his heart and soul.

"Life." Compare St. John v. 40., "And ye will not come to me, that ye might have life".

13. "That ye may know." So as to be well assured of the full amount of your present privileges. Compare Eph. i. 17—19.

"Ye may believe." With a deeper and larger faith than before.

"Name of the Son of God." See Isai. ix. 6.

14 "And this." We now come to the conclusion of the Epistle.

"In Him." Or, 'with reference to Him'.

"According to His will." How could God be expected to answer us contrary to His own will; or how could we, if wise and dutiful children, even wish Him to do it?

"Heareth us." In the sense of granting our prayers.

15. "If we know." If by faith we appreciate His power and willingness to hear us. See St. James i. 6, 7.

"That we have." As a present and certain possession, whether we perceive it or not. Compare Isaiah lxxv. 24.

16. "If any man see." A true Christian, who dwells in love, will not fail to pray for others, as they need it; and especially that their sins may be forgiven them.

"Sin." Or, 'sinning', as in the act of it.

"He shall ask." In many cases interference, or remonstrance, or rebuke, are quite out of the question. But it is always possible to offer up a secret intercession; that the soul thus sinning may repent. Oh that Christians more felt this to be their duty and blessedness!

"He shall give him." That is, he who prays; receiving it, so to

- About him life for them that sin not unto death. ^aThere
 A. D. 86. is a sin unto death: ^bI do not say that he shall
^a Matt. 12. pray for it.
 31, 32. ^c17 All unrighteousness is sin: and there is a
^b Mark 3. 29. sin not unto death.
 Luke 12. 10. ^d18 We know that ^dwhosoever is born of God
 Heb. 6. 4, 6. & 10. 26. sinneth not; but he that is begotten of God
^b Jer. 7. 16. & 14. 11. ^ekeepeth himself, and that wicked one toucheth
 John 17. 9. him not.
^c ch. 3. 4. ^e19 ¶ And we know that we are of God, and ^fthe
^d 1 Pet. 1. 23. ch. 3. 9. whole world lieth in wickedness.
^e James 1. 27. ^f Gal. 1. 4.

speaking, from God, to pass on to his brother. What an encouragement for intercession about each other.

“**A sin unto death.**” St. John does not explain what sin he means, and we need not enquire. Sin of any kind wilfully persevered in to the last will quench the Holy Spirit, through whose grace alone it could be repented of, thus forfeiting all hope of pardon, and earning the wages of death.

“**I do not say.**” The Apostle does not here absolutely forbid us to pray about such sin, lest, in our ignorance of our brother’s real condition, we condemn him unjustly; and through not praying for him, deprive him of the help he might have claimed. But he does not encourage us to offer prayers, so liable to be disappointed. Compare 1 Sam. xii. 23. Acts viii. 22, 24.

“**Pray for it.**” Or, ‘make request about it’. This, in the original, is a different word from “ask” in the former part of the verse; and is ever used by Christ Himself “of His own requests to God”. Not even He who has a right to go to God with His petition could ask of God to do that which is contrary to Himself to do.

17. “**All unrighteousness is sin.**” “Sin is a large word”, and we are not to make light of any of it. We may further observe with respect to this difficult passage, that it is not the Apostle’s intention either to discourage intercession generally, for he would have us “walk in love”, or to limit the purifying efficacy of that blood which “cleanseth us from all sin”. But he would solemnly remind us that God is first, and man second; and that our love to our brother, abundant and unwearyed as it should be, must ever be in harmony with and subjection to our love of God; with whose perfect righteousness we must have full sympathy, and to whose determination not to “clear the guilty” we must say a loyal Amen, though we love the guilty one as our own soul. Compare Deut. xiii. 6—11. St. Matt. x. 3.

18. “**Sinneth not.**” Sin is alien to his new and divine nature.

“**Keepeth himself.**” By remembering the sacredness, and enjoying the privileges of this Divine sonship. See St. Jude 21.

“**That wicked one.**” Of whom so much has been said in this Epistle.

“**Toucheth him not.**” So as to hurt him, or snatch him out of his Father’s arms.

19. “**We know.**” Four truths are stated here as indisputable; the

I. JOHN, V.

20 And we know that the Son of God is come, and ^ghath given us an understanding, ^hthat we may know Him that is true, and we are in Him that is true, *even* in His Son Jesus Christ. ⁱThis is the true God, ^kand eternal life.

About
A. D. 86.

^g Luke 24. 45.

^h John 17. 3.

ⁱ Isai. 9. 6.

& 44. 6.

& 54. 5.

John 20. 28.

Acts 20. 28.

Rom. 9. 5.

1 Tim. 3. 16.

11 Cor. 10. 14.

21 Little children, ^lkeep yourselves from idols.
Amen.

Titus 2. 13. Heb. 1. 8. ^k ver. 11, 12, 13.

11 Cor. 10. 14.

believer's birth of God, and union with Him; the subjection of the world to the devil; the personal advent of the Son of God in flesh; the possession by the Church of the knowledge of the True God.

"That we are of God." He commences these sad and solemn words by the comforting assurance that God was their's, and they were God's.

"Lieth in wickedness." Or, in the wicked one, its prince and ruler (St. John xiv. 30).

20. "The Son of God is come." To destroy the works of the devil. He is in our midst, revealing Himself to us, and fighting at our head.

"Given us an understanding." 1 Cor. i. 30.

"Him that is true." Him, the true one.

"In Him." Observe how the Apostle concludes with the great truths he has elsewhere so fully expounded; our personal union with, and abiding in, the Son of God; through that personal knowledge of Him which He gives us, through His Spirit.

"This." That is, God the Father.

"Idols." Which surrounded them every where, especially at Ephesus, where was the great temple of Diana, and "the image, which fell down from Jupiter".

THE SECOND EPISTLE OF JOHN.

INTRODUCTION.

THIS is a private letter to a Christian lady and her family. The date of it is uncertain. Truth, in which they were to abide; love, by which they were to obey, are the two words which define and exhaust its contents. It closes with a stern admonition to an act of Church discipline, which may sound severe for those distant and troubled days, when any one bearing the name of Christ would be driven with contempt from every Pagan door. Nevertheless they were amply justified by the preciousness of the souls exposed to the danger of deadly heresy; and from which, even by the sharpest possible remedies, the infant Church of God was to be kept free.

The Collect for Trinity-Sunday.

ALMIGHTY and everlasting God, who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

II. JOHN.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian lore and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

After
A. D. 90.

THE elder unto the elect lady and her children,
^a whom I love in the truth; and not I only,
 but also all they that have known ^b the truth;

² for the truth's sake, which dwelleth in us,
 and shall be with us for ever.

³ ^c Grace ² be with you, mercy, and peace, from
 God the Father, and from the Lord Jesus Christ,
 the Son of the Father, ^d in truth and love.

⁴ ¶ I rejoiced greatly that I found of thy children
^e walking in truth, as we have received a ^e com-
 mandment from the Father.

⁵ And now I beseech thee, lady, ^f not as though
 I wrote a new commandment unto thee, but that
 which we had from the beginning, ^g that we love
 one another.

⁶ And ^h this is love, that we walk after his
 commandments. This is the commandment, That,
ⁱ as ye have heard from the beginning, ye should
 walk in it.

⁷ For ^k many deceivers are entered into the
 world, ^l who confess not that Jesus Christ is come
 in the flesh. ^m This is a deceiver and an antichrist.

1. "The elder." So St. Peter (1 St. Pet. v. 1.).

"Elect." This solemn word applied to a church (1 Thess. i. 4.), and to a generation (1 St. Pet. ii. 9.), and to a nation (Rom. ix. 11.), is here applied to an individual.

"Lady." Or, 'Kyria', possibly the surname of the person addressed.

"In the truth." Or, 'in truth', the truth of the Gospel, in which, like a plant growing in its soil, all our moral and spiritual life is lived.

2. "Dwelleth." Or, 'abideth' (See 1 St. John ii. 24.).

"For ever." The truth may be lost by churches, and individuals through their own sin, but it is never altogether lost out of the World, or to the Church universal.

4. "I rejoiced greatly." So St. Paul (Phil. i. 4. 1 Thess. iii. 9.).

5. "That we love one another." Orthodoxy is valueless without charity.

6. "This is the commandment." Or, 'the commandment of commandments', is this; namely love.

7. "For many deceivers." Yet let us beware of a spurious love, which is not careful to maintain the truth. These are days, when the truth has many enemies, with whom no compromise or even intercourse must be entertained.

II. JOHN.

- After
A. D. 90. 8 ⁿ Look to yourselves, ^o that we lose not those things which we have ² wrought, but that we receive a full reward.
- ⁿ Mark 13. 9.
^o Gal. 3. 4.
Heb. 10. 32,
35.
² Or, *gained*:
Some
copies read,
which ye
have gain-
ed, but that
ye receive,
&c.
- 9 ¶ ^p Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
- 10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, ^q neither bid him God speed:
- ^p 1 John 2. 23.
^q Rom. 16. 17.
^r 1 Cor. 5. 11.
& 16. 22.
Gal. 1. 8, 9.
^s 2 Tim. 3. 5.
Titus 3. 10.
- 11 for he that biddeth him God speed is partaker of his evil deeds.

8. "Those things which we have wrought." That is, that condition of faith and knowledge into which our labours have brought you (Compare 1 Cor. iii. 5—15.).

"A full." Not wanting in any of that glory, which the salvation of you all would bring.

"Reward." Compare "and every man shall receive his own reward, according to his own labour" (1 Cor. iii. 8.). Not in the sense of his personal salvation, which was of grace, not of works; but of that weight and measure of recompence which, according to the faithful use of the gifts and opportunities entrusted to them, the Lord's servants are encouraged to expect in the great day (St. Matt. xxiv. 21. 2 Tim. iv. 7, 8. Rev. iii. 14.). The same idea is to be found in 1 Thess. ii. 19, 20, and 1 St. John ii. 28.

9. "Transgresseth." Or, 'goeth before', as a wouldbe leader of the flock.

"The doctrine of Christ." Which Christ taught.

10. "Come any." Not merely as a passer by, but as a teacher.

"Receive him not." Friendly intercourse with such would imply that their false doctrine was of no consequence; and would encourage others to do likewise. Thus God would be dishonoured, and the error would spread.

"God speed." Or, good speed. The word signifies salutation.

11. "Partaker of his evil deeds." Here we see that false doctrine is not simply an erroneous opinion, but an act or deed of evil; and we must beware of that too prevalent indifference to error, which dishonours God, and misleads men. In the application of these words however to our own times and circumstances, we must of course remember that St. John was writing to a woman, who possibly was not expert in controversy, with a family, may be of young children, liable to be easily led away, and in days, when false doctrine spread rapidly, and when weapons for refuting it were not always at hand. St. Paul writing to Timothy bids him instruct "those that oppose themselves"; and if instead of contending for the truth with those who oppose it, we were always to refuse to encounter them, or reason with them, there would be no chance of our convincing them of their error, and they would be able to say, that we were afraid for the truth.

II. JOHN.

12 ^r Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak ³ face to face, ^s that ^r our joy may be full. ³ After A. D. 90. ^r 3 John 13. ³ Gr. *mouth to mouth.*

13 ^t The children of thy elect sister greet thee. ⁵ John 17. 13. ¹ John 1. 4. ⁴ Or, *your.*

Amen. ^t 1 Pet. 5. 13.

12. "Paper." Made of the Egyptian papyrus.

"Ink." "Commonly made of soot and water, thickened with gum."

"To come unto you." This may indicate that the person addressed resided near Ephesus.

13. "Children." Who may have been living there, near the Apostle.

THE THIRD EPISTLE OF JOHN.

INTRODUCTION.

THIS is another private letter of the same Apostle, from which we gather two points of interest. First, the zeal and clarity with which Christians on their journeys were in those early days privately entertained by their brethren. Then, that St. John, like his brother Apostle St. Paul, was not exempt from the vexation and hindrance of private and personal jealousies; which, as they operated injuriously for the Church's welfare, the Son of Thunder was resolved to put down with a strong hand.

**The Collect for the Twenty-second Sunday after
Trinity.**

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

III. JOHN.

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrophes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius. After
A. D. 90.

THE elder unto the wellbeloved Gaius, ^a whom ^a 2 John 1.
I love ² in the truth. ² Or, truly.

² ¶ Beloved, I ³ wish above all things that thou ³ Or, pray.
mayest prosper and be in health, even as thy soul
prospereth.

³ For I rejoiced greatly, when the brethren came
and testified of the truth that is in thee, even as
^b thou walkest in the truth. ^b 2 John 4.

⁴ I have no greater joy than to hear that ^c my ^c 1 Cor. 4. 15.
children walk in truth. Philem. 10.

⁵ Beloved, thou doest faithfully whatsoever thou
doest to the brethren, and to strangers;

⁶ which have borne witness of thy charity be-
fore the church: whom if thou bring forward on
their journey ⁴ after a godly sort, thou shalt do ⁴ Gr. worthy
well: of God.

⁷ because that for his name's sake they went
forth, ^d taking nothing of the Gentiles. ^d 1 Cor. 9.
12, 15.

⁸ We therefore ought to receive such, that we
might be fellowhelpers to the truth.

⁹ ¶ I wrote unto the church: but Diotrophes,

2. "Above all things." Or, 'with respect to all things'.

"In health." That is, of body.

"Even as." He wished him temporal prosperity, only in proportion to spiritual. Otherwise he would not have been able to bear it, and it would only have done him harm. True Christian friendship is wise as well as tender.

3. "I rejoiced greatly." Let us observe how happy a true Christian is; also, that much of his happiness is in seeing others good and happy.

5. "Faithfully." Or, 'a faithful act'; corresponding to one who is of the faith.

"And to strangers." Or, 'and that to strangers', which made the kindness greater. "Lend, hoping for nothing again".

6. "Before the church." Probably at Ephesus.

7. "Taking nothing." By way of maintenance.

"From the Gentiles." Lest it should be said, they made their preaching a trade. He did not forbid their taking from the Church.

9. "I wrote." This Epistle has been lost. The wisdom of the Providence of God is to be thankfully observed in the selection of the inspired writings for the use of the Church universal. A letter from an Apostle to a Christian church of his own time, while specially

After A. D. 90. who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

^e Ps. 37, 27. 11 ¶ Beloved, ^e follow not that which is evil, but
^{is} 1. 16, 17. that which is good. ^f He that doeth good is of
¹ Pet. 3, 11. God: but he that doeth evil hath not seen God.
^f 1 John 2, 20.
[&] 3, 6, 9.

^g 1 Tim. 3, 7. 12 Demetrius ^g hath good report of all *men*, and of the truth itself: yea, and we *also* bear record;

^h John 21, 24. ^h and ye know that our record is true.

ⁱ 2 John 12. 13 ⁱ I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak ² face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.
² Gr. *mouh*
to mouh.

adapted to that church's guidance, and needful for its comfort and edification, would not necessarily be suitable for the Church of all times, and in that case would not need to be divinely preserved.

“Unto the church.” Probably that of which Gaius was a member.

“Diotrephes.” Probably a minister of the Church.

“Receiveth us not.” “Does not recognize our authority”. If an Apostle like St. John was thus hindered and insulted in the discharge of his duty, Christian teachers need not be surprised if they have to endure such things now. Let us also learn that conduct of such a kind is not to be weakly yielded to, but, for the sake of the Church at large, is to be plainly rebuked, and firmly prevented.

11. “That which is evil.” As in the case of Diotrephes.

“Hath not seen God.” See *Note* on 1 St. John iii. 6.

12. “Demetrius.” The Apostle having publicly rebuked and disowned Diotrephes, as publicly commends Demetrius, also, probably, a minister in the church to which Gaius belonged.

“And of the truth itself.” Which being compared with the life he lived, testified to its correctness and righteousness.

“Ye know.” Observe how entire is the confidence with which the Apostle here appeals to the truth of his testimony. (Compare St. John xxi. 24.)

13. “Pen.” Or, reed, “the writing reed probably split”.

14. “Greet the friends by name.” Had he named them himself, some one might have been omitted.

THE GENERAL EPISTLE OF JUDE.

INTRODUCTION.

ST. JUDE, the Jeremiah of the New Testament, writes to the Church in solemn and rugged language of present perils and coming storms. The Epistle (which from ver. 6. to ver. 13. bears a strong internal resemblance to a passage in the second chapter of the second Epistle of St. Peter) was probably written before that Epistle, and shortly before A. D. 70, possibly to believers in Palestine. Its object is to contend earnestly for pure Christian doctrine. It is remarkable for some apparent references to apocryphal books. It indicates the existence of gross corruptions even in the bosom of the Church, and which were not yet exposed and cast out. Whether for warning or for consolation it holds up before true believers the blessed hope of the Second Advent, which for all saints and through all ages is the goal of our exceeding joy.

The Collect for the Fourth Sunday after Trinity.

O GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Shortly before
A. D. 70.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

^a Luke 6. 16.
Acts 1. 13.

JUDE, the servant of Jesus Christ, and ^a brother of James, to them that are sanctified by God the Father, and ^b preserved in Jesus Christ, and

^b John 17. 11,
12, 15.

^c 1 Pet. 1. 5.

^c Rom. 1. 7.

^d 1 Pet. 1. 2.

^e 2 Pet. 1. 2.

^c called :

2 mercy unto you, and ^d peace, and love, be multiplied.

^e Titus 1. 4.

^f Phil. 1. 27.

^g 1 Tim. 1. 18.

& 6. 12.

^h 2 Tim. 1. 13.

& 4. 7.

ⁱ Gal. 2. 4.

^j 2 Pet. 2. 1.

^k Rom. 9. 21,

22.

^l 1 Pet. 2. 8.

^m 2 Pet. 2. 10.

ⁿ Titus 2. 11.

Heb. 12. 15.

^o Titus 1. 16.

^p 2 Pet. 2. 1.

^q 1 John 2. 22.

3 ¶ Beloved, when I gave all diligence to write unto you ^e of the common salvation, it was needful for me to write unto you, and exhort you that ^f ye should earnestly contend for the faith which was once delivered unto the saints.

4 § For there are certain men crept in unawares, ^h who were before of old ordained to this condemnation, ungodly men, ⁱ turning ^k the grace of our God into lasciviousness, and ^l denying the only Lord God, and our Lord Jesus Christ.

1. "Jude." Probably a brother of the Lord (See St. Matt. xiii. 55.), and not the Apostle.

"Servant of Jesus Christ." Notice the humility of this description.

"Of James." The author of the Epistle that bears his name, and the first bishop of the Church at Jerusalem.

"Sanctified by God the Father." Compare "Sanctify them through Thy truth" (St. John xvii. 17.).

"Preserved in Jesus Christ." Or, 'kept for Jesus Christ', as His inheritance and reward.

"Called." In their having been called, was revealed the purpose of Divine mercy of sanctifying and preserving them. See on 1 Thess. ii. 12.

3. "When I gave." Or, 'giving'. The idea expressed is that of exceeding earnestness and strength of purpose.

"Common salvation." The doctrines and precepts of the faith, in which we are saved, equally dear to, and equally to be defended by, us all. Compare "like precious faith" (2 St. Pet. i. 1.).

"Contend earnestly." As men striving in a close personal struggle.

"Once." Or, 'once for all'; the same word as in Heb. ix. 26, 28., there used of Christ's sacrifice. This faith, or deposit of doctrine, was complete when given to the saints: it therefore cannot, and must not be added to nor diminished by us.

4. "Ordained." Or, 'written about before', that is, in prophecy. Compare "which the Holy Ghost by the mouth of David spake before concerning Judas" (Acts i. 16.). The thought here is not so much

5 I will therefore put you in remembrance, though ye once knew this, how that ^mthe Lord, having saved the people out of the land of Egypt, afterward ⁿdestroyed them that believed not.

Shortly before A. D. 70.
^m 1 Cor. 10. 9.
ⁿ Num. 14.
 29, 37.
 & 26. 64.
 Ps. 106. 26.
 Heb. 3. 17,
 19.
^o John 8. 44.

6 And ^othe angels which kept not their ²first estate, but left their own habitation, ^phe hath reserved in everlasting chains under darkness ^qunto the judgment of the great day.

7 Even as ^rSodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after ³strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

^p 2 Pet. 2. 4.
^q Rev. 20. 10.
^r Gen. 19. 24.
 Deut. 29. 23.
 2 Pet. 2. 6.
^s 3r. other.

8 ¶ ^sLikewise also these *filthy* dreamers defile the flesh, despise dominion, and ^tspeak evil of dignities.

^s 2 Pet. 2. 10.
^t Ex. 22. 28.
^u Dan. 10. 13.
 & 12. 1.
 Rev. 12. 7.

9 Yet ^uMichael the archangel, when contending

of any Divine decree which had predestinated this ungodly conduct, as that it was no accident, or cause for wonder, since all along it had been foreseen and foretold.

“**Condemnation.**” Or, ‘punishment’.

5. “**Afterward.**” Literally, ‘secondly’.

“**Destroyed.**” The special destruction here referred to would seem from the context to be that mentioned in Numb. xxv. 9.

6. “**Their first estate.**” Or, ‘their own dignity’ of purity and obedience. St. Jude may not intend to include here all the fallen Angels, but simply those who sinned in this special manner.

“**Habitation.**” That is, in Heaven, to come down upon earth (Gen. vi. 1, 2.).

7. “**As.**” Sodom and Gomorrha are given as another instance of Divine judgment on licentiousness.

“**In like manner**” to these. That is, the Angels just mentioned.

“**Strange flesh.**” Or, ‘other flesh than that appointed of God’.

“**An example.**” To any one who visits the site of those cities, or reads of them.

“**Eternal fire.**” Compare “everlasting chains”, ver. 6.; “darkness “for ever”, ver. 13; with “eternal life”, ver. 21; and it will be hard to escape the conclusion, that the inspired writer, both for the warning of sinners, and the consolation of the Church, believed, and meant us to believe, that the life beyond the grave, whether for joy or sorrow, shall know no ending. This moreover is certain, that the doctrine of the eternity of Heaven and Hell is expressed by the same word, whatever that word may precisely mean.

8. “**Dreamers.**” As men in their dreams, and therefore not to be listened to, as persons speaking seriously.

“**Dominion.**” Or, ‘lordship’. Both this expression and that of “dignities” probably refer to Angels.

9. “**Michael the archangel.**” Called in Daniel “one of the chief

with the devil he disputed about the body of Moses, ^adurst not bring against him a railing accusation, but said, ^vThe Lord rebuke thee.

^x 2 Pet. 2. 11. ^z 2 Pet. 2. 12. ^y Zech. 3. 2.

10 ^z But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way ^aof Cain, and ^bran greedily after the error of Balaam for reward, and perished ^cin the gain-saying of Core.

^a Gen. 4. 5. ^b 1 John 3. 12. ^c Num. 22. 7. ^d 2 Pet. 2. 15. ^e Num. 16. 1, &c. ^f 2 Pet. 2. 13. ^g 1 Cor. 11. 21. ^h Prov. 25. 14. ⁱ 2 Pet. 2. 17. ^j Eph. 4. 14. ^k Matt. 15. 13.

12 ^d These are spots in your ^e feasts of charity, when they feast with you, feeding themselves without fear: ^f clouds *they are* without water, ^g carried about of winds; trees whose fruit withereth, without fruit, twice dead, ^h plucked up by the roots;

“princes”; “your prince” (x. 13, 21.). See *Note* on Rev. xii. 7. This circumstance is not found in the Old Testament, and the allusion is supposed to be to “a Jewish legend” in connection with Deut. xxxiv.

“The body of Moses.” About which we read, “He (that is, the Lord) buried him in a valley”, Deut. xxxiv. 6. On the whole, this is one of those passages which it is impossible fully to explain.

“A railing accusation.” Literally, a “judgment of evil speaking”. Satan had once been a holy Angel, and was an Angel still; and possibly not at that time cast out of Heaven (Job i. 6. & ii. 1. Zech. iii. 1. Compare 2 Tim. ii. 24, 25.).

10. “Which they know not.” Such as the Angelic powers.

11. “Cain.” Who was a murderer. False doctrine slays the soul, as surely as the sword the body.

“Ran greedily.” Or, ‘poured themselves out like a torrent’. The expression shows the eager greediness of their sin.

“Error of Balaam.” Who for covetousness tempted Israel to fornication (Rev. ii. 14.).

“Korah.” Whose sin was pride. The error of these people, and perhaps of the Nicolaitanes in Rev. ii. 15., in doctrine, appears to have been a denial of Christ’s true personality; in practice, the commission of gross licentiousness, in combination with hatred and covetousness.

12. “Feasts of charity.” Or, ‘love feasts’, a primitive Church ordinance, but soon abandoned through being abused (See *Note* on 1 Cor. xi. 20—22.).

“Feeding.” Or, ‘pasturing’, as in pastures, which the Good Shepherd has provided for His own sheep, but not for wolves.

“Clouds *they are* without water.” See *Note* on 2 St. Pet. ii. 17.

“Trees.” Four kinds of unfruitful trees are indicated here. Those with the fruit withered on them, that is, Christians who have given promise but not fulfilled it; or with no fruit at all, that is, persons professing Christianity but not even attempting to practise it; or trees which have been cut down and pollarded to make them sprout again, that is, nominal believers, chastened by the Lord, but to no profit; or

JUDE.

13 ⁱraging waves of the sea, ^kfoaming out their own shame; wandering stars, ^lto whom is reserved the blackness of darkness for ever. Shortly before A. D. 70.

14 And Enoch also, ^mthe seventh from Adam, prophesied of these, saying, Behold, ⁿthe Lord cometh with ten thousands of his saints, i Is. 57. 20.
k Phil. 3. 19.
l 2 Pet. 2. 17.
m Gen. 5. 18.
n Deut. 33. 2.
Dan. 7. 10.
Zech. 14. 5.
Mat. 25. 31.
2 Thess. 1. 7.
Rev. 1. 7.

15 to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their ^ohard *speeches* which ungodly sinners have spoken against Him. o 1 Sam. 2. 3.
Ps. 31. 18.
& 94. 4.
Mal. 3. 13.

16 These are murmurers, complainers, walking after their own lusts; and ^ptheir mouth speaketh great swelling *words*, ^qhaving men's persons in admiration because of advantage. p 2 Pet. 2. 18.
q Prov. 28. 21.
James 2. 1, 9.

17 ¶ ^rBut, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; r 2 Pet. 3. 2.

18 how that they told you ^sthere should be mockers in the last time, who should walk after their own ungodly lusts. s 1 Tim. 4. 1.
2 Tim. 3. 1.
& 4. 3.
2 Pet. 2. 1.
& 3. 3.

(most hopeless of all) trees totally uprooted, that is, those who have so hardened themselves against God, that the Church can no longer pray for them (1 St. John v. 16.) nor the Spirit continue to strive with them.

13. "Raging waves." Producing nothing but foam, and noise, and peril, to others.

"Wandering stars." As meteors, which shine brilliantly for a moment; but are of no avail to the mariner, as he cannot depend on them, nor steer by them.

14. "Enoch." This appears to be another instance of a Hebrew tradition not contained in the Old Testament, but on account of its truth and importance deliberately incorporated into the Word of God. It is found in "the second chapter of the Book of Enoch, probably compiled by a Jew, in the first century of the Christian Era, from traditional fragments ascribed to Enoch".

"Ten thousands of his saints." Or, his holy myriads; Angels as well as saints (Dan. vii. 9, 10. St. Matt. xxv. 31. 2 Thess. i. 10. and perhaps 1 Cor. vi. 2.).

15. "Convince all." It is possible now to resist and quench the Holy Spirit of God, whose office it is to convince us of sin. The especial bitterness of condemnation in the day of judgment will consist in this, that the sentence will be felt to be just, even by those who are condemned. "And he was speechless" (St. Matt. xxii. 12—14.).

16. "Men's persons." Regarding and flattering men for mere outward appearance.

"Advantage." Profit, or gain. Compare St. Paul's conduct 1 Thess. ii. 5—9.

Shortly
before
A.D. 70.

- 19 These be they ^t who separate themselves, ^u sensual, having not the Spirit.
- ^t Prov. 18. 1. ^u Ezek. 14. 7.
Hos. 4. 14. & 9. 10.
Heb. 10. 25. ^u 1 Cor. 2. 14.
James 3. 15. ^x Col. 2. 7.
1 Tim. 1. 4. ^y Rom. 8. 26.
Eph. 6. 18. ^z Titus 2. 13.
2 Pet. 3. 12. ^a Rom. 11. 14.
1 Tim. 4. 16.
^b Amos 4. 11. ^c Zech. 3. 2.
1 Cor. 3. 15. ^c Zech. 3. 4, 5.
Rev. 3. 4.
- 20 ¶ But ye, beloved, ^x building up yourselves on your most holy faith, ^y praying in the Holy Ghost,
- 21 Keep yourselves in the love of God, ^z looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 And of some have compassion, making a difference :
- 23 and others ^a save with fear, ^b pulling *them* out of the fire ; hating even ^c the garment spotted by the flesh.

19. "Separate themselves." As schismatics. There is such a sin as schism. The true nature of it is needless and frivolous separation from the body of the faithful, whereby the Church is divided instead of being united: and vain men selfishly regarding their personal preference in matters of no real consequence, despise the honour, and hinder the kingdom of their Lord.

"Sensual." This word is rendered in 1 Cor. xv. "natural", and applied to our present body, in contrast to the spiritual body in which we shall be raised at the Resurrection. It seems to be used here to show that the persons thus described and denounced lived only to gratify the senses or organs of the body; and did not possess, in the way of using and cultivating it, that spirit within them, which is the noblest part of our immaterial nature, and at once the seat and shrine of the Spirit of God.

20. "Building up yourselves." By personal study and growth in knowledge. In Eph. ii. 22. the idea is that of a common building together of the Church.

"Faith." The doctrine of Christ.

"Praying." Prayer in the Spirit is essential for all the functions of the regenerate life, whether in mind, or heart, or will.

21. "Keep yourselves." Observe the stress St. Jude lays on the personal share each individual believer needs to exercise in the work of his own sanctification and preservation. So our Lord, "Abide in me", St. John xv. 3.

"Love of God." See 2 Thess. iii. 5.

"The mercy." His completed salvation, in raising us from death at His second coming. Compare "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ", 1 St. Pet. i. 13.

22. "Making a difference." Another translation is, 'while ye contend with them'; suggesting the idea, elsewhere expressed by St. Paul (2 Tim. ii. 24—26.), of the need of love and patience in dealing with those in error. See on 2 St. John 10.

23. "Out of the fire." That is, of temptation (1 St. Pet. iv. 12.).

"Even the garment." Just as the touch of the garment of one suffering from a contagious disorder will communicate the disorder to

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24 ¶ ^d Now unto Him that is able to keep you from falling, and ^e to present *you* faultless before the presence of His glory with exceeding joy,

25 ^f To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Shortly
before
A. D. 70.

^d Rom. 16. 25.

Eph. 3. 20.

^e Col. 1. 22.

^f Rom. 16. 27.

1 Tim. 1. 17.

& 2. 3.

the person touching it, so any intercourse, even with the outside life of licentious sinners inevitably tends to "corrupt good manners", and is therefore to be sternly forbidden. In these words we see the Divine authority for some kind of Church discipline.

24. "That is able." In ver. 20, 21. the Church is exhorted as if her stability entirely depended upon herself; here, she is taught that she is kept by the grace of her Lord.

"To present you." Compare Eph. v. 27. Heb. ii. 13.

"Exceeding joy" Of Him who presents you; and of Him to whom you are presented; and of you, whom He presents; and of the Angels, who then shall behold, in all its completed blessedness, the unveiled mystery of the Redeemed and glorified Church.

THE REVELATION

OF

^aST. JOHN THE DIVINE.

INTRODUCTION.

THIS BOOK was written by St. John in the island of Patmos, whither he was, in all probability, banished by the Roman Emperor Domitian, who died A. D. 96^b. The Church of Christ was now engaged in its first general conflict with the Heathen World. Hitherto the persecutions of Christianity had been local. In this place or in that, Jewish or Heathen enemies had stirred up the magistrates or the multitude against the teachers of the new Religion. Even the violent onslaught made upon the Christians by Nero was confined to Rome, and was, we are told, intended to divert attention from that Emperor's crimes. But when St. John wrote the Revelation, the Christians had so multiplied that they were felt on all hands to have become a Power antagonistic to Heathendom. The two Powers were set in array against each other, and the conflict was openly begun which is to continue until the end of time. At first the World seemed far the stronger of the two. It was well represented in the person of Domitian, furious in his mad assertion of self-importance, claiming for himself the titles and the worship of a god. The most sacred parts of the temples were occupied by his images. Before them incense and victims were offered. He styled himself habitually, "The Lord and God". Any resistance to these extravagant claims was punished with death. The Christians who owned One only Lord could not escape. Death and exile were their lot, and they whose faith was so sorely tried must have asked themselves what would be the issue of the conflict. The Vision vouchsafed to St. John was the answer to this enquiry. The Prophecy points first to the overthrow of the Church's immediate enemies. There is distinct reference to Rome and to its Emperor. Many of the figures are especially appropriate to that day and to that man. But the conflict of the Church with the World was not confined to one age, nor did it end even when the Empire became Christian.

^a "St. John the Divine." This is according to the reading of some manuscripts. Others have "*the Evangelist and Apostle*": the most ancient reading is simply "*The Revelation of St. John*." The meaning of the word "*Divine*" is 'one who gives an account of the things of God.' This title was commonly given to St. John in the early Eastern

Church, because his writings, Gospel, Epistles and Revelation, especially relate to the doctrine and mysteries of the religion of Christ.

^b There are various opinions as to the time at which the Revelation was written. It seems sufficient in a Commentary like the present to give the date which seems most probable.

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So this Prophecy extends further. Like our Lord's prediction of His Coming, which pointed first to the destruction of Jerusalem, and then to the whole series of temporal visitations from that day to the end of the world, the Revelation points to the battle then raging, as the first campaign of a mighty and continuous warfare, a specimen of that which was to follow. So that in the present day some of the things contained in this Book are already past, some are yet to come, and it is often difficult to determine to which class a particular passage refers. We must not presume to appropriate too decidedly this or that prediction to a special event, or special catastrophe, although it is interesting and instructive, if it be done with modesty, to illustrate prophecy by history, and thus mark that the same God is the Author of the prediction, and the Disposer of the event. A great part of St. John's Visions concern temporal judgments, and temporal judgments especially concern nations; for nations having their existence in time alone, must in time be judged and punished, while for men, who are designed for eternity, there remains the Great Day of Account to make all things right. But national judgments are also types and forerunners of the Final Judgment, in which every wrong shall be redressed and evil shall be for ever overthrown. Our great purpose then in the study of this Book should be to discern the general principles upon which God orders the advancement of His Church, suffering for a time Wrong seemingly to prevail, yet guiding all to the substantial victory of Right; how He confounds the wicked and establishes the righteous, supports the weak, consoles the suffering, and rewards all who endure for His sake. Thus shall we learn to trust in the darkest hour, assured that Christ shall conquer, and that His faithful servants shall have part in His victory.

The Visions (properly so called) commence with the fourth chapter. In the first three chapters we have the description of the glorious manifestation of Christ, and of the scene of those things which St. John "rapt in the Spirit" saw—and then the direct communication which Christ, through the Seer, made to the Seven Churches. But if we bear in mind that these "Seven" were representative of the whole Church militant on earth, we shall discover a close connexion between "the Seven Epistles" and the Visions which follow. The Epistles predict in direct words the same future events which in the Visions are symbolically portrayed. Victory, a crown, the fruits of the tree of life, a new name, a white stone, the hidden manna are promised to him who shall be faithful in the end^c. In the Epistles indeed the voice of warning is predominant. This is in strict harmony with what follows. The Visions are intended to elevate the hopes of the Church by assuring to her victory and reward, but they too

^c See especially how in ch. xxi. xxii. | things which are promised in the Seven
the joys of Heaven include just these | Epistles.

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are not without warning to unsound members; while the Epistles sound a note of preparation before the glorious prospect of triumph is unfolded, lest perchance any for whom such good things are prepared miss them through their own unworthiness.

For the Visions themselves—it is important to make up our minds whether they represent one consecutive series of events, or are to be divided into groups, each of which extends to the end of time, while that which follows starts as it were afresh, going over the same ground in a different manner. Many have taken the former view, and have endeavoured to ascertain at what point in the prophetic history the Church of Christ has by this time arrived. In this way the seventh Seal is supposed to contain within it as subdivisions the seven Trumpets, the seventh Trumpet to comprehend in like manner the seven Vials, after which came in succession the overthrow of Babylon, the Thousand years, the destruction of Gog and Magog, and the last and general Resurrection.

But the other view is that which has been adopted in this Commentary. There seem to be, in the course of the Book, marks distinctly pointing to the final close, followed by a resumption of the great subject of the Revelation from its beginning. Thus in chapter vi. our authorised Version in its heading intimates that this chapter contains “a prophecy to the end of the world.”

According to this view the Book of Revelation divides itself naturally into Seven groups of Visions. (*Hengstenberg.*)

1. The Seven Epistles (ch. ii. 3.).
2. The Seven Seals (ch. v—viii. 1.).
3. The Seven Trumpets (ch. viii. 2—xi.).
4. Satan and his subordinates in conflict with the Church (ch. xii—xiv.).
5. The Seven Vials (ch. xv, xvi.).
6. The overthrow of Satan and his subordinates (ch. xvii—xx.).
7. The glories and the happiness of Heaven (ch. xxi, xxii.).

It must not be forgotten that these groups of Visions are closely connected together, so as to form not a collection of detached Visions but an united whole. The same phrases and figures are repeated in the several Visions; in one Vision there is an anticipation of what is to be shown in another, words occur in an earlier part that have their explanation in a later part, and so the several groups are interlaced together with wonderful effect and harmony.

The form of the Visions which St. John saw and the language in which he describes them have their parallel in the writings of the Old Testament. The whole Book indeed gives token of a Hebrew turn of thought, which has sensibly affected the language of the original.

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Sion, Jerusalem, the Temple and its adjuncts hold here a conspicuous place. Some have seen in this circumstance reason for believing that it was written before the destruction of Jerusalem, and others have discovered little more than predictions of the restoration of the city and nation of the Jews to temporal prosperity and glory. But the true date as above stated helps to correct such misapprehension. While the Temple and City stood, their names might easily be taken literally, and such predictions as these before us seem to refer only to renewal of the prosperous days of the ancient people. But when Jerusalem had fallen, the Christians who had withdrawn to Pella and so escaped the ruin, saw herein the fulfilment of their Lord's prophecy. The Jews of that day had been their oppressors, and their ruin was so far the Christian's gain. The locality of Zion was to them no more than a bare hill covered with ruins. But the names remained in their memories fraught with holy associations, and remained too in the holy books which they treasured and loved, and now stood forth in these books in all their spiritual meaning. And so the continual introduction of language and figures from the Prophets of the Old Testament (especially Ezekiel, Daniel and Zechariah) is seen in its true light. It is not, as we might say in the case of a common book, that the writer was imbued with the remembrance of the old Prophets, and so expressed his thoughts in their language; but He who guided the writers and displayed the Visions connected thereby Old and New Prophecy, and threw back light upon the old, shewing that the ancient prophecies looked far beyond any restoration of the fortunes of the Jewish nation, even to the day of our Lord Jesus Christ. Hence we conclude that in the Book of Revelation Israel, Jerusalem, Sion and the Temple, are to be understood as types, and representatives of heavenly things; and that in the predictions concerning them we are to look, not to the restitution of the Jewish nation, but to the glories of the Church of Christ.

It is remarkable that, in a book full of Temple imagery, one of the characteristic features of the New Jerusalem should be the absence of any Temple (xxi. 22.). This not only precludes the notion that the Seer looked forward, in any way, to the restoration of the Jewish System, but also indicates clearly the sense in which the Temple and its ordinances are referred to throughout. It is, therefore, a mistake to seek in the Revelation authority for the ceremonials of Christian worship. Whatever of ritual is found herein is Jewish, not Christian; figurative, not literal; transitory, not enduring. A Christian may indeed make use of symbols, but they are at least not essential; and he must beware of confounding the sign with the thing signified. He may depict by symbols (and there is no other mode of depicting) the order of Heaven; but in Heaven itself the shadow gives place to the substance, and for symbols there

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is no room. In Heaven is no sacrifice, no priest, no temple, because the Lamb Himself is the Sacrifice, the Priest, the Temple thereof.

Besides the imagery directly connected with the Temple and the City, other figures are employed much as in the prophecies of the Old Testament. (1.) The most remarkable natural objects, the sun, moon, stars, earth, sea, mountains, rivers, trees and the like. (2.) Striking phenomena, thunder, lightnings, hail, fire, the plagues of Egypt, &c. (3.) Common objects with significant attributes, a red and a white horse, a woman clothed in scarlet, a book with seals, trumpets, vials, &c.; (4.) actions of men, wars, songs of triumph, &c.; (5.) Heavenly objects, such as Angels. These are often used not in their ordinary meaning, but figuratively, as symbols and signs of things which they represent. (6.) Objects purely ideal, whose composition is merely symbolical. Such are the four Living Creatures of ch. iv. and the two Beasts of ch. xiii. It must be remarked under this head that Hebrew imagery differed widely from the Greek and Roman. The Hebrews were forbidden to make images, and therefore did not care to produce ideal forms with a view to their suitableness for delineation. Each feature had its meaning, as *eyes* for knowledge, *horns* for strength; but it was never intended to form a whole resembling any actual creature or thing, and therefore no attempt was made at symmetry of form. The Cherubim, for instance, were emblematical figures to be studied like the hieroglyphs on Egyptian monuments. Thus in a Religion, of which it was the essential characteristic, "Thou shalt not make unto thyself the likeness of any thing which is in heaven or in earth or in the waters", Cherubims were in the Sanctuary, on the Ark, woven upon the Vail, and in various parts of the building. In this way too our Lord was pleased to describe His own Person by images, the meaning of which is clear enough, but which are purely symbolical. The grotesque attempts at illustrating the Book of Revelation, though often made with perfect simplicity, show how great is the mistake of supposing that these symbolical figures are necessarily capable of delineation^d.

These considerations should guard us against the desire for literal interpretations, which has misled so many expositors. The language of the whole Book is highly figurative. In many cases we recognize this at once. *Crystal, gold, jewels*, are readily seen to express the brilliancy, riches and glory of Heavenly things, rather than their actual colour and appearance. We have no difficulty in seeing that a *lion* is an emblem of strength—and the like. But

^d There is a striking instance of this in a frontispiece to an edition of Bengel's Explanation of the Apocalypse, published at Stuttgart so late as 1834, much about the time that a London publisher exhibited a somewhat similar representation for the purpose of blasphemous ridicule.

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in some cases our habits of thought so differ from those of other times and places that it is more difficult to give up the literal for a symbolical meaning. We are accustomed, for instance, to attach to *numbers* a special notion of precision. We discover no poetry in arithmetic. But we shall be misled in our interpretation of this and similar books if we forget that it was quite otherwise in the East. In India, Persia, China, throughout Asia, and among the Jews themselves, at the time that this Book was written, numbers were continually employed to express ideas symbolically. For instance, the number *Four* in Eastern language was a sign of "the Revelation of God "in the created universe", the number *Seven* of "perfection and "holiness." It seems certain that God was pleased in the Tabernacle and Temple to fix the dimensions and relations of various parts with a reference to the symbolical character of the numbers employed (*Bâhr*), and it will appear not inconsistent with Divine inspiration that a writer should convey to his readers Heavenly things in such figurative language as they were familiar with, whether by the use of metaphors, such as "*golden*" for "glorious", or by numbers, such as "*seven*" for "perfect", "*three and a half*" for "imperfect", and the like. This consideration will help us to unravel the meaning of the numbers found so often in the Book of Revelation. The application of the method is not without difficulty, and gives room for many fanciful interpretations. But the remembrance of it will save us from errors into which those have fallen, who, taking the numbers literally, have counted up years as if they were to prepare a Chronological Table of historical events that have occurred since the Book was written. Much ingenuity has been shewn in such attempts, which have however generally been prefaced by some arbitrary assumption (such as that a prophetic day represents a year^a), and when any one has ventured to *predict* events such predictions have again and again been found to fail. It seems safer and truer to abandon this numerical computation, and to read the numbers as we read other metaphors, with a view to their symbolical character so far as we are able to ascertain it, leaving very much undetermined, as being yet kept from the comprehension of man in the hidden counsels of God. May He of His infinite mercy accept this faint and feeble endeavour to trace out a portion of His heavenly wisdom, pardon its errors, and bless it to the edification and comfort of His Church.

It must also be remembered that this Book not only passes in review the fortunes of the Church militant upon earth even to its final triumph over Death and Hell, but also brings forward for the comfort of the individual believer the great Subject of—*Life after death*, or rather, as it may be more properly expressed, **LIFE IN DEATH.**

^a See *Note* on xxi. 17.

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Christ brought life and immortality to light, and it was the special province of St. John to record in his Gospel those portions of our Lord's teaching and actions which most fully displayed this great mystery. The Seer was commissioned in the Book of Revelation to exhibit this same truth in a very striking form, that the eye of faith might penetrate the veil which separates the world of sense from the world of spirits, behold the glory and happiness of those whom Christ has admitted to be with Him in Paradise, and anticipate the yet fuller joys to be consummated in Heaven. These things are described not *literally* but *figuratively*. But the figures employed are such as captivate the imagination, and warm the heart; and this is why the Book of the Revelation has ever been a favorite study of the most advanced Christians. Theologians may ponder it in order to find out the abstruser meanings of its mysterious contents: but learned and unlearned alike may love and value it rather for the glowing picture of Future Happiness, the hope and the inheritance of every true Christian.

LIFE IN PARADISE, LIFE IN HEAVEN.

In this Book we find their fitting representations. From this source all who have handled such subjects have ever drawn their images. The Christian who is struggling amid the temptations and troubles of the world here learns to raise his eyes to those "who have come out of great tribulation." The mourner feels the soothing influence of the words, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17.). And the Church finds herein the most glorious of her hymns, conscious that in such praise Saints on earth and Saints in Paradise may, "with Angels and Archangels, and with all the company of Heaven, laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen."

The Collect for All Saints' Day.

O ALMIGHTY God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

CHAPTER I.

4 *John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks.* 7 *The coming of Christ.* 14 *His glorious power and majesty.*

THE Revelation of Jesus Christ, ^a which God gave ^a John 3. 32. unto Him, to shew unto His servants things & 8. 26. & 12. 49. which ^b must shortly come to pass; and ^c He sent ^b ver. 3. and signified *it* by His angel unto His servant John: ^c ch. 22. 16.

2 ^d who bare record of the Word of God, and of ^d ver. 9. the testimony of Jesus Christ, and of all things 1 Cor. 1. 6. ^e that he saw. & 12. 17. & 12. 17.

3 ^f Blessed *is* he that readeth, and they that hear the ^f Luke 11. 28. words of this prophecy, and keep those things which ch. 22. 7. are written therein: for ^g the time *is* at hand. ^g Rom. 13. 11. James 5. 8. 1 Pet. 4. 7. ch. 22. 10.

4 **J**OHN to the seven churches which are in ^h ver. 8. Asia: Grace *be* unto you, and peace, from Him ^h which is, and ⁱ which was, and which is to: ⁱ John 1. 1. Exod. 3. 14. John 1. 1.

1—3. The Preface.

1. "The Revelation." Or, as it is sometimes called, "Apocalypse", from the Greek word which means 'revealing' or 'uncovering.' The revealing is by Jesus Christ of what is to befall His Church. The Father reveals to the Son, the Son reveals to His Church by the mouth of His prophet.

"To His servants." St. John, and those who were to be instructed by him.

"Shortly." All time is short when compared with eternity. Besides, the series of events here described is regarded as a whole to commence forthwith.

"John." There is little doubt that this is the son of Zebedee, "the beloved disciple", the author of the Gospel and of the Epistles which bear his name (See *Introduction* to the Gospel of St. John.).

2. "Who bare record," in his other writings (Compare St. John i. 32. xix. 35.).

"The Word of God," is probably used as in St. John i. 1. for the Incarnate Word, and so should be printed with a capital letter.

4—8. Salutation to the seven churches from the Lord Jesus Christ.

4. "Asia." That portion of the continent, which was then a province under a Roman proconsul, a district not more than one hundred miles square, the most western portion of Asia Minor. Its capital was Ephesus, where St. John passed the latter part of his life, and died in extreme old age, having for some time exercised a general

2. The best manuscripts omit the | the word of God, and the testimony of "and". John saw that which he recorded, | Jesus Christ (Compare 1 St. John i. 1.).

REVELATION, I.

A. D. 96. come; ^k and from the seven Spirits which are
^k Zech. 3. 9. before His throne;
 & 4. 10. 5 and from Jesus Christ, ¹ *who is the Faithful*
 ch. 3. 1.
 & 4. 5. & 5. 6. 1 John 8. 14. 1 Tim. 6. 13. ch. 3. 14.

superintendence over the churches (Compare 3 John 9, 10.) in pro-consular Asia. Our Lord through John salutes Seven churches. There were no doubt other churches in this district. These were perhaps under the Apostle's more immediate care. But the number *Seven* symbolizing completeness, these Seven represented the whole Church of Asia, and indeed the whole Church throughout the world. An old writer remarks that "Paul also wrote to *seven* churches, in this way "writing to one Church throughout the world, for John also in the "Apocalypse, though he writes only to seven churches, is addressing all."

"From Him which is, and which was, and which is to come," Jehovah, the God existing from everlasting to everlasting.

"The seven Spirits." The sevenfold Spirit—the Holy Spirit represented by His manifold operations (Compare Isaiah xi. 2.). This is a striking instance of the employment of the number *Seven* to express perfection, Compare Zech. iv. 10, "the seven eyes of the Lord, which "run to and fro through the whole earth", the first prayer in our Confirmation Service, and the Hymn, "Come, Holy Ghost", &c. in the Service for Ordering of Priests.

5. "And from Jesus Christ." Grace and peace are invoked from God the Father, the Eternal—"Him which is, and which was, and "which is to come"—from the Holy Ghost—"the seven Spirits which "are before His throne", and from God the Son—"Jesus Christ."

Jesus is "the Faithful Witness", because He came upon earth to bear witness of the things of Heaven, to declare the will of the Father, and to proclaim the truth; He was also a witness unto death, sealing His testimony with His blood, and He still bears witness in His glory at the right hand of God the Father Almighty.

4. "Which is, and which was, and which "is to come." This phrase is repeated below (ver. 8.), and in ch. iv. 8. In the Authorised Version we find it also in ch. xi. 17, and with a slight variation in ch. xvi. 5. In the two last places, however, the best manuscripts have only "which is, and which was" (See *Notes*).

The original phrase is remarkable (1.) for its violation of the common rules of Greek syntax, the whole phrase standing as a title much as in Exodus iii. 14. "I AM hath sent me unto you"; (2.) for the use of a finite verb "was" in place of a participle, because the Hebrew had no participle equivalent to "having been"; (3.) for the use of a word meaning "He that cometh" instead of "He that will be." Some see herein a reference to our Lord Jesus Christ, "That "you may know both the Father and Son "to be alike Almighty, hear St. John "in the Apocalypse, The Lord, which is, "and which was, and which is to come. "Who is He which is to come but "Christ?" (*Origen*, quoted by *Alp. Trench.*)

It may be that our English version does not exclude such reference to the coming of Christ. But in the original the three attributes are inseparably connected together as belonging to Him, from whom in this verse grace and peace are announced—and there is a threefold salutation, "from Him which is, and "which was, and which is to come"—"from the seven Spirits", and—"from Jesus Christ." We can therefore scarcely doubt that the attributes belong here to the First Person of the Blessed Trinity. It has been well said that "it is written 'which cometh', not 'which shall "be', because there is no future with "God except in relation to His works" (*Possuet.*).

Man looks forward to the time when God will come to him. "Then cometh "the end, when He shall have delivered "up the kingdom to God, even the Father . . . that God may be all in all" (1 Cor. xv. 24, 28.). I therefore believe that the whole phrase is simply used to express the eternity of Almighty God.

REVELATION, I.

Witness, *and* the ^mFirst begotten of the dead, and ⁿthe Prince of the kings of the earth. Unto Him ^othat loved us, ^pand washed us from our sins in His own blood,

6 and hath ^qmade us kings and priests unto God and His Father; ^rto Him *be* glory and dominion for ever and ever. Amen.

7 ^sBehold, He cometh with clouds; and every

^r 1 Tim. 6. 16. ^h Heb. 13. 21. ¹ 1 Pet. 4. 11. & 5. 11. ^s Dan. 7. 13.
² Matt. 24. 30. & 26. 64. ³ Acts 1. 11.

A. D. 96.

^m 1 Cor. 15. 20.
ⁿ Col. 1. 18.
^o Eph. 1. 20.
 ch. 17. 14.
 & 19. 16.
^q John 13. 34.
 & 15. 9.
^r Gal. 2. 20.
^p Heb. 9. 14.
¹ 1 John 1. 7.
^o 1 Pet. 2. 5, 9.
 ch. 5. 10.
 & 20. 6.

Jesus is "the First begotten of the dead," because He rose from the grave, and became "the firstfruits of them that slept." He had indeed before raised others—the widow's son, the daughter of Jairus, and Lazarus—but He Himself alone in His own power rose as a conqueror of death, and made others triumph with Him. The "Elder Brother" brings with Him many brethren.

Jesus is "the Prince of the kings of the earth," because all dominion and power is given unto Him of things in heaven, of things in earth, and of things under the earth, and "He must reign until He hath put all things under His feet."

"That loved us." Rather, 'that loveth us.' Jesus Christ the same yesterday, to day, and for ever, loves us now as He loved us when He washed away our sins by dying for us on the Cross.

6. "Kings." Literally 'a kingdom.' So (1 Pet. ii. 9.) "ye are a chosen *priesthood*." The whole body of the disciples is called "the kingdom of God", the regal dignity belonging not to each individual Christian, but to the whole Body of which Christ is the Head. See on Heb. ii. 9. on 1 Pet. ii. 5. and below *Note* on v. 9.

"Priests." The original is not the word which denotes the second order of the Christian ministry, but the sacrificing priests of the Mosaic Law (See on Acts xi. 30.). Christ is the Great High Priest, of whom they were types: He offered upon the Cross the Sacrifice, of which their sacrifices were shadows. All Christians are called "priests" and "a priesthood", because being united with Christ they in some sort share His actions and His victory, and because through Him we "offer up spiritual sacrifices" (1 Pet. ii. 5.), and may "present our bodies a living sacrifice" (Rom. xii. 1.). Compare the Prayer "O Lord and heavenly Father" in our Communion Service.

"Unto God and His Father." To Him who is God and His Father (Compare Rom. xv. 6.). "God, even the Father of our Lord Jesus Christ."

"To Him *be* glory." This refers not to God the Father, but to Him that loved us, whereby we see the ascription of Divine and eternal glory to Jesus Christ.

7. "He cometh." Throughout this Book, when our Lord's Second Coming is spoken of, it is said not 'He will come' but "He cometh." This is partly because in a vision all things are present to the seer, but also because in the preparations and in the judgments falling upon the earth, the Lord's Coming had already begun (Compare St. Matt. xxvi. 64.).

The phrases here employed are those used by Daniel and by our Lord Himself (See *Marginal References*), which proves that St. John is referring to the same great event of which they spoke, the Coming of the Son of Man to judge the world.

- A. D. 96. eye shall see Him, and ^tthey *also* which pierced
 c Zech. 12. 10. Him: and all kindreds of the earth shall wail
 John 19. 37. because of Him. Even so, Amen.
 u ver. 11, 17. 8 ^uI am Alpha and Omega, the Beginning and
 Isai. 41. 4. the Ending, saith the Lord, ^xwhich is, and which
 & 44. 6. was, and which is to come, the Almighty.
 & 48. 12. 9 ¶ I John, who also am your brother, and
 ch. 2. 8. ^ycompanion in tribulation, and ^zin the kingdom
 & 21. 6. and patience of Jesus Christ, was in the isle that
 & 22. 13.
^x ver. 4.
 ch. 4. 8.
 & 11. 17.
 & 16. 5.
^y Phil. 1. 7.
 & 4. 14.
 2 Tim. 1. 8. ^z Rom. 8. 17. 2 Tim. 2. 12.

“Pierced Him.” Here is a reference to a prophecy of Zechariah (xii. 10.), quoted and interpreted by St. John in his Gospel (xix. 37.). “The frequent citations in this, the first chapter of the Apocalypse, from the ancient Hebrew prophets, especially from Daniel and Zechariah, are doubtless designed to lead the reader to regard the Apocalypse as the *sequel* to and the *continuation* of Hebrew prophecy, and as dictated by the same Spirit who spake by it; and since the Apocalypse is the last prophetic book of Holy Scripture, it may be regarded as the consummation of all God’s prophetic revelations to “the world” (*Bp. Wordsworth.*).

8. “I am” &c. Either the words are spoken by Jesus Christ, described as “the Lord, which is, and which was, and which is to come, the Almighty”; or they are spoken by God the Father. If so, we observe that Jesus Christ employs the same words of Himself, “I am the First and the Last” (See ver. 17.), and, “I am Alpha and Omega, the Beginning and the End, the First and the Last” (xxii. 13.). In either case the essential attributes of Almighty God are ascribed alike to the Father and to the Son.

“Alpha and Omega.” Alpha is the first, Omega the last letter of the Greek Alphabet. The two include the whole series of letters, and thus are taken as the symbol of the Being who is Incomprehensible, that is, not to be comprehended or contained by aught beside Himself.

“The Beginning and the Ending.” “When it is said of God and Christ that He is “the Beginning”, it is the *living* Beginning that “is meant—that wherein the beginning has its root, the source of being; as also God and Christ are named “the Ending”, from the end “being ruled by Him, and having its root in Him” (*Hengstenberg.*).

9—11. Place and time of the Vision.

9. “I John.” The only other writer either in the Old Testament or the New who uses this style is Daniel—“I Daniel” (vii. 28. ix. 2. x. 2.). “It is one of the many points of resemblance, small and great, “between this Book and that of Daniel” (*Abp. Trench.*).

“Companion in tribulation.” It is a voice of a sufferer to the suffering. “It is in tribulation that believers best appreciate this book. “The church of Asia especially, from the palmy days of Constantine,

8. “I am Alpha and Omega.” Here and in the parallel passages the original gives ‘I am the Alpha and the Omega.’

is called Patmos, ^a for the word of God, and for ^a the testimony of Jesus Christ.

10 ^b I was in the Spirit on ^c the Lord's day, and heard behind me ^d a great voice, as of a trumpet,

^c John 20. 26. Acts 20. 7. 1 Cor. 16. 2. ^d ch. 4. 1. & 10. 8.

ver. 2.
ch. 6. 9.
^b Acts 10. 10.
2 Cor. 12. 2.
ch. 4. 2.
& 17. 3.
& 21. 10.

“thought little of it. The doctors of Constantinople rarely quoted “it. The African church, more subject to the Cross, always set great “store by it” (*Bengel.*).

“**Patmos.**” A small rocky island in the Ægean Sea. To such islands the condemned, who escaped the sentence of death, were sent for punishment under Domitian. This was very different from a mere banishment, as Aquila was sent out of Rome and came and lived unmolested in Corinth (Acts xviii. 2). Pliny describes the case thus:— “They were thrown together into any ship that could be found, and “such as escaped the dangers of the waves and storms and reached “the place assigned for their habitation, found there nothing but bare “rocks and an inhospitable rugged shore where they had to pass a life “of hardship and misery.”

“**For the word of God, and for the testimony of Jesus Christ.**” St. John was in Patmos, on account of his faithfulness in bearing witness to Jesus Christ and to His word. Some referring to ver. 2, interpret this simply to mean ‘in order to receive the word and the ‘testimony’, and suppose that St. John retired by command of God to Patmos as a lonely spot, there to receive communications from Heaven. The former interpretation is to be preferred; but compare ch. vi. 9. xii. 17, and xix. 10.

10. “**In the Spirit.**” In that state of ecstasy, wherein holy men, under the special influence of God, have passed for a time out of themselves, losing the sense of material things and of their own bodily existence, and have seen the spiritual realities of another world. So to Ezekiel the heavens were opened, and he saw “Visions of God” (Ezek. i. 1.), and St. Paul, “whether in the body, or out of the body”, he could not tell, was caught up into Heaven (2 Cor. xii. 2.). This state is beautifully described in a passage, which in brief sets out the state in which St. John “in the Spirit” saw what he describes in the Apocalypse—

Let visions of the night or of the day
Come, as they will; and many a time they come,
Until this earth he walks on seems not earth—
The light that strikes his eyeball is not light—
The air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And feels himself no vision to himself,
Nor the high God a vision, nor that One
Who rose again: ye have seen what ye have seen.

(*Tennyson.*)

“**The Lord's day.**” The term so familiar to us now occurs nowhere else in Scripture to denote a particular day of the week; but soon it was commonly used in this sense throughout Christendom, probably adopted from this passage. Its adoption would prove, if proof

A. D. 96. 11 saying, ^e I am Alpha and Omega, ^f the First and the Last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 ¶ And I turned to see the voice that spake with me. And being turned, ^g I saw seven golden candlesticks;

^h 13 ^h and in the midst of the seven candlesticks ⁱ One like unto the Son of man, ^k clothed with a garment down to the foot, and ^l girt about the paps with a golden girdle.

were needed, in what sense St. John here used the word. One day of the week was then, as now, dedicated specially to the Lord,—the first day, the day on which the Lord rose from the dead.

11. "The First and the Last." Compare Isaiah xlv. vi. "I am the First, and I am the Last; and beside Me there is no God."

12—16. The Vision of the Lord Jesus Christ in glory.

On the general form of the Vision see the remarks in Introduction.

12. "Seven candlesticks." The "candlestick" (so called) of the Tabernacle was a golden stand with a central stem, and three branches on either side the shaft, each branch holding a lamp, which was fed with oil through the branches and stem, forming pipes for this purpose. The image here is varied, but as the oil was all supplied from one common source, so the seven lights in this Vision were all furnished by Him who is the Light of the world walking among His several churches to keep them alive in union with Himself. Our Lord compared His followers to a lamp set upon a "candlestick" or stand to give light to all in the house (Matt. v. 15. See chap. xi. 4.). Under the Jewish dispensation the union was more visible, the seven lights formed part of one "candlestick." Under the Christian the several churches have indeed in one sense a separate existence, but are no less really united in One common Lord, the Author and Source of light. The earthly priest can minister in only one spot at a time, our Great High Priest is present with all branches of His Church, however distant one from the other, supplying all alike with the unction of the Holy Spirit.

13. "Garment down to the foot." The long garment was a mark of dignity appropriate to priests (Lev. xvi. 4.), and also to kings.

"A golden girdle." The girdle of the High Priest was not golden, but wrought and interwoven with gold (Exod. xxviii. 8.). "This, with other departures in the present appearance of the Lord from the investiture of the High Priest, shews that we have to do with Him here not as the Priest only, but as also the King in His Church" (*Abp. Trench.*).

11. "I am Alpha and Omega, the First and the Last." The best manuscripts omit these words, but it is shewn in ver. 8 that they are elsewhere applied to Christ.

REVELATION, I.

- 14 His head and ^m *His hairs were white like wool* A. D. 96.
as white as snow; and ⁿ *His eyes were as a flame* ^m Dan. 7. 9.
of fire; ⁿ Dan. 10. 6.
- 15 ^o and His feet like unto fine brass, as if they
burned in a furnace; and ^p His voice as the sound ch. 2. 18.
of many waters. & 19. 12.
- 16 ^q And He had in His right hand seven stars: ^o Ezek. 1. 7.
and ^r out of His mouth went a sharp twoedged Dan. 10. 6.
sword: ^s and His countenance *was* as the sun ch. 2. 18.
shineth in his strength. ^p Ezek. 43. 2.
- 17 And ^t when I saw Him, I fell at His feet as Dan. 10. 6.
dead. And ^u He laid His right hand upon me, saying ch. 14. 2.
unto me, Fear not; ^x I am the First and the Last: & 19. 6.
^q ver. 20.
- ch. 2. 1.
& 3. 1.
^r Isai. 49. 2.
Eph. 6. 17.
Heb. 4. 12.
ch. 2. 12, 16.
& 19. 15, 21.
^s Acts 26. 13.
ch. 10. 1.
Ezek. 1. 28. ^v Dan. 8. 18. & 10. 10. ^x ver 11. Isai. 41. 4 & 44. 6. & 48. 12. ch. 2. 8. & 22. 13.

14. "White." The original word implies not so much whiteness as pure brightness. So throughout it belongs especially to Heavenly persons and things; "the white horse" (vi. 2.), "white robes" (vii. 9.), "white stone" (ii. 17.), "white throne" (xx. 11.). (Compare also St. Mark ix. 3, and ch. iii. 4.). In ch. xix. 8, where purity is expressed by "clean", brightness by "white", the original word is not the same as here, but, as the margin points out, a word equivalent to "bright"; and this shews that our translators used the word "white" for "shining."

"The hair of His head was like the pure wool" (Dan. vii. 9.).

"His eyes were as a flame of fire."—"His eyes as lamps of fire" (Dan. x. 6.) This expresses the piercing sight of Him who sees and will punish sin. "Our God is a consuming fire" (Heb. xii. 29.).

15. "His feet like unto fine brass." It is probable that the priests ministered in the Temple barefoot, putting off their shoes on holy ground. So Christ, seen in the Holiest Place, appears with feet bare, yet shining in glory. So to Ezekiel's eyes the cherubim "sparkled like the colour of burnished brass" (Ezek. i. 7.).

16. The "seven stars"—"are the Angels of the seven churches" (ver. 20.), representing, as we have seen, the one Church of which Christ is the Head.

"A sharp twoedged sword." This sword proceeds from the mouth, because Christ, who is the Word, is not only a sword to pierce the heart (Heb. iv. 12.), but a sword to avenge His servants' wrongs upon His and their enemies.

"The sun shineth in his strength." This expresses the utmost brilliancy that man can conceive. We must beware of attempting so to combine these various figures, so as to represent a figure of the glorified Saviour capable of delineation; each image has its own significance, but all together are intended to convey the idea of inconceivable and unutterable glory (See *Introduction.*).

14. The common reading in our English Bibles is "white like wool, as white as snow". The comma after wool is out of place. The meaning is "white like snow-white wool".

A.D. 96. 18 ^y *I am* He that liveth, and was dead; and, behold, ^z I am alive for evermore, Amen; and ^a have the keys of hell and of death.

^y Rom. 6. 9. ^z ch. 4. 9. & 5. 14. ^a Ps. 68. 20. ch. 20. 1. 19 Write ^b the things which thou hast seen, ^c and the things which are, ^d and the things which shall be hereafter;

^b ver. 12, &c. ^c ch. 2. 1, &c. ^d ch. 4. 1, &c. 20 The mystery ^e of the seven stars which thou sawest in My right hand, ^f and the seven golden candlesticks. The seven stars are ^g the angels of

^f ver. 12. ^g Mal. 2. 7. ch. 2. 1, &c.

17—20. St. John's Commission.

18. "*I am He that liveth, and was dead.*" "Here we have the glory of Christ—not as He is God, and as such is the Life, the Fountain of life for all created things, by Whom and in Whom they live and move and have their being; but Christ, as He is the *Resurrection* and the Life, as He is Life in conflict with death and overcoming it, as He is Life swallowing up death in victory. Christ therefore as He is Man (for only man could die), and yet as Man, as the Son of Man triumphing over death and hell and all the powers of the grave" (*Abp. Trench.*).

"And have the keys of hell and of death." "Hell" is not here the place of punishment, but "Hades", the world of the unseen, the world beyond the grave (See on Luke xvi. 23, and xxiii. 43.). There the spirits of all men, of the good and the bad alike, though severed from each other, await the resurrection of the body and the final judgment.

Christ has "**the keys of,**" that is, rules supreme over, death. The time and the circumstances of the death of every man are in His hand. The evil may well tremble to feel this, but the good may rejoice. He orders all for the good of those who love Him. They who are Christ's need not fear the summons of death, for it is His voice that calls them. They who are Christ's need not sorrow as those who have no hope, for such as Christ in His own time has called unto Himself. Christ has the keys of Hades. He opened Paradise to the penitent thief. They who have died in the Lord are under His rule now as they were on earth, only they are more sensible of His presence, more conformable to His will. That is a loving rule, under which our loved ones repose in security; happy, because Christ is their King; happy, because they in life and in death still serve Him.

20. "**The angels.**" Some, as St. Jerome (Compare St. Matth. xviii. 10.), take these Angels to be inhabitants of heaven appointed by God to watch over the several churches, whom they therefore represent as kings represent their people, and are commended or reproved as representatives. But most commentators, ancient and modern, have

18. The order of the words in the best manuscripts is "*of death and of hell*", and this seems to give the best sense. Death is here the natural death, through which we pass into "Hades"—the world of the unseen.

20. The original word both in Hebrew and Greek means 'messenger', as it is

often rendered; for example, Mal. iii. 1, quoted by St. Luke vii. 27, of John the Baptist. Thus it may denote any messenger sent by God, whether an inhabitant of heaven or of earth. The officiating minister of a Jewish synagogue was called "the angel of the church."

the seven churches: and ^h the seven candlesticks A. D. 96.
 which thou sawest are the seven churches.

^h Zech. 4. 2.
 Mat. 5. 15.
 1 hil. 2 15.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

held the "Angels" to mean the 'bishops' of the churches,—the rulers set by God over His flock, for whose welfare they must give an account. These Angels are in the following addresses identified with their churches. It is to the Angel that Christ speaks, "I know thy works." St. Paul felt his identification with the churches which he had planted (2 Cor. xi. 29.), yet could he declare himself pure from the blood of all men, because he had declared the whole counsel of God (Acts xx. 26.). Thus ever the faithful bishop, even though personally free from blame, feels that the faithfulness or unfaithfulness of those over whom he presides reflects upon himself personal honor or dishonor. Thus all to whom God has given any charge over others are personally concerned in their character and conduct. It is no light thing that any of these little ones should fall away or perish.

CHAPTERS II, III.

FIRST GROUP OF VISIONS. THE EPISTLES TO THE SEVEN CHURCHES.

These Epistles may be called Visions, because our glorified Lord was present to the seer in delivering them. The direction to *write* is quite in accordance with the form of a Vision (chap. xix. 9. xxi. 5.). It was now more than forty years since St. Paul planted the Gospel in Asia. During this period, in one or other of the churches, had occurred most of those vicissitudes which attach to the Church militant on earth. There had been seasons of persecution and of rest, seasons of poverty and of wealth, of zeal and of indifference. False teachers had appeared, who had been in one case faithfully resisted, in another heedlessly followed. Here faith had wrought patience, there heresy had issued in immorality. Thus the admonitions to the seven churches of Asia are for all ages. During the long warfare which the Revelation foretells and ushers in, the several branches of Christ's Church may find each its own message, and draw forth according to their needs warning, encouragement, and consolation (See on verse 4.).

1—7. The Epistle to the church in Ephesus.

A warning to a church in some respects healthy and vigorous, but in danger (scarcely suspected) of falling from grace. On the situation of Ephesus, and on the planting of the church there, see *Introduction* to the Epistle to the Ephesians. The church of Ephesus had received from St. Paul the highest commendation for its zeal and love, and here too is praised for untiring labours and patient endurance of wrong, for abhorrence of evil, and discriminating and rejection of false teachers. What charge can be brought against such a church as this? We learn that sincere zeal for purity of doctrine may subsist together with a decay of love. To outward appearance the church of Ephesus was as sound as ever, but this would not last unless her love to her

A. D. 95.

^a ch. 1. 16,

20.

^b ch. 1. 13.

^c ver. 9, 13,

19.

Ps. 1. 6.

ch. 3. 1, 8,

15.

^d 1 John 4. 1.

^e 2 Cor. 11. 13.

^f 2 Pet. 2. 1.

^g Gal. 6. 9.

Heb. 12. 3, 5.

UNTO the angel of the church of Ephesus write ;
These things saith ^a He that holdeth the seven
stars in His right hand, ^b who walketh in the midst
of the seven golden candlesticks ;

2 ^c I know thy works, and thy labour, and thy
patience, and how thou canst not bear them which
are evil : and ^d thou hast tried them ^e which say
they are apostles, and are not, and hast found them
liars :

3 And hast borne, and hast patience, and for My
name's sake hast laboured, and hast ^f not fainted.

Lord was kindled into fresh life. There may be special danger to churches and individuals, lest in the very eagerness of their contest with error their love to Christ should decrease. It is excellent to hate false doctrines (though not the unhappy men who introduce them) — it is right to try those who would teach (See 1 St. John iv. 1.), but this is only a part, and not the highest part, of a Christian's duty. "Love is the fulfilling of the law." Such a warning as this comes fitly through the mouth of the Apostle of love. It might almost seem as though the Ephesians had taken a onesided view of the warning given by St. Paul to the elders and to Timothy, and that they are reminded by Him who once taught the Pharisees that love was the great commandment, "These things ought ye to have done, and not left the other undone."

1. "The angel of the church of Ephesus." It is quite possible that this may have been Timothy himself, who was appointed to be bishop over the church of Ephesus while yet young, and may very well have lived on to the time of the Apocalypse. A tradition (though not one on which we can implicitly rely) speaks of his martyrdom under Domitian or Nerva (See Introduction to Epistles to Timothy.). The praise and censure, as in all cases (See on i. 20.), belong not to the bishop personally, but to the church which he represents.

"He that holdeth" &c. Christ describes Himself by a title taken from His attributes as given in chap i. So in the other addresses which are thus linked to the foregoing Vision. The special attribute is probably selected with a view to the state of each particular church.

"To hold the seven stars in his hand" indicates His absolute power over the Church, and so the first Epistle naturally begins with this title.

"Who walketh in the midst of the candlesticks" (see above, i. 12.) is suitable for a church that needs a fresh supply of grace lest her lamp be put out.

1. "The church of Ephesus." It will be observed that the address (ver. 8.) is "to the church in (not of) Smyrna," and so to each of the other churches, except in ch. iii. 14, where we have in the text "to the church of the Laodiceans," or, in the margin, "in Laodicea." In the best manuscripts, however, the same form is adopted in each address, and so the better reading would be 'To the church in Smyrna,' and in iii. 14. 'to the church in Laodicea.'

The names of the first bishops at Ephesus after Timothy are by no means agreed upon. But it seems most likely that Onesimus succeeded Timothy. Ignatius speaks much of the good fortune of the church of Ephesus in having such a bishop as Onesimus. This seems as if Onesimus had been newly appointed, and so far confirms the opinion that the Angel here was Timothy.

3. It may be worth noting that the reading of this verse according to the

REVELATION, II.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love. A. D. 96.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; ^{or else I will} Mat. 21. 41, 43. come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

4. "Thy first love," and 5. "The first works." "Faith worketh by love." The love and the works were those for which St. Paul gave thanks (Eph. 1. 15.). It is a proof of the Divine mercifulness, that a church, against which He has this charge, should yet be in the first place praised. God is ever ready to see all the good which yet remains, and employs the remembrance of graces, not yet entirely passed away, to encourage men to renew the spirit of their mind, and seek His help to recover their former position. Of the early church of Ephesus there are several records. In the Acts we have an account of its planting and St. Paul's sojourn there (Acts xix.), and also of the same Apostle's address to the elders at Miletus, wherein we observe warning mixed with encouragement. The Epistle to the Ephesians is one chiefly of commendation, but containing warnings against such corruptions as the Nicolaitanes afterwards practised (Eph. iv. 17. v. 3.). In the Epistles to Timothy there is a prediction of false teachers, and of a departure from the faith (1 Tim. iv. 2 Tim. iii.). We have also a most interesting letter written to the church of Ephesus by Ignatius, Bishop of Antioch, not many years after the Apocalypse. We may discover in this letter something of the effects which followed upon the message here sent to the Angel of the church of Ephesus. The high praise which Ignatius accords, indicates that the warning was not unheeded. It is remarkable that he specially praises this church for not allowing false teachers to sow their pernicious seed, and for tolerating no heresy. But the repeated exhortations to love, and the earnest protest against allowing external profession to be a substitute for the internal disposition of the heart, may seem to shew that evil still lurked there and needed vigilant correction. "All this ye know, if your faith and your love be perfect in Christ; for faith and love are the beginning and end of life—faith the beginning, love the end; and both, when fitly joined together, are of God".

5. "Remove thy candlestick." From the change of one candlestick with seven branches to seven candlesticks it will result (1.) that each candlestick may, as occasion serves, be advanced into regions hitherto dark, and so the circle of light be extended; (2.) that the removal of one candlestick from a particular spot does not involve the removal of the rest, and that the light is not extinguished, though removed. One place may relapse into darkness, but the light will

best manuscripts is, 'and hast patience, and didst bear for My name's sake, and hast not wearied.' There is a play upon words here, the original of 'wearied' being derived from the word translated 'labour' in ver. 2, and the same word 'bear' is introduced in each verse. 'Thou hast undergone wearing labour,

'but hast not wearied—thou canst not bear evil men, but thou hast borne affliction patiently.'

4. Observe that "*somewhat*" is not in the original. The rebuke is a severe one, and not intended to be qualified. The charge was heavy, the offence great.

REVELATION, II.

A. D. 96. 6 But this thou hast, that thou hatest the deeds
h ver. 15. of ^h the Nicolaitanes, which I also hate.
i ver. 11, 17,
21. 7 ⁱ He that hath an ear, let him hear what the
Mat. 11. 15. Spirit saith unto the churches; To him that over-
& 13. 9, 43. cometh will I give ^k to eat of ^l the tree of life, which
ch. 3. 6. 13,
22. & 13. 9. is in the midst of the paradise of God.
k ch. 22. 2, 14.
l Gen. 2. 9.

shine elsewhere.—So, when Jerusalem was destroyed, the seven-branched candlestick was carried off as a spoil (we see it so pictured on Titus' arch at Rome), and the whole Jewish Church fell amid the ruins of the Temple; but when, in fulfilment of the Divine warning, Mahometan hordes brought ruin upon Asia, the once bright Ephesus shone no more with the rays of the Gospel, but western lands were illuminated with increasing radiance. The powers of evil shall not prevail against the Church universal, yet particular branches may decay. So also unworthy members of a living church may be cut off and perish. "Be not highminded, but fear."

6. "Nicolaitanes." Early Church fathers describe the tenets of this sect as most immoral, pretending to combine the impurities of heathendom with the profession of Christianity (See ver. 14.). It has been thought by some to have derived its name from Nicolas, one of the seven deacons (Acts vi. 5.). This is very doubtful; it may have been a mere groundless claim; if there was any reason for it, those who adopted the name may have misrepresented and depraved the doctrines of the person whose authority they desired to appropriate.

7. "He that hath an ear," &c. The well known words, so often spoken by our Lord on earth, are here uttered by the same Lord from Heaven, and thus His ministry on earth and His ministry in Heaven are linked together. It is interesting to observe that the prophecies of Ezekiel, which have so much in common with this Book, are ushered in by the same declaration on the part of the Almighty (Ezek. iii. 27.). The lesson is impressed in the Scriptural histories of Pharaoh, of Saul, and of Ahab, and is enforced by Isaiah (vi. 9.) in words quoted and sanctioned by our Lord Himself (St. Matth. xiii. 14.). Compare also below ch. xxii. 11.

"Paradise." Adam was vanquished and therefore shut out from the tree of Life in the earthly paradise. They who in Christ have victory shall be restored to all the privileges forfeited by Adam. So by this figure we are reminded of the Fall of Man, and of his restora-

6. Some indeed think that at the time of the Apocalypse no sect bearing the name of Nicolaitanes existed, but that the word, which means 'subduers of the people', was framed in order to describe those who, like Balaam (which word itself means 'destroyer of the people'), ruined by their false doctrines the souls of the people of God. According to this view the doctrine of the Nicolaitanes is identical with "the doctrine of Balaam" in ver. 14. But the fact that there was a sect called Nicolaitane in the second century, makes it more probable that this sect existed in St. John's day, and claimed Nicolas the deacon as its founder.

7. It is remarkable that the phrase "to overcome the world", or, in a short-

ened form, "to overcome" (*the world* being understood), so common in the Revelation, occurs in the New Testament only in the writings of St. John (St. John xvi. 33. 1 St. John ii. 13. iv. 4. and v. 4.). This is an instance of peculiar words and phrases common to the Revelation, and to the Gospel and Epistles of St. John, and so confirming our belief in the identity of their authorship.

"The tree of Life." A reference to xxii. 2. compared with Ezek. xlvii. 12. seems to shew that "tree", both here and perhaps in Gen. ii. 9. is used as a noun of number. Heaven, as depicted in ch. xxii. by figures drawn from Eden, was furnished not with a single tree of life, but with trees growing "on either

REVELATION, II.

8 ¶ And unto the angel of the church in Smyrna A. D. 96.
write; These things saith ^m the First and the Last, ⁿ ch. 1. 8,
which was dead, and is alive; 17, 18.

9 ⁿ I know thy works, and tribulation, and poverty, ^o ver. 2.
(but thou art ^o rich) and I know the blasphemy o Luke 12 21.
1 Tim. 6. 18.
James 2. 5.

tion by Christ. The same promise is given by St. John in plain words:
"This is the promise that He hath promised us, even eternal life"
1 St. John ii. 25. See also on 1 St. John 1, 2. On the use of the word
"Paradise" for the place of departed souls see on St. Luke xxiii. 43.

8—11. Epistle to the church in Smyrna.

An encouragement to those who suffer for Christ's sake. Smyrna was and still is a flourishing commercial town in Asia Minor, forty miles North of Ephesus. There is a Letter addressed by Ignatius to the church of Smyrna, in which he highly commends their state, and especially warns them against the errors of those who taught that Christ had come as man in appearance, and not in reality. We have no record in the Acts of the first planting of the Gospel there, but are told by early Church history that Polycarp was settled by St. John as bishop of Smyrna. It is probable that he was so when the Revelation was written, and therefore was the "Angel" here addressed. We know that Polycarp was martyred A. D. 168, and that he declared on that occasion that he had served Christ eighty-six years. If the date of the Revelation was A. D. 96, Polycarp must have been a Christian fourteen years at this time. Ignatius writes to him as bishop of Smyrna some ten years later. There is extant a Letter addressed by the church of Smyrna to the neighbouring churches giving an account of a persecution of the Christians under the Antonines, A. D. 167, and especially of the martyrdom of Polycarp.

8. "I am the First and the Last, which was dead, and is alive." Both these titles are especially suited to those who are about to suffer for their Master's sake. The former reminds them that while their sufferings are for a time, He whom they serve is Eternal; while the Resurrection of our Lord is the true ground of hope to such as shall lose their lives in the cause of truth.

9. "Tribulation, and poverty." "A poor distinction in the eyes
"of the world, but most excellent in the sight of the Lord" (*Bengel*).

"side of the river." It does not follow that the Eden of Genesis was exactly like the picture drawn by Ezekiel or by St. John, but some have argued that "all the trees of Paradise, except the tree of the knowledge of good and evil, were trees of life, by the eating of which, if man had not sinned, his life would have been perpetuated continually." (See *Holy Bible with Commentary* on Gen. ii. 9.).

"In the midst of the paradise of God." In the best manuscripts it is "in the 'paradise of my God.'" "In the midst" probably crept in from Gen. iii. 3. Although Christ be Himself God, yet He calls the Father His God. (See St. John xx. 17. Compare ch. iii. 12.)

"Paradise" means properly a garden,

denoting in its first meaning the garden of Eden, where man was placed in his state of innocence. Hence it was used to signify a state of glory, as Ezekiel, in describing the magnificence of the prince of Tyrus, says, "Thou hast been in Eden, 'the garden of God.'" The word was used by our Lord Himself for the happy abode of the blessed in the intermediate state (See on St. Luke xxiii. 43.). Here the promise points further, namely, to the bliss of Heaven (See ch. xxii. 2.).

9. "Thy works." These words are not found either here or in ver. 13, according to the best manuscripts. Probably they were introduced by some copier for the sake of uniformity. They are better away, for in each case notice is taken, not of doings, but of sufferings.

REVELATION, II.

A. D. 96. of ^p them which say they are Jews, and are not,
^p Rom. 2. 17, ^q but *are* the synagogue of Satan.
^{28, 21.}
^{& 9. 6.} 10 ^r Fear none of those things which thou shalt
^q ch. 3. 9. suffer: behold, the devil shall cast *some* of you into
^r Mat. 10. 22. prison, that ye may be tried; and ye shall have
^s Mat. 24. 13. tribulation ten days: ^s be thou faithful unto death,
^t James 1. 12. and I will give thee ^t a crown of life.
^{ch. 3. 11.}
^u ver. 7. 11 ^u He that hath an ear, let him hear what the
^{ch. 13. 9.}

“**Jews.**” Jews from the first were the open enemies of the Gospel. They resisted and stirred up persecution against St. Paul, and in the account of the martyrdom of Polycarp we are expressly told that Jews urged on the execution. These were Jews by lineal descent, no true Jews in spirit, but such as our Lord rebuked for calling themselves children of Abraham, while they were indeed children of the devil (St. John viii. 39, &c.).

10. “**Fear none of those things which thou shalt suffer.**” The church is addressed through its bishop, but the sufferings of its representative are in very truth the sufferings of the church, and besides, many of the flock must necessarily share the same fate as their pastor. The Letter of the church of Smyrna tells us that it was thus in the Antonine persecution. “Who would not marvel at their noble patience and love of their Master? who endured to have their flesh torn with scourges so cruelly, as to call forth the pity of them who stood by; while they refrained from uttering a cry or groan, shewing to us all, that the martyrs of Christ at that hour of torture were absent from the body, or rather that Christ was present with them; and giving heed to His favour, they despised earthly torment, purchasing by the suffering of one hour an eternal reward. And the fire of their ruthless tormentors for them lost its power of burning, for they were thinking of escaping the eternal fire that shall never be quenched, and they were looking with the eyes of their heart to the good things reserved for such as suffer patiently, which eye hath not seen, nor ear heard, neither hath the heart of man conceived” (*Epistle of the Church of Smyrna*).

“**The devil.**” St. John views affliction as the immediate work of the Devil. So in the records which have come down to us of the early persecutions, “the enemies of flesh and blood, as the tools and instruments, are nearly lost sight of by them in a continual reference to Satan, as the invisible but real author of all” (*Abp. Trench.*).

“**Ten days.**” We need not trouble ourselves about the exact number, but the “ten days” plainly mean that the time of suffering will be brief. In the Antonine persecution we have the fulfilment of these predictions. Seventy years indeed had then elapsed since the warning here given. In the course of this time no doubt there had been opposition and injury from those who are spoken of as “the synagogue of Satan”, but we have no record of any great outburst of persecution till the time of the Antonines. The long episcopate of Polycarp had on the whole been a quiet time, and his martyrdom was but a short passage through pain to glory. Nor were the trials of the Church then prolonged. The Letter tells us that “by setting the seal to his testimony he stayed the persecution.”

REVELATION, II.

Spirit saith unto the churches ; He that overcometh shall not be hurt of ^x the second death. A. D. 96.
x ch. 20. 14.
& 21. 8.

12 ¶ And to the angel of the church in Pergamos write ; These things saith ^y He which hath ^y the sharp sword with two edges ; ch. 1. 16.

13 ^z I know thy works, and where thou dwellest, ^z even ^a where Satan's seat *is* : and thou holdest fast ^a My name, and hast not denied My faith, even in those days wherein Antipas *was* My faithful martyr, who was slain among you, where Satan dwelleth. z ver. 2.
a ver. 9.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^b Balaam, who taught Balac to cast a stumblingblock b Numb. 24.
14. & 25. 1.
& 31. 16.
2 Pet. 2. 15.
Jude 11.

11. "The second death." The phrase occurs only here and in xx. 6, 14. xxi. 8, where we are told that it is "the lake which burneth with fire and brimstone" (Compare St. Matt. x. 28.). "He that overcometh not only obtains a glorious good, but escapes a dreadful evil." Let us ponder well when the choice is set before us of bodily death, "as it is commonly called, and the second death, or eternal damnation" (*Hengstenberg.*).

12—17. Epistle to the church in Pergamos.

A charge to a church faithful and patient in the main, but disgraced by unworthy members. For such a church especially Christ bears "the sharp sword with two edges", one to avenge the faithful, the other to destroy the unfaithful.

12. "Pergamos." The most northern of the seven churches. Pergamos was an ancient town of Mysia, which had become great under the successors of Alexander the Great, had been the capital of the kingdom of Attalus, and had been by him bequeathed to the Romans. At the time of the Apocalypse it formed the head-quarters of the Roman government. Hence it was the source from which heathen persecution flowed, and so is called "Satan's seat." It was famous for the temple of Æsculapeus, of which the ruins yet remain.

13. "Antipas." Nothing is said of this martyr by early writers ; the passage before us tells us all that is really known about him.

14. "Doctrine of Balaam." Balaam's wicked counsel introduced foul immorality among the children of Israel, and so weakened those whom the enemy could not injure. A like danger threatens now the faithful church of Pergamos, lest faithless members corrupt the church, and so turn Christ's sword against them. The Gnostics (under this name several branches of heresy are included, a name claiming for its professors superior knowledge) were no less notorious for their evil lives than for their unsound doctrines.

13. The Italics in our Version remind us that *was* is not in the original. Some manuscripts omit also "*wherein*", so that the verse would run 'in the days of 'Antipas my faithful witness.' If the common reading be retained, the true rendering would be 'wherein Antipas my faithful witness (held fast).'

REVELATION, II.

A. D. 96. before the children of Israel, ^c to eat things sacrificed unto idols, ^d and to commit fornication.

^c ver. 20.
Acts 15. 27.
1 Cor. 8. 9,
10.
& 10. 1), 20. 15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

^d 1 Cor. 6.
13, &c.
^e ver. 6.
^f Isai. 11. 4.
2 Thes. 2. 8. 16 Repent; or else I will come unto thee quickly, and ^f will fight against them with the sword of My mouth.

^g ver. 17. 17 ^g He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^h a new

^h ch. 3. 12.
& 19. 12.

“To eat things sacrificed unto idols.” We are told in Numb. xxv. 2. “that the daughters of Moab called the people to the sacrifices of their gods; and the people did eat, and bowed down to their gods”; and in Ps. cvi. 28. “they joined themselves unto Baal-peor, and ate “the offerings of the dead”, that is, the meat offered in sacrifice to dead, dumb idols. This made the instance of Balaam peculiarly apposite. In the early Church the heathen converts were under special temptation so far to conform to the usages of society as to take part in feasts, of which the flesh of animals which had been sacrificed in idol temples formed part (See 1 Cor. viii. 8.). The decrees of the First Council had distinctly forbidden this practice, at the same time that they forbade “fornication” (Acts xv. 29.). It was part of the teaching of the Gnostics, of whom the Nicolaitanes were a branch, that the spiritual man need not be tied by any formal rules, nay (some said), not even by moral rules. Thus the people, following their doctrines, broke the decrees of the Council, abstaining neither from things offered to idols, nor from the licentiousness to which the heathens were so prone.

17. “The hidden manna,” the Bread which came down from Heaven (St. John vi. 31, &c.) in contrast to the idol-meats. “Hidden”, because the believer’s life is “hid with Christ in God” (Col. iii. 3.), in contrast to the pagan mysteries.

“The white stone.” Stones or pebbles were used by the ancients in courts of justice, for votes of acquittal or condemnation (the *white* stone was for acquittal), for tickets of admission to certain societies, and for other purposes. Here there may be an allusion to Christ’s acquittal of those who overcome, or to their admission as citizens of Heaven; but the stress is on “the new name”, engraven on a “white”, that is, a ‘shining’ stone.

“New” is a truly Apocalyptic word: “new name” (iii. 12.), “new song” (xiv. 3.), “new heaven”, “new earth” (xxi. 1.), “new Jerusalem” (xxi. 2.). See below on chap. xxi. 1. In Isaiah lxii. 2. and lxxv. 15. it had been foretold, “Thou shalt be called by a new name, which “the Lord thy God shall name.” “Christ too had a name which no “man knew but He Himself” (See on iii. 12. and on xix. 12.).

15. The best manuscripts read ‘like-wise’ instead of “which thing I hate.” That is, “So thou hast those who hold ‘the doctrines of the Nicolaitanes, after ‘the ways of Balaam.’ “Them that hold “the doctrine of the Nicolaitanes” are the same as “them that hold the doctrine of Balaam.” Balaam’s errors, having been described, they are brought home to the Nicolaitan teachers.

REVELATION, II.

name written, which no man knoweth saving he that A. D. 96.
receiveth it.

18 ¶ And unto the angel of the church in Thyatira write; These things saith the Son of God,ⁱ whoⁱ ch. 1. 14, 15. hath His eyes like unto a flame of fire, and His feet *are* like fine brass;

19 ^kI know thy works, and charity, and service,^k ver. 2.

“Which no man knoweth.” The Gnostics had their secret mysteries, to which only the initiated were admitted. The secret of the Lord is with them that fear Him, and they only who are received as God’s children know the blessedness of that condition (Compare 1 St. John iii. 1.). “Jacob, after he had wrestled with the Angel, “received the new name of Israel. Wouldst thou know what new name thou art to receive? Overcome. Till then thou wilt ask in vain; but then thou shalt soon read it on the white stone” (*Bengel.*)

Abp. Trench sees in the “white” or “shining” stone a reference to the stones upon the High Priest’s breastplate (Numb. xxvii. 21.). “The “*hidden manna*” and the “*white stone*” are united as both representing high-priestly privileges, which the Lord should at length impart to all His people, kings and priests to God, as He will then have made them all. If any should eat of “*the hidden manna*”, who but the “High Priest, who alone had entrance into the Holy Place where it was laid up? If any should have knowledge of what was graven upon the Urim, who but the same High Priest, in whose keeping it was, and who was bound by his very office to consult it? The mystery of what was written there, shut to every other, would be open to “him” (*Abp. Trench.*)

18—29. Epistle to the church in Thyatira.

Warning to a church in which heresy had gained a footing, even in the families of true believers, but was not yet predominant. Accordingly the titles of Christ in this verse are all those of a Judge.

18. “Thyatira” lay a little to the left of the Roman road from Pergamos to Sardis. It was the city of Lydia (Acts xvi. 14.), through whom perhaps the Gospel first reached her native city.

“Son of God.” (Compare Ps. ii.)

“Who hath His eyes like unto a flame of fire.” An eye searching out sin, and flashing with indignation.

“And His feet *are* like fine brass”, strong to trample down and destroy the ungodly. The state of the church of Thyatira was not unlike that of Pergamos, but false doctrine had probably taken a deeper hold here.

19. “Charity.” The original word may denote either love to God, or love to man, in which latter case “charity” (as in 1 Cor. xiii.) is an appropriate rendering. But here it more probably denotes love in its more comprehensive sense,—love to God, springing from faith, and issuing in love to man. Faith and love are ever most closely united.

“Service.” The word is the same as ‘*deaconship*’, and so points to the kind of Christian service for which deacons were first appointed (Acts vi.).

REVELATION, II.

A. D. 96. and faith, and thy patience, and thy works; and the last *to be* more than the first.

¹ 1 Kings 16.
31. & 21. 25.
² 2 Kings 9. 7.
m ver. 14.
Ex. 34. 15.
Acts 15. 20,
29.
1 Cor. 10.
19, 20.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman ¹Jezebel, which calleth herself a prophetess, to teach and to seduce My servants ^mto commit fornication, and to eat things sacrificed unto idols.

“Patience,” in connection with service, means endurance of hardship and trouble in performing it.

“The last more than the first” is in happy contrast to the case of those of whom St. Peter speaks (2 St. Pet. ii. 20.), of whom “the latter end “is worse than the beginning.” This church was advancing in works of active benevolence, and yet there was danger within. So St. Paul had to caution the Colossians lest any man should “beguile them with “enticing words”, while he was “joying and beholding their order, “and the stedfastness of their faith in Christ” (Col. ii. 4, 5.).

20. “That woman Jezebel.” Some think that a particular woman is here meant. Women were often leaders of heresy in the early Church, as in the case of the prophetesses who followed Montanus; and it is remarkable that we are told that in later times Montanism obtained great hold on the church of Thyatira. But the errors here were those of the Gnostics, not of Montanus. So that this fact can scarcely bear upon the passage, except that it may indicate a disposition to listen to female teachers. Some think the woman to have been the ‘wife’ (See *Note* below) of the Angel, or bishop. But in all other cases the Angel is addressed as the representative of the church, and we are not concerned with his personal character or condition. The name Jezebel is evidently figurative, and carries us back to the wicked wife of Ahab. ‘Be not like the weak king, who suffered ‘his wife to lead him into idolatry.’ It may have been that in Thyatira some one dangerous woman was leading many astray, or it may have been that households were divided, and there was need of warning lest family ties should be more binding than truth. The false teaching at Thyatira led to the same results as at Pergamos, the practices forbidden expressly by the First Council, immorality and idolatry being blended together. Ahab’s wife may have set up pretensions to be a prophetess, and her idolatry may have led her to immorality similar to that here indicated, as Jehu speaks of her “witchcrafts” and “whoredoms” (2 Kings ix. 22.). At all events the spirit of Jezebel shewed itself at Thyatira in those acts of idolatry which belonged to the time and place.

19. There is reason to suppose that here, as above (9, 13.), the words “*thy works, and*” have crept into the text, that “and” before “the last” should be away, and the order of the words somewhat different. “I know thy love and thy faith, thy labour and thy patience, and thy works, the last more than the first.”

20. “A few things.” These words are not found in the best manuscripts (Compare the insertion of “*somewhat*” in our English text in ver. 4.). Some read, ‘I

‘have against thee many things’, which has apparently arisen from a desire in a copyist to contrast the cases of Thyatira and Pergamos (ver. 14.). But the reading is best in sense which has most authority: ‘I have against thee, that ‘thou sufferest’, &c. It is doubtful whether we ought not to read ‘*thy wife*.’ If so, it is not the wife of the Angel, but one who stands to the church in the position which Jezebel, Ahab’s idolatrous wife, stood to the people of Israel.

21 And I gave her space ⁿ to repent of her fornication; and she repented not. A. D. 96.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ⁿ Rom. 2. 4.
ch. 9. 20.
^o 1 Sam. 16. 7.
1 Chr. 28. 9.
& 29. 17.
2 Chr. 6. 30.
Ps. 7. 9.
Jer. 11. 20.
& 17. 10.
& 20. 12.
John 2. 24,
25.
Acts 1. 24.
Rom. 8. 27.
^p Ps. 62. 12.
Mat. 16. 27.
Rom. 2. 6
& 14. 12
2 Cor. 5. 10
Gal. 6. 5.
ch. 20. 12.
^q Acts 15. 28.
^r ch. 3. 11.
^s John 6. 29.
1 John 3. 23.
^t Mat. 19. 28.
Luke 22. 29,
30.
1 Cor. 6. 3.
ch. 3. 21.
& 20. 4.
^u Ps. 2. 8, 9.
& 49. 14. Dan. 7. 22. ch. 12. 5. & 19. 15.

23 And I will kill her children with death; and all the churches shall know that ^o I am He which searcheth the reins and hearts: and ^p I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; ^q I will put upon you none other burden.

25 But ^r that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth ^s My works unto the end, ^t to him will I give power over the nations:

27 ^u And he shall rule them with a rod of iron;

22. "Into a bed." "From the bed of infancy on to a sick-bed of "pain" (*Bengel*). The judgment was to fall first upon the seducers, then upon those who had been led astray, "them that commit adultery "with her."

24. "The depths of Satan, as they speak." The Gnostics were proud of their deep knowledge. Christ tells them what this really was,—"depths" (to use their own language),—not of knowledge, but of Satan.

"None other burden." Again we are carried back to the words of the decree of the First Council (Acts xv. 28). 'Keep clear of the things forbidden, that will be enough to keep you back from the abominations which I condemn.'

25. "That which ye have." 'The truths which ye now acknowledge keep fast hold of until the end.' The sound portion of the church of Thyatira must beware of relaxing their hold on the Christian principles by which they are at present guided.

26, 27. These verses are addressed especially to the rulers, because in this church there was especial need of their intervention. They were still sound, but temptation was close at hand. If they held firm to the truth, Christ would enable them to exercise with authority and success the pastoral office committed to them by the Great Shepherd. The reference is to Ps. ii. The rod of Christ's rule is a shepherd's staff, fit for guiding the sheep, and also for striking down their assailants.

27. "Rule." In Psalm ii. 9, the word is commonly rendered "break", but the Septuagint, which the text follows, and other Versions, give "rule", or more literally "shepherd." It is possible that the Hebrew word may be mistranslated, as there is another word very like it, which means, 'to feed as a shepherd', that may have been used with a kind of irony. 'Thou shalt shepherd them with a rod of iron. Thy shepherding shall be punishing, thy pastoral staff an iron rod.'

A. D. 96. as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

x 2 Pet. 1. 19. 28 And I will give him ^x the morning star.

ch. 22. 16. 29 ^y He that hath an ear, let him hear what the Spirit saith unto the churches.

y ver. 7.

CHAPTER III.

2 *The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.*

^a ch. 1. 4, 16.

& 4. 5.

& 5. 6.

^b ch. 2. 2.

AND unto the angel of the church in Sardis write; These things saith He ^a that hath the seven Spirits of God, and the seven stars; ^b I

“Even as I have received of My Father.” These words coupled with the distinct reference to Ps. ii, tell us plainly that this Psalm speaks of Christ. So also Acts iv. 26.

28. “The morning star.” The star is a symbol of rule (So ch. i. 20.). Balaam speaks of the “Star” that shall come out of Jacob. Isaiah calls the king of Babylon “Lucifer”, the “morning star” (Is. xiv. 12.). As Christ received authority from His Father, so shall He give it to those of His servants who strive and overcome. They shall rule like Him, they shall reign with Him. “It is Thou Thyself, O my Lord Jesus—for so dost Thou style Thyself, the bright Morning Star. “O give unto me then Thyself! So shall I need no sun, for Thou wilt be my Sun. To him who is enlightened by this Star, it is ever “morning and never evening” (*Bengel.*).

CHAPTER III.

1—6. Epistle to the church in Sardis.

Remonstrance to a church fast falling from grace. The church of Sardis had gone far upon the course upon which the church of Ephesus was but entering. But few are faithful. But few graces remain. Yet the Lord of the vineyard is patient with the barren fig-tree. Many churches and individuals who are becoming worse instead of better, learn to retrace their steps, and by God's grace strengthen the good which yet remains in them, ere the day of grace be past and the night cometh wherein no man can work!

1. “Sardis.” This city was situated at the foot of Mount Tmolus, on a fruitful plain, watered by the Pactolus, thirty-three miles from Thyatira, twenty-eight from Philadelphia, and was once the capital of Lydia. Under the Romans it sank to the rank of a second-rate town. It was destroyed by an earthquake, under Tiberius, but rebuilt with that Emperor's aid. Its inhabitants, some of whom were Jews, had of old a bad name for luxurious living. In the place of this once flourishing town there stands now a miserable little village with huts interspersed among ruins.

“He that hath the seven Spirits of God.” “The seven Spirits”

know thy works, that thou hast a name that thou livest, ^c and art dead. A. D. 96.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. c Eph. 2. 1, 5.
1 Tim. 5. 6.
d ver. 11.
1 Tim. 6. 20.
2 Tim. 1. 13.
e ver. 19.
f Matt. 24.
42, 43.
& 25. 13.
Mark 13. 33.
Luke 12.
39, 40.
1 Thess. 5.
2, 6.
2 Pet. 3. 10.
ch. 16. 15.

3 ^d Remember therefore how thou hast received and heard, and hold fast, and ^e repent. ^f If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. g Acts 1. 15.
h Jude 23.
i ch. 4. 4.
& 6. 11.
& 7. 9, 13.

4 Thou hast ^g a few names even in Sardis which have not ^h defiled their garments; and they shall walk with Me ⁱ in white: for they are worthy.

are the sevenfold operations of the Holy Spirit (See ch. i. 4.). Therefore is it that we say in the Nicene Creed that "God the Holy Ghost proceedeth from the Father and the Son." Christ is said to have the "seven Spirits", as the Holy Spirit is called "the Spirit of Christ," and is said to receive of Christ's (St. John xvi. 14.). The Holy Spirit is the Giver of Life. Hence the fitness of this title of Christ in addressing such as are all but dead to spiritual things.

2. "Be watchful." The original is more vivid, being equivalent to, 'Awake and watch'. "Death and sleep are in natural things like one another, and in spiritual they are almost one. It is the commencement of true salvation to a soul when it is awakened out of sleep" (*Bengel*).

"The things which remain," that is, such members as remain alive. In the body of the Church there are yet sound parts which must be strengthened, unless the whole body is to decay and perish.

"Perfect." Carried out and finished as well as they had been begun. The next verse reminds them that they had "received" the Gospel in a good spirit, and heard it with attention.

3. "Hast received and heard." "Hold fast" that which thou hast "received" with the heart; "repent," lest thou have "heard" with the ears in vain. There is a clear reference to our Lord's warning to unprofitable servants (See *Marginal reference*). They are bidden to revive their languishing faith by recalling to their minds the warm feelings with which they first heard the good tidings. So St. Paul urges the Galatians to a better state of mind by reminding them of their feelings of earlier days (Gal. iv. 14.).

4. "A few names", that is, a few persons, as in *Marginal reference*.

"Which have not defiled their garments." See Zech. iii. 3. ch. vii. 14. In early times the newly baptized were clad in white garments, to denote that in that Sacrament they had been cleansed from their sins.

"For they are worthy." "God's word does not refuse to ascribe a "worthiness to man" (Matt. x. 10, 11. xxii. 8. Luke xx. 35. xxi. 36. "2 Thess. i. 5, 11.). Although this worthiness must ever be contemplated "as relative, and not absolute; as grounding itself on God's free acceptance of an obedience which would fain be perfect, even while it

REVELATION, III.

- A. D. 96. 5 He that overcometh, ^kthe same shall be clothed in white raiment; and I will not ^lblot out his name out of the ^mbook of life, but ⁿI will confess his name before My Father, and before His angels.
- 6 °He that hath an ear, let him hear what the Spirit saith unto the churches.
- 7 ¶ And to the angel of the church in Philadelphia write; These things saith ^pHe that is holy,

“actually is most imperfect, and on this His acceptance and allowance of it alone. These are those which “*are worthy*” according to the “rules which free grace *has*, although there are none according to those “which strict justice *might have laid down*; and God is “faithful” (1 St. John i. 9.), in that having laid these rules down He will observe “and abide by them” (*Abp. Trench.*).

5. “In white raiment.” Shining with Heavenly brightness (See ch. i. 14.).

“I will not blot out his name.” The negative form of the promise implies the sentence of those who “are dead”, and so too, “I will confess his name” recalls the converse in the passage to which our Lord clearly refers (See *Marginal references.*).

“The book of life.” “Whosoever hath sinned, him will I blot out of My book” (Exod. xxxii. 33. Comp. Ps. lxxix. 28. & Phil. iv. 3.).

“To be written in the book of life” is to be ordained unto eternal life. They who are blotted out of this book lose the inheritance (which they might have secured) just as unworthy Israelites were cut off from the inheritance of their fathers.

7—13. Epistle to the church in Philadelphia.

Encouragement to a church faithful, but outwardly weak and suffering. The reward promised is increase. Fresh members shall come in, and the now-despised little church shall grow into importance. The day of small things shall be followed by the time of greatness; and so to churches and to individuals this Epistle reads the lesson that he who is faithful in a very little shall have more entrusted to him (See St. Luke xix. 17.). The persecution here was from the Jews. The church was too insignificant to attract the attention of the Romans. Observe the titles assumed by our Lord.

7. “Holy.” The Jews recognised God alone as “the High and Holy One.”

“The true.” “Christ is true as God is true” (1 John v. 20.). Thus Christ uses the titles which especially to Jews assert His Divinity.

7. “Philadelphia.” A town in Lydia twenty-eight miles from Sardis. This town was often visited by earthquakes, but is still of considerable extent, and is called by the Turks Alah Schar. It is said to contain ruins of twenty-four churches, which shows that the promise of increase was fulfilled. It is one of the churches to which Ignatius wrote. His letter is extant. The subjects treated are the necessity of unity, the danger of listening to Judaizing teachers, and the interpretation of the Old Testament Scripture by a reference to Christ.

^q He that is true, He that hath ^r the key of David, A. D. 96.

^s He that openeth, and no man shutteth; and ^t shutteth, and no man openeth;

8 ^u I know thy works: behold, I have set before thee ^x an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.

9 Behold, I will make ^y them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^z I will make them to come and worship before thy feet, and to know that I have loved thee.

^q ver. 14.
^r 1 John 5. 20.
 ch. 1. 5.
 & 6. 10.
 & 19. 11.
^s Is. 22. 22.
 Luke 1. 32.
 ch. 1. 18.
^t Matt. 16. 19.
 Job 12. 14.
^u ver. 1.
^x 1 Cor. 16. 9.
^y 2 Cor. 2. 12.
 ch. 2. 9.
^z Is. 49. 23.
 & 60. 14.

“The key of David.” The key was among the Jews a symbol of authority and power. In Isaiah we find the passage from which the words of the text are manifestly taken. The prophet there declares the deposition of Shebna, the treasurer of the royal house, in favour of Eliakim, the son of Hilkiyah. The investiture of Eliakim with full power and dignity is pronounced in the name of God Himself. “The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open” (Isaiah xxii. 22.). The solemn character of the prophecy points to some fulfilment which lay beyond the special occasion, and refers, no doubt, to the appointment of Christ to be the legitimate Ruler in the Church, which is the house of God. This linking together of the Old with the New Dispensation, conspicuous throughout the Book of Revelation, is here illustrated by the letter of Ignatius. “Good are the priests, but better is the Great High Priest, to whom alone have been entrusted the holy of holies, the hidden things of God—He being Himself the Door of the Father, by whom enter in Abraham and Isaac and Jacob, and the Prophets and the Apostles, and the Church, all one in God” (*Epistle to the Philadelphians*).

8. “An open door.” The door of admission is opened, converts shall press in, and none shall hinder them.

“Thou hast a little strength, and hast kept My word.” Rather, ‘thou hast little strength, and yet thou hast kept My word’ (Comp. Ps. cxix. 141.). It is not intended to note what *power*, but what *weakness* was in the church of Philadelphia; weakness which was yet made strong in Christ.

9. The prophecies of Isaiah (See *marg. ref.*) are to be fulfilled in the conversion of Jews, who shall join the Church of Christ. Thus light is thrown back upon the ancient prophet, and the subject of his predictions is made clear. The letter of Ignatius shews that there were in the church of Philadelphia converts from among the Jews who had need especially to be reminded that “the Prophets preached Christ, hoped in Him, waited for Him”. “But if any teach you Judaism, listen not.

9. The literal rendering is, ‘I give thee of the synagogue.’ I give thee some of the Jews. Not all the Jews in Philadelphia, but a certain number of them was to come over.

A. D. 96.
 a 2 Pet. 2. 9.
 b Luke 2. 1.
 c Is. 24. 17.
 d Phil. 4. 5.
 e ch. 1. 3. &
 22. 7, 12, 20.
 f ver. 3.
 g ch. 2. 25.
 h ch. 2. 10.
 i 1 Kings 7.
 21.
 j Gal. 2. 9.
 k ch. 2. 17.
 l & 14. 1.
 m & 22. 4.

10 Because thou hast kept the word of My patience, ^a I also will keep thee from the hour of temptation, which shall come upon ^b all the world, to try them that dwell ^c upon the earth.

11 Behold, ^d I come quickly: ^e hold that fast which thou hast, that no man take ^f thy crown.

12 Him that overcometh will I make ^g a pillar in the temple of My God, and he shall go no more out: and ^h I will write upon him the name of My

“It is better to hear Christianity from one of the circumcision, than Judaism from one uncircumcised. But if one or other speak not of Christ, they are to me as monuments of the dead, engraven only with the names of men” (*Epistle to the Philadelphians.*).

10. “The word of My patience,” ‘the word in which I have recommended to My followers My patience’—the patience with which Christ suffered the many injuries through which He passed.

“Will keep thee from the hour of temptation”; not, ‘keep thee from falling into trial or temptation,’ but ‘bring thee safe out of it.’ No exemption was promised from trial and suffering. Such an exemption would have been rather to withhold a blessing. God will not indeed suffer His people to be tempted or tried above that which they are able to bear, but will with the temptation make a way to escape. Such is the bearing of this promise. In our English Bible, the word “temptation” is often identical with “trial.” And indeed the two words are nearly the same, but we are accustomed to express by *trial*, ‘suffering that tries our patience and faith’; by *temptation*, ‘that which tempts us to go astray.’ All external suffering is both a *trial* and a *temptation*, though all *temptation* is not *suffering*. The temptations here foretold as coming upon all the world, were such calamities and sufferings as should try them all; try believers, whether they would keep firm to their profession; try unbelievers, whether they would yet turn to God and be saved.

11. “That no man take thy crown.” “He that endureth temptation,” says St. James, “shall receive a crown of life” (St. James i. 12.). So St. Paul in the immediate prospect of martyrdom saw “a crown” laid up for him.

“Thy crown,” is the crown which the promise of God authorises thee to call thine, if thou hold fast in thy present state. It is not indeed like an earthly crown, which one man may take from another, to place it on his own head. The words, “that no man take it from thee,” simply mean, ‘that thou be not deprived of it.’

12. “A pillar in the temple of My God.” The reward of firmness is establishment. God shall secure them, to abide like rooted pillars, in His presence for evermore. In the Temple of Solomon (probably in the porch) were two pillars named Jachin (security), and Boaz (strength). The names must have been chosen to express this idea, and we can scarcely doubt that in the words here employed a reference is made, as in so many cases, to the Jewish Temple, its symbolism being applied to inculcate Christ’s doctrine and promises (Compare Gal. ii. 9.).

“I will write upon him.” We see, later in this Book, the servants

God, and the name of the city of My God, *which* A. D. 96.
is ¹new Jerusalem, which cometh down out of ¹Gal. 4. 26.
 heaven from My God: ^kand *I will write upon* Heb. 12. 22.
him My new name. ch. 21. 2, 10.
k ch. 22. 4.

13 ¹He that hath an ear, let him hear what the ¹ch. 2. 7.
 Spirit saith unto the churches.

14 ¶ And unto the angel of the church ²of the ²Or, *in*
 Laodiceans write; ^mThese things saith the Amen, Laodicea.
m Is. 65. 16.

of God receiving His mark upon their foreheads (vii. 3.). Here it is to be noticed that there are three marks, "The name of My God", "the name of the city of My God", and "My new name." Each title is of the utmost significance in the instructions to Aaron and his successors for solemnly pronouncing a blessing.—The Lord said, "And they shall put My name upon the children of Israel; and I will bless them" (Numb. vi. 27.). In the Vision of Ezekiel's city we read, "And the name of the city from that day shall be, The Lord is there" (Ezek. xlviii. 35.). "My new name" answers to "the name written, that no man knew, but He Himself" (xix. 12.). In the same chapter we are told, "His name is called the Word of God" and "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS".

14—22. Epistle to the church in Laodicea.

Warning to a church self-satisfied and at ease and therefore without earnestness. The most dangerous state is that of those who seem to be religious and are unconscious of their spiritual wants, who are starving without appetite for food, who have no hunger and thirst for righteousness, and therefore shall not be filled. The last message to the churches is the saddest of all. May not this point to the declension of faith and love predicted by our Lord, as an accompaniment of the latter days? "When the Son of Man cometh, shall He find faith on the earth?" (St. Luke xviii. 8.) "The love of many shall wax cold" (St. Matt. xxiv. 12.).

14. "Laodicea." A town twelve miles from Colosse. Its inhabitants were so wealthy that, when it was destroyed by an earthquake, A. D. 62, they rebuilt it at their own cost. St. Paul wrote an Epistle to the Laodiceans, which has been lost (Col. iv. 16.). The wealth of the town seems to have affected the character of the people at the time this message was sent to them. "Whether the rebukes and threatenings in this Epistle did their work or not, it is only for Him who reads the hearts of men to know. But it is certain that the church of Laodicea was in somewhat later times, so far as man's eye could see, in a flourishing condition. In numbers it increased so much that the Bishop obtained metropolitan dignity; and in 361. an important Church Council, that in which the Course of Scripture was finally declared, was held at Laodicea, and derives its name from thence. All has perished now. He who removed the candlestick from Ephesus, has rejected Laodicea out of His mouth. The fragments of aqueducts and theatres spread over a vast extent of country tell of the former

- A. D. 96. ⁿ the Faithful and True Witness, ^o the Beginning of the creation of God ;
- ⁿ ver. 7.
ch. 1. 5.
& 13. 11.
& 22 6.
^o Col. 1. 15.
^p ver. 1.
- 15 ^p I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.
- ^q Hos. 12. 8.
1 Cor. 4. 8.
- 17 Because thou sayest, ^q I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- ^r Is. 55. 1.
Matt. 13. 44.
& 25. 9.
- 18 I counsel thee ^r to buy of Me gold tried in

“magnificence of this city; but of this once famous church nothing survives. Recent travellers with difficulty discovered one or two Christians in the poor village of Iski-Hissar, which stands on the site which Laodicea occupied of old” (*Abp. Trench.*).

“**The Amen.**” The Hebrew word “Amen” means ‘verily’—the word with which our Lord constantly introduces his most solemn declarations (especially in St. John’s Gospel.). It is the same word which is rendered in Isai. lxx. 16. “truth”, “the God of *truth*”, literally *Amen*. The title indicates that every promise, and every word of Him who bears it, is certainly and assuredly true “the faithful and true witness” (ch. i. 5.). These titles indicate the searching eye of Him who sees things as they are, and penetrates through the veil of hypocrisy and self-deceit.”

“**Faithful.**” The word “faithful” has in Scripture two meanings, first, “believing” when applied to man, and then “trustworthy” as applied to God. “He is faithful that promised,” Heb. x. 23. (Comp. 1 Thess. v. 24. and 2 Thess. iii. 3. Heb. iii. 2.).

“**The Beginning of the creation of God.**” This phrase is illustrated and explained by St. Paul’s words to the sister Church of Colosse, “the firstborn of every creature; for by Him were all things created (Col. i. 15.). Christ is the “beginning” of the creation, not because He is the first of created Beings, which is the Arian interpretation, but because He is the source of Being to all creatures. God the Father is also called the Beginning (See i. 8.).

15. “**Neither cold nor hot.**” Heat is the fervour of true love to Christ—cold is the contrast—absolute want of such love without even the thought of it. “Lukewarmness” is the state in which there is no real fervour, no real love, and yet there is an appearance of it, the pretence to it. It is more dangerous to seem to have love without having it, than to neither have nor seem to have it. The self-deceiver is in a more critical position than the unbeliever. “If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth”, said our Lord to Pharisees who were self-satisfied and self-deceiving (St. John ix. 41.).

17. The riches and poverty here referred to are no doubt spiritual. But a state of ease and wealth is likely to produce such a mental condition, and the wealth of Laodicea may therefore well be thought to bear upon the condition of the church.

REVELATION, IV.

the fire, that thou mayest be rich; and ^s white raiment, that thou mayest be clothed, and *that* the ^s shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

A. D. 96.

2 Cor. 5. 3.
ch. 7. 13.
& 16. 15.
& 19. 8.

19 ^t As many as I love, I rebuke and chasten: ^t be zealous therefore, and repent.

Job 5. 17.
Prov. 3. 11,
12. Heb. 12.
5, 6.

20 Behold, ^u I stand at the door, and knock: ^x if any man hear My voice, and open the door, ^y I will come in to him, and will sup with him, and he with Me.

James 1. 12.
1 Cant. 5. 2.
^x Luke 12. 7.
^y John 14. 23.

21 To him that overcometh ^z will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

^z Matt. 19. 23.
Luke 22. 30.
1 Cor. 6. 2.
2 Tim. 2. 12.
ch. 2. 26, 27.

22 ^a He that hath an ear, let him hear what the Spirit saith unto the churches.

^a ch. 2. 7.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship Him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and ^a the first voice which ^a ch. 1. 10.

19. Hitherto the church of Laodicea seems to have been at ease, now the Lord is about to shew His love by bringing upon it outward affliction. This shews the merciful purpose of Christ in the persecutions of His Church which this Book foretells. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6.).

20. There are here two distinct references; (1.) to the Song of Songs, v. 2.; (2.) to St. Luke xii. 36. The former guides us in the interpretation of that Book to see in the bridegroom Christ calling His bride the Church unto Himself. So here He first pleads in love even with the unloving. The latter reference presents Christ rather as a judge coming to surprise the careless, but to award to the faithful servant his due recompence. Blessed be that servant whom the Lord at His coming shall find thus watching. This and the following verses seem not only to be addressed to the church of Laodicea, but to form a fitting close to an address to all the churches. The highest promises are here contained; (1.) close communion with Christ, under the common figure of a feast, at which He is both the provider and the guest; (2.) victory and exaltation, victory which Christ's disciples share with their Master, exaltation to those heavenly places where He shall make them sit together and reign with Him. Such are the hopes which are to sustain Christ's followers in the fiery struggle with the world, which the Seer is now commissioned to portray. "He that hath an ear, let him hear what the Spirit saith unto the churches".

1. The translation of this chapter seems capable of improvement. In ver. 1. "the door" and "the voice" should both be connected with "behold;" and as we proceed the vividness of the picture is impaired by the introduction of verbs in

REVELATION, IV.

A. D. 96.

b ch. II, 12.
c ch. I, 19.
& 22, 6.
d ch. I, 10.
& 17, 3.
& 21, 10.
e Isai. 6, 1.
Jer. 17, 12.
Ezek. I, 26.
& 10, 1.
Dan. 7, 9.

I heard *was* as it were of a trumpet talking with me; which said, ^bCome up hither, ^cand I will shew thee things which must be hereafter.

2 ¶ And immediately ^dI was in the spirit: and, behold, ^ea throne was set in heaven, and *one* sat on the throne.

CHAPTER IV.

St. John is rapt in spirit.

1. "A door was opened." By which the Seer seemed to pass into the courts of Heaven.

"The first voice." Not the voice which I heard first after my admission, but the same voice which spoke to me at first.

2—8. The Vision of the Divine Majesty.

The prophetic Vision now unfolds itself with new distinctness; and first the Seer is borne in spirit to the scene of the counsels of Him who orders all things in Heaven and earth. The imagery with which His Presence is described is to a great extent that employed by Ezekiel. Much is derived from the Jewish Temple, the arrangements of which were, we may presume, symbolical. In such Visions we are not to suppose that we have an actual delineation of the Courts of Heaven. The Almighty, Omnipresent, Sovereign Ruler of the Universe is depicted as an earthly monarch, seated on a throne in dazzling brightness and splendour: not that God thus appears to Angels or to saints, but because we must borrow images from things of earth to

the past tense, which the original avoids. In verses 9, 10, the continuance of the described scene in all time, future as well as present, is expressed by the employment of future tenses; they "shall give", they "shall fall down", they "shall worship", they "shall cast". The English idiom scarcely admits of the literal rendering of these future verbs, but the past tenses, "was", "sat", "had", ought certainly not to have been employed. Subjoined is a literal translation of the chapter: "After these things I beheld, and lo! a door set open in heaven, and the voice, the first which I heard, as of a trumpet talking with me, saying, Come up hither, and I will shew thee what must be hereafter. Straightway I was in the Spirit, and lo! there was a throne in heaven, and on the throne one sitting, and He like in vision to a jasper and sardine stone, and a rainbow round about the throne like in vision to an emerald.—and round about the throne twenty-four thrones, and on the thrones the twenty-four Elders sitting, clothed in white robes, and on their heads crowns of gold, and out of the throne go forth lightnings and voices

and thunders; and seven lamps of fire burning before the throne, which are the seven Spirits of God, and before the throne, as it were, a sea of glass like unto crystal, and in the midst of the throne and round about the throne four Living Creatures full of eyes before and behind. And the first Living Creature like a lion, and the second Living Creature like a calf, and the third Living Creature having the face as of a man, and the fourth Living Creature like a flying eagle. And the four Living Creatures, each of them having six wings, are full of eyes round about and within, and rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And what time the Living Creatures give glory and honour and thanks to Him who sitteth on the throne, that liveth for ever and ever, the four and twenty Elders fall before Him that sitteth on the throne, and worship Him that liveth for ever and ever, and cast down their crowns before the throne, saying, Thou art worthy, our Lord and God, to receive the glory, and the power, for Thou didst create all things, and for Thy pleasure they are and were created."

REVELATION, IV.

3 And He that sat was to look upon like a jasper A. D. 96.
 and a sardine stone : ^f and *there was* a rainbow round f Ezek. 1. 28.
 about the throne, in sight like unto an emerald. g ch. 11. 16.
 4 ^g And round about the throne *were* four and h ch. 3. 4, 5.
 twenty seats : and upon the seats I saw four and & 6. 11.
 twenty elders sitting, ^h clothed in white raiment ; & 7. 9, 13, 14.
ⁱ and they had on their heads crowns of gold. & 19. 14.
 5 And out of the throne proceeded ^k lightnings i ver. 10.
 and thunderings and voices : ^l and *there were* seven ; k ch. 8. 5.
& 16. 18.
l Exod. 37. 23.
2 Chr. 4. 20.
Ezek. 1. 13.
Zech. 4. 2.

describe at all the things of Heaven. Vision as well as poetry is figurative, and is to be understood, not by dwelling upon the outward sign, but by endeavouring to reach the inward truth of which it is the exponent. The jasper and the sardine stone are only faint tokens of the surpassing purity and brightness of God ; the rainbow is the pledge of His mercy ; and the whole picture is a way of conveying the idea of a Being, perfect in holiness and in Majesty, supreme and all-merciful. And so of the other parts of the Vision. But the Vision is not a mere allegory or metaphor adopted by St. John at his own will. He was "in the Spirit." It was to him as if he saw just that which he describes. How he saw it, he knew not, except that it was in the spirit, not with the mere bodily eye. He did not stay to examine the outlines of each figure that presented itself to his mind. Rapidly and vividly they passed before him, and the Holy Spirit guided him to record the impressions which the same Spirit conveyed. By the aid of the same Spirit we may endeavour to learn something of the meaning of the prophetic symbols.

3. "Sardine." The "sardius" or "sardine stone" was one of the twelve stones on the High-Priest's breastplate (Exod. xxviii. 17.), and one of the foundation stones of the New Jerusalem (Rev. xxi. 20.). It was probably a red agate, and is thought to have symbolized the wrath of God.

4. "Four and twenty elders," literally "*the* four and twenty Elders," the well known four and twenty ; probably the heads of the twenty-four courses of priests instituted by David (1 Chron. xxiv. 1—19.). Joseph speaks of his family as being "of the first course of the four and "twenty." The symbolism throughout is from the Temple, and as the heads of the twenty-four courses might fitly stand for the whole Levitical Priesthood, so they here may represent the whole Christian Church, called in 1 Pet. ii. 9. "a royal priesthood." The long white robes are the robes of priests. Some have thought that the number Twenty-four expresses the two Churches, Jewish and Christian, uniting the twelve Patriarchs and the twelve Apostles.

5. "Lightnings and thunderings and voices." As at Mount Sinai (Exod. xx.). These are the signs of judgment and vengeance. But

3. On the "sardine stone" see *Note* on ch. xxi. 19.

4. There are various interpretations of "the four and twenty". Wordsworth considers them to represent the Old Testament, whose books were known as the "four and twenty," and the four Living Creatures to be "the four Gospels". Heng-

stenberg and others, "the twelve Patriarchs and twelve Apostles," to include the Church before and after Christ.

"Seats," "Thrones" would be a better rendering, in order to express that the elders are here represented as reigning with Christ (Compare St. Matthew xix. 28.).

REVELATION, IV.

- A. D. 96. lamps of fire burning before the throne, which are
^m the seven Spirits of God.
- ^m ch. 1. 4.
 & 3. 1.
 & 5. 6.
- 6 And before the throne *there was* ⁿ a sea of glass
ⁿ Exod. 38. 8. like unto crystal: ^o and in the midst of the throne,
 ch. 15. 2.
- ^o Ezek. 1. 5. and round about the throne, *were* four beasts full
^p ver. 8. of eyes before ^p and behind.
- ^q Num. 2. 2, 7 ^q And the first beast *was* like a lion, and the
 &c.
^r Ezek. 1. 10. second beast like a calf, and the third beast had
 & 10. 14. a face as a man, and the fourth beast *was* like a
 flying eagle.

vengeance on God's foes is the avenging of His children. So the Vision of terror is to comfort His suffering Church.

“Seven lamps of fire.” To symbolize the Holy Spirit in His operations (See i. 4.).

6. “A sea of glass like unto crystal.” Pure as crystal, deep as the sea, to indicate the depth of the Divine judgment, the purity and calmness of the Divine justice. “Sea in this Book represents the element of *tumult and confusion* in the lower world (See xiii. 1.). But here, by “way of contrast, there is in the *heavenly Church* a sea of *glass*, expressive of smoothness and brightness; and this *heavenly sea* is of *crystal*, “declaring that the calm of heaven is not, like earthly seas, ruffled by “winds, but is *crystallized* into an *eternity of peace*.” (*Bp. Wordsworth*.)

“In the midst of the throne, and round about the throne.” In Ezekiel the four Living Creatures support the throne, here they surround it. “In the midst” means probably, “between the throne and the sea.” The word “beasts” conveys to us an idea different from the original, which means any “living creature” including man. The Elders represent the Church, the Living Creatures represent the whole animate creation—wild like the lion—tame like the ox—birds like the eagle—and man. Thus all men, whether in or out of the Church, have their place, all join in the Hymn of praise to their Maker. In Ezekiel the Living Creatures have each four, not six wings like Isaiah's Seraphim, and the Wheels of the Chariot are full of eyes. The difference is immaterial if we remember that both descriptions are figurative. The wings represent the speed with which the Creatures execute the Divine commands.

“Full of eyes,” to denote the unceasing vigilance with which they celebrate His praise. In Ezek. i. 18. and x. 12. it is said of “the four “living creatures” that “their whole body, and their backs, and their “hands, and their wings, and the wheels were full of eyes round about.”

6. The number three represents the Divine, Creative Being, the number four, earthly, created nature. Three is the number of God, four the number of the world. There are four elements, four quarters of the globe, four winds, four seasons, four divisions of time, Morning, Evening, Noon and Midnight. And in so far as the world is four, it is ordered, arranged, ruled; and so this number is the signature of the material world viewed as the creation of God, ordering and disposing all things in beauty and in harmony.

7. Ancient expositors generally interpreted these “four” as symbolizing the four Evangelists or four Gospels, and we find in works of Christian art “the lion”, “the ox”, “the man”, and “the eagle”, adopted, though not without variations, as emblems of the four Evangelists. (See Introduction to St. Matthew.) We cannot, however, interpret St. John without reference to Ezekiel, who can scarcely be supposed to allude to the four Gospels or Evangelists. It is true that St. John may have adopted Ezekiel's figure, with an application beyond that of the

REVELATION, IV.

8 And the four beasts had each of them ^r six A. D. 96.
wings about *him*; r Isai. 6. 2.

¶ and *they were* full of eyes ^s within: and ² they ver. 6.
rest not day and night, saying, **Holy, holy, holy,** 2 Gr. they have no rest.
^t Lord God Almighty, ^u which was, and is, and is ch. 1. 8.
to come. u ch. 1. 4.

9 And when those beasts give glory and honour
and thanks to Him that sat on the throne, ^y Who ch. 1. 18.
liveth for ever and ever, & 5. 14.

10 ^z the four and twenty elders fall down before z ch. 5. 8, 14.
Him that sat on the throne, ^a and worship Him that a ver. 9.
liveth for ever and ever, ^b and cast their crowns b ver. 4.
before the throne, saying,

11 ^c Thou art worthy, O Lord, to receive glory c ch. 5. 12.
and honour and power: ^d for Thou hast created all d Gen. 1. 1.
things, and for Thy pleasure they are and were Acts 17. 24.
created. Eph. 3. 9.

Col. 1. 16.
ch. 10. 6.

8—10. The ceaseless Hymn of praise.

8. "Holy, holy, holy." The thrice repeated attribute has ever been understood by the Church to refer to the Blessed Trinity.

10. The Church and all creatures join in a common Hymn, "giving", that is, *ascribing* to God "the glory" and "the power," that is, all glory and all power. Eastern monarchs and Roman emperors delighted to have kings prostrate at their feet. They whom Christ has made kings are so sensible of His transcendent Majesty, that they would fain cast down their crowns in humiliation before Him. Our greatest dignity is self-abasement, our highest task the adoration of His name. "He is a holy God, with whom we have to do. If the beings who dwell so near about His throne act so reverentially towards Him, how much more humbly does it behove us to conduct ourselves, who dwell in cottages of clay! Were our hearts penetrated with a just dread of Him, we should also come to possess an assurance of His favor, confidence in Him, desire after Him, delight in Him, and a more zealous endeavour to do what is pleasing in His sight" (*Bengel*).

prophet. Here, however, seems little room for the introduction of the idea of the four Gospels. The description relates to the Divine Majesty, like that in Ezekiel, and the Four Living Creatures in the one and the other Vision, are the attendants of His Glory, so that it seems more natural to suppose that the figure has in each case the same purpose and scope. In the Elders we have a new figure to introduce the Church. In "the Four" we have the old figure to personate Created Nature. It may be added that Ezekiel identifies his "Four" with the Cherubim (Ezek. x.), and this is quite in accord-

ance with the employment of Temple imagery by Ezekiel and St. John (See *Introduction* and also *Note* (Gen. iii. 24, *Cherubim*), in *Holy Bible with Commentary*).

The adoption of the word "beasts" in our English translation is the more unfortunate; (1.) because we have in Ezekiel "living creatures", expressed in the Septuagint version by the same word which is here rendered "beasts"; and (2.) because in chap. xiii. the word "beasts" represents another Greek word denoting, as the English word usually denotes, a fierce and savage animal.

REVELATION, V.

CHAPTER V.

A. D. 96. 1 *The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise Him, 9 and confess that He redeemed them with His blood.*

AND I saw in the right hand of him that sat on the throne ^a a book written within and on the backside, ^b sealed with seven seals.

^a Ezek. 2. 9,
10.
^b Is. 29. 11,
Dan. 12. 4.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

^c ver. 13.

3 And no man ^c in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

CHAPTER V.—VIII. ver. 1.

SECOND GROUP OF VISIONS. THE SEVEN SEALS.

The Vision in the present chapter sets forth the Person by whom alone the secrets of Heaven are made known to man, and the glorious character of the Revelation thus made.

1—5. The sealed book.

1. "A book." A roll of parchment leaves (such as that which Ezekiel saw, Ezek. ii.), written upon both sides, very full of the declarations of the Divine will. Ezekiel's book contained the judgments on the foes of Jerusalem, this book those upon the foes of Christ's Church. "A sealed book" is one of which the contents or meaning is unknown (Isai. xxix. 11.). It has been asked, What is this book? Is it the Holy Scriptures not understood, till made plain by Christ, or is it this very Book now to be unfolded and published? Pains have been taken to show how seals might be attached to a roll in such a way, that the breaking of each seal might release one leaf after another, each leaf containing a separate portion of the Revelation. But we observe that on the breaking of a seal St. John *sees a Vision*, does not *read a prophecy*. The breaking of the seals of the book is a *Vision*, to symbolize the disclosing of the oracles of God. The disclosure is not made on parchment leaves, but by scenes impressed upon the mental Vision of the Seer.

1—7. The sealed book taken by the Lamb.

2. "Who is worthy to open the book." Neither man nor Angel can disclose the purposes of God to man (Comp. St. Matt. xi. 27. and St. John i. 18.). Christ alone can reveal to man the things of Heaven. "We speak that we do know", said He to Nicodemus, "and testify that which we have seen". "The Lamb" is set apart from and above all creatures in Heaven or in earth. None of *them* is worthy; but the Lamb is worthy, as He that sitteth on the throne is worthy.

1. "In the right hand." Literally 'upon the right hand', that is, laid upon the palm of the right hand of Him who sat upon the throne, ready for some one to take, as in ver. 7.

REVELATION, V.

5 And one of the elders saith unto me, Weep not : A. D. 96.
 behold, ^d the Lion of the tribe of Juda, ^e the Root of a Gen. 49. 9,
 David, hath prevailed to open the book, ^f and to 10.
 loose the seven seals thereof. Heb. 7. 14.

6 And I beheld, and, lo, in the midst of the e Is. 11. 1, 10,
 throne and of the four beasts, and in the midst of Rom. 15. 12,
 the elders, stood ^g a Lamb as it had been slain, ch. 22. 16.
f ver. 1.
g ver. 9, 12.
Is. 53. 7.
John 1. 29, 36. 1 Pet. 1. 19. ch. 13. 8.

5. "The Lion of the tribe of Juda." So Gen. xlix. 9. Heb. vii. 14.

"The Root of David." Our Lord is often called "The Son of David," "the Branch"; but here "the Root" as in Isai. xi. 10. "Root" is elsewhere used for "a shoot" (Isai. liii. 2.).

6. "In the midst of the throne." The meaning is, that Christ stood in the space between the throne and the four and twenty Elders. "In the innermost part of the circle were the four Living Creatures (inseparable from it), and in a wider circle were the Elders. But the Lamb was between, as the Mediator between God and man" (*Hengstenberg*.).

"A Lamb as it had been slain." It is almost unnecessary to say that the appearance of Christ to the Seer is strictly figurative. We cannot for a moment suppose that our Lord is actually present in Heaven in this form. St. John the Evangelist no more intended to convey as a fact the assumption of the body of a Lamb by our Lord, than St. John the Baptist intended to do so when he said "Behold the Lamb of God." Upon the Apostle's mind was impressed not the form of a Lamb, as it might be delineated in a picture (see remarks in Introduction), but the *hidden mystery* which that form expressed. The impression was vivid and real, but language failed to convey to others what he felt and perceived himself. In exposition the metaphorical character is all we can pretend to touch; (1.) Christ appears as a Lamb, to indicate gentleness. "Patience and strength meet in Him. The Elder had pointed to a lion, yet St. John beholds only a little lamb" (*Bengel*.). But (2.) He is "a Lamb slain." It is remarkable that this figure is employed by St. John elsewhere. The Baptist first pointed out our Saviour to one of his disciples (not improbably the Evangelist himself) as "the Lamb of God that taketh away the sin of the world" (St. John i. 29.). The reference is to Isai. liii. a chapter which was understood by the Jews to be prophetic of the Messiah, who is foretold as "a Lamb brought to the slaughter", and "bearing the sins of many." Here then the idea of the Sacrifice of our Lord upon the Cross is distinctly conveyed. Reconciliation of man to God, atonement for the sins of mankind by our Lord's offering of Himself once offered, this is the substance of the figure. Christ is exalted because He was slain (Phil. ii. 9.). The slain Lamb lives again, yet bears the marks of His wounds upon Him, just as the Risen Lord appeared to His disciples with the visible marks of His passion. "In the Apocalypse especially we are confronted with the solemn truth, that the true Lord of Heaven is none other than the Crucified One. The armies of Heaven follow Him clothed as He is in a vesture dipped in blood, the symbol and token of His passion and of His victory. But of all the teachings of the Apocalypse on this subject,

REVELATION, V.

A. D. 96. having seven horns and ^h seven eyes, which are the seven Spirits of God sent forth into all the earth.
^h Zech. 3, 9. & 4. 10. 7 And He came and took the book out of the
ⁱ ch. 4. 5. right hand ^k of Him that sat upon the throne.
^{* ch. 4. 2.}

1 ch. 4. 8, 10. 8 ¶ And when He had taken the book, ^l the four
^m ch. 14. 2. beasts and four *and* twenty elders fell down before
^{& 15. 2.} the Lamb, having every one of them ^m harps, and
^{2 Or, incense.} golden vials full of ² odours, ⁿ which are the prayers
ⁿ Ps. 141. 2. of saints.
^{ch. 8. 3, 4.}
^o Ps. 40. 3.
^{ch. 14. 3.}
^p ch. 4. 11.

9 And ^o they sung a new song, saying, ^p Thou

“perhaps none is so full of significance as the representation of Christ in His wounded humanity on the throne of the Most High. The Lamb as it had been slain is in the very centre of the court of Heaven, He receives the prostrate adoration of the highest intelligences around the throne; and as the object of that solemn, uninterrupted awful worship, He is associated with the Father as being in truth the Almighty, Uncreated, Supreme God.” (*Liddon.*)

“Seven horns,” (Ps. cxlviii. 14.) to denote the plenitude of strength.

“Seven spirits of God.” The Lamb is said to send forth the seven Spirits because it is by Jesus Christ that the gifts of the Holy Spirit are sent and spread abroad throughout the world (St. John xiv. 26.).

8. “Every one of them,” of the Elders, not of the Living Creatures. The incense and the harps are emblems of the offering by the Church of prayer and praise.

“The vials.” Or, “bowls.” (See *Note* below,) contained the incense used by the priests. This “incense” (ch. viii. 4.), or, as here, “odours,” (for it is the same Greek word in each place), had an important part in the service of the Temple. Minute directions are given in Exod. xxx. as to its composition. It answers to “the incense” in Mal. i. ii. “Christ in the New Testament has appointed a new offering. According to the prophet Malachi, In every place incense shall be offered unto My name, and a pure offering. As St. John too in the Apocalypse saith, “The incense is the prayers of the saints” (*Irenæus.*). Abp. Leighton beautifully remarks, “Of these three sweet ingredient perfumes, namely, petition, confession and thanksgiving, is the incense of prayer, and by the Divine fire of love it ascends unto God, the heart and all with it; and when the hearts of the saints unite in joint prayer, the pillar of sweet smoke goes up the greater and the fuller.”

9—14. The adoration of the Lamb.

9. “A new song.” The “new song” telling of the work of Christ, concerns first those who have been redeemed. Angels echo the strain, which

8. “Vials.” Here, and ch. xv. xvi., literally ‘bowls,’ broad, not high, fit to hold incense used for sacred purposes. The word is also used for shallow cups, or ladles used to take wine from the great bowl to distribute it to guests at table. (See below ch. xv. 7.). “Odours” literally ‘incense’. It has been asked, how could the same hands bear harps and

vials? It must not be forgotten that our Vision is not like a picture capable of being drawn on canvas with all its details, but an impression upon the mind of St. John of certain images fit to represent certain ideas.

9, 10. There is in these verses a variety of reading and a difference of translation. Instead of “hast redeemed” and “hast

art worthy to take the book, and to open the seals thereof: ^q for Thou wast slain, and ^r hast redeemed us to God by Thy blood ^s out of every kindred, and tongue, and people, and nation;

10 ^t and hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels ^u round about the throne and the beasts and the elders: and the number of them was ^x ten thousand times ten thousand, and thousands of thousands;

12 saying with a loud voice, ^y Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And ^z every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^a Blessing, and honour, and glory, and power, *be* unto Him ^b that sitteth upon the throne, and unto the Lamb for ever and ever.

14 ^c And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped Him ^d that liveth for ever and ever.

A. D. 96.

q ver. 6.
r Acts 20. 28.
Rom. 3. 24.
1 Cor. 6. 20.
& 7. 23.
Eph. 1. 7.
Col. 1. 14.
Heb. 9. 12.
1 Pet. 1. 18,
19.
2 Pet. 2. 1.
1 John 1. 7.
ch. 14. 4.
s Dan. 4. 1.
& 6. 25.
ch. 7. 9. &
11. 9. & 14. 6.
t Ex. 19. 6.
1 Pet. 2. 5, 9.
ch. 1. 6.
& 20. 6.
& 22. 5.
u ch. 4. 4, 6.
x Ps. 68. 17.
Dan. 7. 10.
Heb. 12. 22.
y ch. 4. 11.
z ver. 3.
Phil. 2. 10.
a 1 Chr. 29. 11.
Rom. 9. 5.
& 16. 27.
1 Tim. 6. 16.
1 Pet. 4. 11.
& 5. 11.
ch. 1. 6.
b ch. 6. 16.
& 7. 10.
c ch. 19. 4.
d ch. 4. 9, 10.

is taken up by the voice of all creation, the four Living Creatures who represent animate Nature closing the Hymn with their solemn Amen.

11. "And the number of them." We shall scarcely be inclined to take the number literally. It simply denotes a vast company. This may guide us in the interpretation of other numbers which occur in this Book, that may at first sight seem more definite. On the special significance of the number Ten see *Note* on xiii. 1.

12, 13. This song of praise is anticipatory of the victories which are about to be described under the seven Seals. So the seven Trumpets are introduced by a Hymn of praise (ch. vii. 10.), and also the seven Vials (xv. 3.).

"made" it should be 'didst redeem' and 'didst make'. Instead of "us" the best manuscripts have 'them.' And instead of "we shall reign", 'they reign', or 'are reigning'. The four Beasts and twenty-four Elders are singing, and their song is, 'Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and didst redeem them to God by Thy blood out of every kindred, and tongue, and people, and nation; and didst make them unto our God kings and priests: and they are reigning over

'the earth'. The Redemption was effected when Christ upon the Cross purchased us with His Blood (Titus ii. 14.). The reign of the redeemed has in one sense already begun (Eph. ii. 6. 1 St. Pet. ii. 9.). See commentary below ch. xx. 4. The Vision does indeed anticipate triumph not yet achieved, a triumph to be completed at the final consummation, yet to have its beginnings when the Empire should become nominally Christian, and Paganism should have to give way in the various quarters of the globe.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

a ch. 5. 5, 6, 7.

AND ^aI saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, ^bone of the four beasts saying, Come and see.

b ch. 4. 7.

c Zech. 6. 3, ch. 19. 11.

d Ps. 45. 4, 5. LXX.

e Zech. 6. 11. ch. 14. 14.

2 And I saw, and behold ^ca white horse: ^dand he that sat on him had a bow; ^eand a crown was given unto him: and he went forth conquering, and to conquer.

f ch. 4. 7.

3 ¶ And when he had opened the second seal, ^fI heard the second beast say, Come and see.

g Zech. 6. 2.

4 ^gAnd there went out another horse *that was*

CHAPTER VI.

The Revelation proper, the unfolding of the Church's Future, now begins. We are not to conceive that the remainder of this Book is one uninterrupted disclosure of events in their regular order from beginning to end. Rather we have a series of Visions, in which the Seer is carried back from time to time to the starting point, in order to contemplate the progress of events under new aspects (See Introduction.). The first of such Visions extends from vi. 1. to viii. 2., "containing," as the title of this chapter tells us, "a prophecy to the end of the world." The key to this prophecy is St. Matt. xxiv., in which our Lord declares the signs of His Coming. It represents the character of the visitations by which God will make His presence felt, and secure the triumph of His Church. This order of God's dealings has been often repeated in the World's History. The destruction of Jerusalem, the overthrow of Paganism under Constantine, the Great Reformation of the sixteenth century, were, each of them, accompanied by such visitations. But since in this Vision the calamities become intenser as we proceed, we may well believe that, as the end draws nearer, the fulfilment will be more striking, the events on a larger scale, the judgments sorer, the victory more complete. In time there may be many a partial, in the end of time one full, accomplishment.

1, 2. The opening of the first Seal.

2. "A white horse." The figure of "horses" was employed by Zechariah. In Ps. xlv. Christ is foretold as "riding on prosperously." See also below xix. 11. "White" is the colour appropriate to Christ and to heavenly things (See Note on i. 14.). "The white horse" is the symbol of victory. By this Vision the Church is assured that Christ shall triumph.

3, 4. The opening of the second Seal.

4. "Another horse *that was red*," from the colour of blood. The progress of Christ's kingdom shall be marked by war (St. Matt. xxiv. 6. St. Luke xxi. 9.).

4. (Chap. vii.) Note that to each tribe | sealed". This agrees with Ezek. xlvii. is assigned the same number of "the | 14., where "ye shall inherit it one as well as

red: and *power* was given to him that sat thereon A. D. 53. to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 ¶ And when he had opened the third seal, ^h I ^h ch. 4. 7. heard the third beast say, Come and see. And I beheld, and lo ⁱ a black horse; and he that sat on ^j Zech. 6. 2. him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ² A measure of wheat for a penny, and ² The word *cheenix* signifies a measure containing one wine quart, and the twelfth part of a quart. three measures of barley for a penny; and ^k see thou hurt not the oil and the wine.

7 ¶ And when he had opened the fourth seal, ¹ I heard the voice of the fourth beast say, Come and see.

8 ^m And I looked, and behold a pale horse: and ^k ch. 9. 4. his name that sat on him was Death, and Hell fol- ¹ ch. 4. 7. lowed with him. And power was given ³ unto them ^m Zech. 6. 3. over the fourth part of the earth, ⁿ to kill with ⁿ Ezek. 14. 21.

5, 6. The opening of the third Seal.

5. "A black horse." The balances indicate that food was to be so scarce as to be weighed out (Ezek. iv. 10.). Scarcity and famine shall be another accompaniment of His coming (St. Matt. xxiv. 7.).

6. "A measure." Just enough for one man's daily consumption and no more.

"A penny." The Roman denarius, a soldier's daily pay, a labourer's wages (Matt. xx. 2.). The prices were high, but not those of excessive dearth. The oil and the wine were not to be hurt. Mercy tempers judgment. The voice is heard in the midst of the Living Creatures. Nature shall suffer, but the extremity of suffering is not yet (Matt. xxiv. 22.).

7, 8. The opening of the fourth Seal.

8. "Pale," livid as with disease or death. Thus is pestilence foretold (St. Matt. xxiv. 7.). Pestilence generally follows upon war and famine, and is often more destructive than either.

"Hell." Literally 'Hades', the place of departed souls. Hades follows in the rear of Death, to gather unto itself the slain.

"The fourth part" indicates the extent of the destruction, wherein there is still a limitation, yet sorer judgments being reserved for the sixth Seal; the "sword", "famine", "death", and "the beasts of the field" remind us of the four sore judgments of Ezek. xiv. 21. Thus far the Visions exhibit what Christ had foretold, the advance of His

another" is generally understood to mean that each tribe shall have an equal portion in the allotment of the Vision. The actual differences between tribe and tribe are of the earth, in the spiritual kingdom such distinctions have no place. So

each tribe shall have an equal portion, each shall reckon an equal number of the redeemed—a proof, if proof were needed, of the *figurative* character of the numbers here employed.

REVELATION, VI.

A. D. 96. sword, and with hunger, and with death, ° and with
 ° Lev. 26. 22. the beasts of the earth.

9 ¶ And when he had opened the fifth seal, I saw
 P ch. 8. 3. under ^P the altar ^Q the souls of them that were slain
 & 9. 13. ^R for the word of God, and for ^S the testimony which
 & 14. 18. they held :

10 and they cried with a loud voice, saying,
 q ch. 20. 4. ^T How long, O Lord, ^U holy and true, ^X dost Thou
 r ch. 1. 9. not judge and avenge our blood on them that dwell
 s 2 Tim. 1. 8. on the earth?

11 And ^Y white robes were given unto every one
 x ch. 11. 18. of them ; and it was said unto them, ^Z that they
 & 19. 2. should rest yet for a little season, until their fel-
 y ch. 3. 4. 5. low servants also and their brethren, that should be
 & 7. 9. 14. killed as they *were*, should be fulfilled.
 z Heb. 11. 40. ch. 14. 13.

kingdom marked by wars, famines, and pestilences. These first four seals are announced by "the four", representing animate creation, which is specially concerned in these visitations. They are contemporaneous rather than successive, and continuous, accompanying throughout the progress of Christ's kingdom upon earth. The Seer is now carried forward to more distant times represented under the remaining seals. Why, we may ask, should such a view of the Future of Christ's Church be *consolatory* to believers? Because the Seer contemplates these calamities as punishments inflicted on the rebellious World, viewed apart from the Church. Christ arising to judge the earth is the comfort of those who wait for the Coming of the Lord. The thought is well worked out in *Keble's Christian Year*, Second Sunday in Advent.

9—11. The opening of the fifth Seal.

There is a break between the fourth and the fifth Seals, dividing the Seven into Four and Three. We observe a similar break in the Trumpets and in the Vials. The cry of the martyrs indicates that a long period has passed. The martyrs are those who have suffered in successive ages, and even when they cry aloud others are yet to be added to their number (verse 11.). We may however gather that this Vision represents the time of the Church's earthly history to be drawing to a close. The imagery is from the Temple. Under the altar of burnt offering was poured the blood of the sacrifices (Lev. iv. 7.). Martyrs were in one sense victims sacrificed unto God. The figure has been said to be "a dramatizing of the thought, the blood of the martyrs "cries for vengeance."

9. See on xii. 17.

11. The mind of the Seer is for the time turned aside from the cry for vengeance to the blessedness of those who have thus died for the Lord. Happy are those souls who, having been delivered from the burden of the flesh, wait for the accomplishment of the number of the elect, to have their perfect consummation and bliss both in body and soul, in Christ's eternal and everlasting glory (Collect in Burial Service.).

REVELATION, VI.

12 ¶ And I beheld when he had opened the sixth seal, ^a and, lo, there was a great earthquake; and ^a the sun became black as sackcloth of hair, and the moon became as blood;

13 ^c and the stars of heaven fell unto the earth, even as a fig tree casteth her ² untimely figs, when she is shaken of a mighty wind.

A. D. 96.

^a ch. 16. 18.

^b Joel 2. 10,

31. & 3. 15.

Mat. 24. 29.

Acts 2. 20.

^c ch. 8. 10.

& 9. 1.

² Or, green figs.

12—17. The opening of the sixth Seal.

God's judgments upon the World are continued and intensified. We are not to force too literal an interpretation upon the descriptions in this Vision. Similar figures occur in St. Matth. xxiv., with the addition, "This generation shall not pass away till all things be fulfilled" (verse 34.). St. Peter saw in the miracle of Pentecost the fulfilment of Joel's prophecy (Acts ii. 16, &c.). Great calamities are thus pre-figured in Scripture. Add to *marginal references*, Ps. ix. 3. Isai. xiv. 12. xxiv. 21. Micah iii. 6. 1 Macc. i. 28. But while events like the Destruction of Jerusalem, and the Dissolution of the Roman Empire, or the Fall of Paganism, may thus in part fulfil such predictions, the full accomplishment is reserved for the day when all things on earth shall come to an end. And the Vision here is best understood as pointing to this final accomplishment. This Seal discloses the utter overthrow of the World, viewed as antagonistic to God.

12. The darkening of Sun and Moon was a natural symbol of the Divine judgments, as it had formed part of them in the past (See on viii. 12.). Above all we must remember the supernatural darkness at our Lord's Crucifixion. Then Nature could not but partake in some sort of the sufferings of the Lord of Nature; and so hereafter shall the earth suffer together with its inhabitants, when the same Lord shall come to execute judgment upon sinners.

"Black as sackcloth of hair." The darkening of the sun is described in many places (See *Marg. ref.*) but the particular figure employed is drawn from Isai. i. 3, "I clothe the heavens with blackness, and I make sackcloth their covering." "Sackcloth" is well known as a garb of mourning. "Sackcloth of hair" was probably the prophet's "rough garment" (Literally "a garment of hair"), Zech. xiii. 4. This garb certainly betokened the austerity of an old prophet's life, perhaps also the mournfulness of his mission. The figure of "blood" to describe the appearance of the moon is common to many of the parallel passages, and no doubt those who were accustomed to gather portents from the sky were wont to augur war and destruction when the moon assumed this colour. And so, to the mind of the Seer, this blood-red moon suggests at once the thought of wild devastation.

13. "The stars of heaven" so often denote rulers and princes that we may well imagine the ruin and dismay of such mighty ones to be here symbolized.

"Untimely figs." "The winter figs, which almost always fall off unripe." (*Alford.*)

12. "The moon". The best manuscripts read 'the whole moon'. The portent is the more alarming, because the moon is at the full, when in the course of nature she would be most bright.

REVELATION, VI.

- A. D. 96. 14 ^d And the heaven departed as a scroll when it
^d Ps. 102. 26. is rolled together; and ^e every mountain and island
^{Isai. 34. 4.} were moved out of their places.
^{Heb. 1. 12,}
^{13.} 15 And the kings of the earth, and the great men,
^e Jer. 3. 23. and the rich men, and the chief captains, and the
^{& 4. 24.} mighty men, and every bondman, and every free
^{ch. 16. 20.} man, ^f hid themselves in the dens and in the rocks
^f Isai. 2. 19. of the mountains;
^g Hos. 10. 8. 16 ^g and said to the mountains and rocks, Fall
^{Luke 23. 30.} on us, and hide us from the face of Him that sitteth
^{ch. 9. 6.} on the throne, and from the wrath of the Lamb:
^h Isai. 13. 6, &c. 17 ^h for the great day of His wrath is come;
^{Zeph. 1. 14,} ⁱ and who shall be able to stand?
^{&c.}
^{ch. 16. 14.}
ⁱ Ps. 76. 7.

CHAPTER VII.

3 An angel sealth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

14. "The heaven departed as a scroll when it is rolled together." A book was closed in those days by rolling together the parchment leaves on which the contents were written. So 'to roll up' was to withdraw, 'to unfold' was to set forth a revelation. So the Almighty Creator spread open His glorious heavens to declare to man His Majesty and glory, His voice was heard among them. Hence the figure of 'the rolling up of the heavens' indicates the withdrawal of the sense of God's presence in the earth. We believe indeed that this prophecy will be literally fulfilled when, as St. Peter indicates, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. the earth also and the works that are therein shall be burned up" (2 St. Pet. iii. 10.); the terrible accompaniments of this catastrophe correspond to what we certainly believe will take place at the Last Day. So when St. John saw this Vision he saw the picture of the execution of Divine wrath, only to be fully acted out in the final consummation of all things. But the Vision pictured other lesser and preparatory visitations; and as the Sealing follows, which is to protect God's elect from the judgments here portrayed, we can scarcely find herein the close of God's vengeance upon the wicked. Rather it is the further progress of this vengeance, already begun under former Seals, to be intensified in its action as it proceeds until the close. It tells us the course of the Divine judgments on sinners, amazing, confounding, overwhelming.

15. See how all are included—"mountain" and "island", "kings", "great", "rich", "mighty", "bond" and "free". There is no exception of class or condition. The exception is of a far different kind and will be shewn in the Sealing. At present the enemies of God are reminded that His arm will reach to all. Compare Rom. ii. 6—11. There is no respect of persons with God.

16. This same passage from Hosea is quoted by our Lord in reference to the destruction of Jerusalem (See *Commentary* on St. Luke xxiii. 30.).

AND after these things I saw four angels stand- A. D. 96.
 ing on the four corners of the earth, ^a holding ^a Dan. 7. 2.
 the four winds of the earth, ^b that the wind should ^b ch. 9. 4.
 not blow on the earth, nor on the sea, nor on any
 tree.

2 And I saw another angel ascending from the
 east, having the seal of the living God: and he
 cried with a loud voice to the four angels, to whom
 it was given to hurt the earth and the sea,

3 saying, ^c Hurt not the earth, neither the sea, ^c ch. 6. 6.
 nor the trees, till we have ^d sealed the servants of ^d & 9. 4.
 our God ^e in their foreheads. Ezek. 9. 4.
ch. 14. 1.
e ch. 22. 4.

CHAPTER VII.

1. "After these things I saw." This part of the Vision followed upon that in the preceding chapter, but it is by no means on that account certain that the events predicted by it were to be subsequent in point of time. Rather it is another of God's dealings, intended to reassure His true servants. Hitherto the oppressed Church has been comforted by the assurance that God will arise to judge the world. But the very terrors of this judgment suggest the thought, "Who shall be able to stand?" (Compare 1 St. Pet. iv. 18.). The present Vision answers this question. It represents the care with which God watches over His children. It tells us that which is true at all times. It tells us what our Lord told His disciples (Luke xxi. 18.). The Sealing then, or rather that which the Sealing symbolizes, has gone on, is going on, and will go on, while the Church is on earth. In the hundred and forty and four thousand, and "the great multitude", the Seer beholds "the accomplishment of the number of the elect." The whole body of the redeemed is before his eyes.

1—3. The Sealing of the servants of God.

1. "Angels" are the ministers of God's wrath (2 Sam. xxiv. 16. 2 Kings xix. 35.): "winds," the instruments (1 Kings xix. 11. Job i. 19.).

"On the four corners," in every direction (Jer. xlix. 36. Dan. vii. 2. Zech. vi. 5.). God stays His hand until He has provided for His children (2 Pet. ii. 9.).

2. "From the east." (Mal. iv. 2.)

"The seal." "His Father's name written on their foreheads" (xiv. 1.). The sign that they are God's children. Baptism was called "the seal"; and still more frequently Confirmation. God the Father "sealed" the Son of man (St. John vi. 27.). Believers are "sealed" with the Holy Spirit unto the day of Redemption (Eph. iv. 30. Compare Rom. iv. 11. 2 Cor. i. 22. Eph. i. 13.). The seal is here impressed as the mark in Ezek. ix. 4, that they who bear it may receive no hurt. Not that the servants of God will be exempt from outward suffering, but all things shall work together for their good, not for their hurt (Compare St. Matt. xxiv.).

A. D. 96.

^r ch. 9. 16.

^g ch. 14. 1.

4 ¶ ^f And I heard the number of them which were sealed: *and there were sealed* ^g an hundred *and forty and four thousand* of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

4—8. The number of the Sealed.

4. “The number of them which were sealed.” We shall scarcely take the number to be historical, that exactly twelve thousand, not one more or less, from each tribe was thus sealed, but neither should we take it as merely an indefinite round number. Twelve is the number of the Church:—Twelve tribes, and Twelve Apostles (See *Note* on xxi. 12.). So Twelve times twelve may well belong to “the native and not de-“generate progeny of the Apostles apostolically multiplied” (*Mede.*) But who are these 144,000 as distinguished from the great multitude? Bengel says, “The Jewish Church.” But this is rather what should have been than what was to be. Had the Jews embraced the Gospel, the regular order would have been:—a Jewish Church settled and secured, into which all nations should be gathered. The Vision contemplates the triumph of the Church; but as the Jewish Temple stands in these Visions for the Christian Church, so here the twelve tribes symbolize the true Israel, the Israel of God, over which Apostles were to preside (Matt. xix. 28.). So the struggling Church is consoled by being shewn how God will preserve it, and how all nations will flow into it (Compare Isai. lxi.).

5. In order that perfection may be expressed a perfect number must be employed, whereas the tribes were thirteen (including Levi). For a like reason in Ezek. xlviii. 32. the tribes are reduced to Twelve, but there by fusing Ephraim and Manasseh under the name of their common father Joseph. Here Ephraim is named Joseph, but Manasseh also occurs, and Dan is omitted. The omission of Dan is generally explained on the ground that this tribe had from very early times been the focus of Israel’s idolatry, and was therefore unworthy to furnish its quota to the Christian Church. But in Ezek. xlviii., prophetic of the New Dispensation, Dan has his portion (verse 1.). Grotius mentions an old Hebrew saying, “that the tribe of Dan had been reduced “to one family, Hussion, which family had been cut off in wars before “the time of Ezra.” For this reason, in the enumeration of tribes in 1 Chron. iv, &c., Dan does not appear. The twelve tribes being here *representative* of all the families of the people of God, it may seem not unnatural to pass over that tribe which had come to an end before all the rest.

5. Augustine remarks on St. Matt. xix. 28. that “there are *twelve* thrones, not because exactly Twelve and no more will “take part in this Judging, but because “the number Twelve expresses a complete sum. Else since St. Matthias “was elected into the place of Judas, St.

“Paul would be excluded from occupying a throne with the rest. And besides, “though twelve tribes are to be judged, “this does not mean to exclude Levi, the “thirteenth—nay, these twelve tribes include not only the Jewish people, but “also all the nations of the world.

REVELATION, VII.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. A. D. 96.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After this I beheld, and, lo, ^ha great multitude, which no man could number, ⁱof all nations, ^hRom 11.25. and kindreds, and people, and tongues, stood before the throne, and before the Lamb, ^kclothed with white robes, and palms in their hands; ⁱch. 5. 9. ^h Rom 11.25.
ⁱ ch. 5. 9.

10 and cried with a loud voice, saying, ^lSalvation to our God ^mwhich sitteth upon the throne, and unto the Lamb. ^k ver. 14.
ch. 3. 5, 18.
& 4. 4.
& 6. 11.
ⁱ Ps. 3. 8.
Isai. 43. 11.
Jer. 3. 23.
Hosea 13. 4.
ch. 19. 1.

11 ⁿAnd all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, ^m ch. 5. 13.
ⁿ ch. 4. 6.

12 ^osaying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. ^o ch. 5. 13, 14.

8. "Joseph"—for "Ephraim." Some conceive that the name Ephraim was avoided because that tribe took the lead in separating from the true kingdom. But the use of "Joseph" for "Ephraim" is justified by Ps. lxxviii. 67. Ezek. xxxvii. 16. Amos v. 15. and vi. 6.

9—17. The triumph of the Saints.

9. "After this I beheld." The former Vision represented the security of God's Church in the midst of tribulation upon earth. The present Vision represents the triumph of those who have passed through tribulation. The same individuals would no doubt be found in each company. But in one case the Seer views the Church militant, in the other the Church triumphant.

10. "Salvation." Praise for the salvation which He alone has wrought be unto God and unto the Lamb. The Lamb is in a special manner the figure which represents Christ as a sacrifice. So salvation is here ascribed to God through the atonement effected by the oblation of Christ.

REVELATION, VII.

- A. D. 96. 13 And one of the elders answered, saying unto
 P ver. 9. me, What are these which are arrayed in ^p white robes? and whence came they?
- 14 And I said unto him, Sir, thou knowest. And
 q ch. 6. 9. he said to me, ^qThese are they which came out of
 & 17. 6. great tribulation, and have ^rwashed their robes, and
 r Isa. 1. 18. made them white in the blood of the Lamb.
 Heb. 9. 14.
 1 John 1. 7.
 ch. 1. 5.
 See Zech. 3.
 3, 4, 5.
- 15 Therefore are they before the throne of God,
 and serve Him day and night in His temple: and
 s Isa. 4. 5, 6. He that sitteth on the throne shall ^sdwell among
 ch. 21. 3. them.
- t Isa. 49. 10. 16 ^tThey shall hunger no more, neither thirst
 u Ps. 121. 6. any more; ^uneither shall the sun light on them,
 ch. 21. 4. nor any heat.
- x Ps. 23. 1. 17 For the Lamb which is in the midst of the
 & 36. 8. throne ^xshall feed them, and shall lead them unto
 John 10. 11, living fountains of waters: ^yand God shall wipe
 14. away all tears from their eyes.
 y Isa. 25. 8.
 ch. 21. 4.

14. "Great tribulation." These are not only "martyrs" properly so called, but the whole number of the elect. All must bear the cross. Through tribulation is the entrance into Heaven. They who are at ease must expect in due time to be called in their turn to suffer. They who suffer now may look forward to the glory reserved for those who are made like unto Christ. This triumph is not however to be considered as the final triumph of the Saints after the Resurrection Day. It is as yet only the sixth Seal, and the glories of Heaven under the seventh are, as we shall presently see, not yet to be revealed. But already tribulation is over, triumph is begun. We may therefore conceive that the condition of the Saints in Paradise is here portrayed. In Paradise, too, Christ is present in a peculiar manner, for St. Paul speaks of "being with Christ" as a consequence of his "departing" from the world (Phil. i. 23, where see Commentary.). Paradise is as it were the threshold of Heaven,—they who enter there have a foretaste of Heaven's glories. This has probably led to the popular language according to which the Blessed Dead are spoken of as being *in Heaven*; an expression theologically incorrect, if we mean by *Heaven* their final and perfect happiness, and yet not very far from the truth if in *Heaven* we include the whole state of the Blessed after death, where, exempt from all fear of change, they are in one sense safe home, in the land where nothing can henceforth separate them from the immediate presence of their Lord. See below xiv. 12. and xx. 4.

"Washed their robes"—is the effect of Christ's blood shed upon the Cross. (See *Marginal References*): "made them white", or rather "bright,"—is the sanctification which has ensued. The holiness begun on earth through the Spirit will be perfected in Heaven for those who see God.

CHAPTER VIII.

1 *At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.*

And ^a when he had opened the seventh seal, there ^{a ch. 6. 1.} was silence in heaven about the space of half an hour.

2 ¶ ^b AND I saw the seven angels which stood ^{b Mat. 18. 10.} before God; ^c and to them were given seven ^{Luke 1. 19.} trumpets. ^{c 2 Chr. 20. 25,—28.}

CHAPTER VIII.

1. Opening of the seventh Seal. Silence in Heaven.

The seventh Seal is to reveal the glories of Heaven. The ineffable character of the bliss is expressed by the silence which introduces it.

1. There is a hush of silent expectation in an earthly court, when the judge is about to pronounce his sentence. There is a hush of silence when a long looked for joy is about to arrive at last. The more momentous the sentence, the greater the joy, the more intense will be the silence. How suitable then is the half-hour's silence in the courts of Heaven which ushers in the final award of the Son of Man, when He shall at last speak those sweet yet awful words "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; and the righteous shall go into life eternal!

"The half hour" denotes a portion of time yet wanting before all is fulfilled. While the Seer muses in ecstasy on the glory soon to come, he is carried away in spirit to contemplate the Church's future under another aspect. The close is for a time delayed.

CHAPTER VIII. ver. 2.—XI. ver. 19.

THIRD GROUP OF VISIONS. THE SEVEN TRUMPETS.

This series of Visions reaches, like the last, to the end of time. The general subject is the visitation of the world in answer to the prayers of the Church. In the former Vision the servants of God had been assured of the Divine protection in the midst of confusion and destruction. Now impending calamities are viewed as tokens of God's

2. "The seven angels." In Tobit xii. 15. Raphael speaks of himself as one of "the seven holy angels, which present the prayers of the saints, and go in and out before the glory of the Holy One." This points to a Jewish tradition of seven principal Angels. We have no mention of these "seven" in any canonical book except here, and we cannot insist upon the literal number in a Book where it so often, if not always, occurs in a figurative sense.

"Which stood" should be 'which stand.' According to our translation the standing is made part of the Vision; but "to stand in the presence of God" denotes generally a position of honour (See *Marg. Ref.* and xi. 4.). Our passage seems therefore to countenance the belief that there is order and degree in the Hierarchy of Heaven, and that some of the blessed Angels have a dignity superior to the rest.

REVELATION, VIII.

- A. D. 96. 3 ¶ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ²offer it with ^dthe prayers of all saints upon ^ethe golden altar which was before the throne.
- ² Or, *add it to the prayers.*
^d ch. 5. 8.
^e Ex. 30. 1. ch. 6. 9.
^f Ps. 141. 2. Luke 1. 10.
- 4 And ^fthe smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.
- 5 And the angel took the censer, and filled it with fire of the altar, and cast it ³into the earth:
- ³ Or, *upon.*

wrath against His enemies, and of His care for His beloved. In St. John's day the opposition to God and to His Church was concentrated in Pagan Rome; and in the calamities which fell in rapid succession upon that Empire we may see the first fulfilment of these Visions. But as in the course of ages the rebellion of man and the judgment of God reappear again and again, we are not to suppose that the scope of these Visions extends no further than to those earlier days. They remain to testify that like sin shall meet with like punishment; and it is therefore of less moment to show the applicability of each particular description to some historical event, which may indeed be a partial but only partial accomplishment.

2. The Angels with their Trumpets.

The impending judgments of God are ushered in by a Vision of seven Angels with seven Trumpets. Trumpets were used in war, in religious ceremonies, and in national festivals. They denote the awakening signals of Divine visitations. There may also be a reference to the capture of Jericho especially, as throughout the Vision of the Trumpets the early history of the Israelites seems to have been in view.

3—5. The prayers of the afflicted Church.

3. "Another angel." In the Vision an Angel is seen doing the priest's office. This does not imply that Angels mediate between God and man. It is merely a figurative representation of Prayer offered to God. The Angel may be said to denote Christ, through whom alone our prayers are offered, just as under the Law the offering priest was but the type of our Great High Priest. But here the stress is not on the person who offers, but on the prayers offered. The prayers of God's afflicted servants shall surely be heard and answered.

"The altar." The golden altar of incense, which in the Temple stood in the holy place "before the vail, that is, by the ark of the Testimony" (Exod. xxx. 6. and xl. 5.). On this the priest burnt sweet incense every morning. The incense accompanied the prayer, wafting it, as it were, to heaven. The marginal rendering, "add it to the prayers", is more correct (See above on ch. v. 8.). The fire cast from the censer upon earth is the answer of Him who avenges the cause of His people by judgments, represented in the Vision by thunderings, lightnings, and earthquakes.

REVELATION, VIII.

and ^g there were voices, and thunderings, and light-
nings, ^h and an earthquake.

A. D. 96.
^g ch. 16. 18.
^h 2 Sam. 22. 8.
ⁱ 1 Kings 19.
11.
Acts 4. 31.

6 ¶ And the seven angels which had the seven trumpets prepared themselves to sound.

7 ¶ The first angel sounded, ⁱ and there followed hail and fire mingled with blood, and they were cast ^k upon the earth: and the third part ^l of trees was burnt up, and all green grass was burnt up.

ⁱ Ezek. 38. 22.
^k ch. 16. 2.
^l Is. 2. 13.
ch. 9. 4.

6. The Seven Angels prepare to sound.

6. "The seven trumpets." Are we to consider the Visions under the seven Trumpets to be different representations of one great Visitation, or a series of visitations following in order one upon the other? The latter seems the truer view, and is in strict accordance with the method of God's judgments. Stroke upon stroke, blow upon blow, falls on the ungodly. So was it in the case of Pharaoh, to whose case the plagues now to be described point, by way of intimation, that, as in old days, those who set themselves against the true God and His servants shall be smitten again and again, with a continual stroke, until they are destroyed and swept away. The Empire of Rome, in the years immediately following upon these Visions, presented a spectacle of their first historical fulfilment. War followed war, one body of invaders after another, leader after leader, deserving Attila's title—the scourge of God. Hordes of barbarians sweeping over the land, furnish apt illustrations of "the hail", "the burning mountain", "the star", "the darkening of sun and moon", "the locusts." To apply each figure to a special war or captain is at the option of every commentator, according to his fancy. The true moral is this: As by a succession of judgments Jehovah overthrew Pharaoh and redeemed Israel, so will He by a like series of strokes punish His foes; first, in the case of Pagan Rome, now exulting and persecuting; and also again and again as some fresh world-power springs up to resist God, He will arise to avenge His people and to assert His honour.

7. The first Trumpet.

7. "Hail." As in Egypt, the hail smites the grass of the field (Exod. ix. 24.); but, as in Egypt, the extent of the plague is limited (Exod. ix. 32.).

"The third part" need not be distinguished from "the fourth part" in ch. vi. 8. It is not material how much is spared, but that some part is spared. Some would draw a distinction between the effects of the first four and the fifth Trumpet, supposing that in the former case the visitation was on inanimate nature, as by tempest, drought, or the like; in the latter, on men, because in ch. ix. 4. the locusts are commanded especially to hurt men. But see *Note* on that passage. Meanwhile it is sufficient to remark that the general structure of each Vision is symbolical, and it seems inconsistent to insist upon the literal meaning of one part of the Vision, while we must maintain the figurative

REVELATION, VIII.

A. D. 96. 8 ¶ And the second angel sounded, ^mand as it
m Jer. 51. 25. were a great mountain burning with fire was cast
Amos 7. 4. into the sea: ⁿand the third part of the sea ^obe-
n ch. 16. 3. came blood;

o Ezek. 14. 19. 9 ^pAnd the third part of the creatures which
p ch. 16. 3. were in the sea, and had life, died; and the third
part of the ships were destroyed.

q Is. 14. 12. 10 ¶ And the third angel sounded, ^qand there fell
ch. 9. 1. a great star from heaven, burning as it were a

character of another; as for instance "the burning mountain", and "the star." In Ezek. xxxviii. 22. we find the figure "hailstones fire" and *blood*" used to denote the visitation of "the sword", that is, of war; and this is the most natural meaning of the present Vision, though it would not be inappropriate to any destruction sent upon the sons of men.

8, 9. The second Trumpet.

8. "A great mountain," the prophetic symbol of a kingdom (Dan. ii. 35.). Jeremiah calls the Chaldean Empire "a destroying mountain" which God will roll down and make a burnt mountain, Jer. li. 25. In ch. xviii. 21. the ruin of Rome is foretold under the sign of a stone cast into the sea. But here it is not the ruin of the kingdom, but the ruin caused by the kingdom which is foretold.

"The sea" represents very well people in a state of tumultuous confusion (See above on ch. iv. 6. also ch. xvii. 15.) in the midst of whom an invading force brings death and destruction. Bengel remarks that "about the year 250 A.D. a horde of Goths burst in upon the Roman Empire, and from that time forward the invasion and irroad of such tribes never ceased, till they had as it were incorporated themselves with the Empire". "The waters turned into blood" and "the fish dying" are parts of an Egyptian Plague (Exod. vii. 20, 21.). So also under the third vial (ch. xvi. 3.).

9. "Ships." Compare the prophecies against ships (Is. ii. 16. xxiii. 1.). Ships represent commerce and wealth. We are told that Alaric, when besieging Rome, turned especially against the fleets in Ostia. Here however we need scarcely see more in the "fish" and the "ships" than natural parts in a figure where the sea is the object of destruction (Comp. ch. xviii. 17.).

10, 11. The third Trumpet.

10. "A great star." In prophetic language a star is a mighty prince. In Isai. xiv. 12. the prince of Babylon is spoken of as "a fallen star". But here the falling is not the ruin of the prince, but his descent upon those whom God employs him to punish. Bengel sees in this star (as leader) none other than Arius, whose doctrines poisoned the very springs of life. He takes "the rivers" to represent Egypt, of which the river Nile was so important a part. But the destruction which Arius caused, was rather in the Church than in the world. Here the world is punished to avenge the Church, so that the

REVELATION, VIII.

lamp, ^r and it fell upon the third part of the rivers, ^{A. D. 96.}
and upon the fountains of waters; ^{r ch. 16. 4.}

11 ^s and the name of the star is called Worm-^{s Ruth 1. 20.}
wood: ^t and the third part of the waters became ^{t Ex. 15. 23.}
wormwood; and many men died of the waters, be- ^{Jer. 9. 15.}
cause they were made bitter. ^{& 23. 15.}

12 ¶ ^u And the fourth angel sounded, and the ^{u Is. 13. 10.}
third part of the sun was smitten, and the third ^{Amos 8. 9.}
part of the moon, and the third part of the stars;
so as the third part of them was darkened, and the
day shone not for a third part of it, and the night
likewise.

13 And I beheld, ^x and heard an angel flying ^{x ch. 14. 6.}
through the midst of heaven, saying with a loud ^{& 19. 17.}
voice, ^y Woe, woe, woe, to the inhabitants of the earth ^{y ch. 9. 12.}
by reason of the other voices of the trumpet of the ^{& 11. 14.}
three angels, which are yet to sound!

star must rather be a mighty prince or captain carrying ruin and death in his train. Such were Alaric, and Attila, and many others.

11. The turning of bitter waters into sweet as at Marah (Exod. xv. 23.), and in Ezekiel's vision of waters (Ezek. xlvi. 8.) is here reversed. "For His own God makes the bitter waters sweet, for the world He "makes the sweet water bitter" (*Hengstenberg*).

12, 13. The fourth Trumpet.

12. Another Egyptian Plague, that of darkness, limited here, limited also in Egypt, for the Israelites had light in their dwellings. If the gloom was a natural symbol of distress, the thought of Egypt would teach that the distress was for the persecuting world, the deliverance for God's children. "The Lord preserveth the souls of His saints; He "shall deliver them from the hands of the ungodly. There is sprung "up a light for the righteous, and joyful gladness for such as are true-hearted" (Ps. xcvi. 10, 11).

13. The first four Trumpets were but preliminary, "the beginning of "sorrows" (Matt. xxiv. 8.). Fiercer struggles are ushered in by a solemn proclamation of coming woes.

13. "An angel." The best manuscripts read "an eagle" (Compare Deut. xxviii. 49. Hos. viii. 1. Habak. i. 8.). But the eagle is there the enemy, here the messenger of the Lord of hosts. Perhaps the strangeness of a speaking eagle led some copyists to substitute "Angel" for "eagle". Hengstenberg remarks, "not "less offensive to the realistic mode of "exposition must be the voice from the "four horns of the altar" (ch. ix. 13.), "and the song of praise from all the crea- "tures in ch. v. It is quite fitting that "such hard stumblingblocks should be "thrown in the way of such a style of "exposition. It should teach men to be "less opposed elsewhere to the ideal in- "terpretation where matters do not lie so "much on the surface,—to perceive, for "example, that the Angels themselves "also in the Apocalypse are often only "symbols (as in ch. viii. 3. and ix. 14.), "employed in a peculiar form of reve- "lation."

CHAPTER IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.*

^a Luke 10. 18.
ch. 8. 10.

AND the fifth angel sounded, ^aand I saw a star fall from heaven unto the earth: and to him was given the key of ^bthe bottomless pit.

^b ver. 2, 11.
Luke 8. 31.
ch. 17. 8.
& 20. 1.
^c Joel 2. 2, 10.

2 And he opened the bottomless pit; ^cand there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

^d Exod. 10. 4.
Judg. 7. 12.
^e ver. 10.

3 And there came out of the smoke ^dlocusts upon the earth: and unto them was given power, ^eas the scorpions of the earth have power.

^f ch. 6. 6.
& 7. 3.
^g ch. 8. 7.

4 And it was commanded them ^fthat they should not hurt ^gthe grass of the earth, neither any green

CHAPTER IX.

1—12. The fifth Trumpet and the first Woe.

1. "I saw a star fall." Rather, I saw a star "fallen". There is a break between the fourth and fifth Trumpet as between the fourth and fifth Seal (See on ch. vi. 9.). Under the third Trumpet the Seer beholds a star shoot across the heavens upon the earth. Here a Star-angel (a minister of evil) is seen doing his work, opening the abyss from which locusts swarm forth. It is not the same star as in ch. viii. 10., but a new Vision presents the work of evil in another form. The meaning of the picture is, Havock to the earth by war.

2. "The bottomless pit." Literally "the well-pit of the abyss", the same word as is rendered in Luke viii. 31. "the deep", the proper abode of the devil and his angels. They who know the horrors of war need not wonder at the source from which they are seen to proceed. But we may well believe that behind the wars, past or future, to which this Vision refers, there lies yet a more terrible plague, of which war is but the shadow, only to be fully understood when, in the latter days, the powers of evil shall be let loose to execute God's vengeance upon the world.

3. "Locusts." Another Egyptian Plague. Invading armies are often compared to locusts (See Judg. vi. 5. Jer. xlvi. 23.), in both which places our version has improperly "grasshoppers". Amos vii. 1—3. saw a Vision of "grasshoppers" (that is, "locusts"). Many details here correspond with those given by Joel.

"As the scorpions of the earth." The scorpion is an animal reckoned as specially malicious. Pliny describes its tail as "ever in the act of striking, ready at any moment for an attack." The locusts by themselves indicate multitudes and rapine, the scorpions' tails venomous malice.

4. The natural objects for locusts' attacks are the grass, the green

REVELATION, IX.

thing, neither any tree; but only those men which have not ^h the seal of God in their foreheads. A. D. 96.

5 And to them it was given that they should not kill them, ⁱ but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. ^h See Exod. 12. 23.
Ezek. 9. 4.
ch. 7. 3.
ⁱ ver. 10.
ch. 11. 7.

6 And in those days ^k shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ^k Job 3. 21.
Isai. 2. 19.
Jer. 8. 3.
ch. 6. 16.

7 And ^l the shapes of the locusts *were* like unto horses prepared unto battle; ^m and on their heads *were* as it were crowns like gold, ⁿ and their faces *were* as the faces of men. ^l Joel 2. 4.
^m Nah. 3. 17.
ⁿ Dan. 7. 8.

8 And they had hair as the hair of women, and ^o their teeth were as *the teeth* of lions. ^o Joel 1. 6.

9 And they had breastplates, as it were breast-

things and the trees. The whole stress lies on the last part of the verse. Not like natural locusts shall they devastate the earth, but as instruments of God's wrath they shall fly upon His enemies. But shall such scourges leave untouched all the true servants of God? The same Lord who said, "They shall persecute and kill you", said also, "The very hairs of your head are numbered". Satan in smiting cannot hurt them. Death has there no plague, the grave no victory. The Vision represents the true, not the apparent, effects of the destruction wrought upon the earth.

5. "They should not kill them." Not that in fact no man should die, but that, in general, this havoc was not to sweep away the enemies of God, but to reduce them to the utmost distress. The ravages of war were to be continuous, the misery worse than death.

"Five months." It is said that five months is the ordinary time for the duration of a locust-plague. In prophetic language it means a long time, and yet of limited duration. The locust shall pass away to give room for other visitations, as they did in Egypt.

7. "And the shapes." Naturalists remind us how much this description and that of Joel corresponds with the actual form and appearance of locusts. The crowns of gold, the long hair, the lion's teeth, the iron breastplates have been thought to answer to their heads, their antlers, their teeth, their bodies. The rush of a swarm of locusts is aptly likened to "the noise of chariots" (Joel ii. 5. where see *Dr. Pusey's Commentary*). But throughout we must remember that what is denoted, and aptly prefigured, is a swarm of invaders in barbaric splendour and barbaric fierceness. The hordes of Goths and others with unkempt locks and savage ferocity, or the Saracens with long flowing hair and rapid march, might well seem to be the warriors here denoted. And doubtless these invasions were fulfilments of the Vision. But the application is general. Here we have prefigured all the fierce wars and warriors who punish men by Divine appointment, and especially those which in intensest form shall usher in the great Day of Judgment.

REVELATION, IX.

A. D. 96. plates of iron; and the sound of their wings *was*
p Joel 2. 5, 6, 7. ^p as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and
q ver. 5. there were stings in their tails: ^q and their power *was* to hurt men five months.

11 ^r And they had a king over them, *which is*
r Eph. 2. 2. ^r the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name ² Apollyon.

12 ^t One woe is past; *and*, behold, there come two woes more hereafter.
s ver. 1.

² That is to say, *A destroyer.*
t ch. 8. 13.

13 ¶ And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound
u ch. 16. 12. ^u in the great river Euphrates.

15 And the four angels were loosed, which were prepared ³ for an hour, and a day, and a month, and a year, for to slay the third part of men.
v Or, at.

11. "They had a king over them." Elsewhere locusts have no king (Prov. xxx. 27.), but these have one.

"Abaddon" in Hebrew means "destruction".

"Apollyon" in Greek "destroyer". When such armies carry ruin over the earth, the groaning nations recognize the spirit of evil, come forth from his abode, to torment men. In the war-histories of the world since St. John's time we may find many a mighty captain not undeserving the name of, The destroyer. Such armies never want such leaders.

13—21. The sixth Trumpet. The second Woe.

13. From between the four horns of the Altar ascended the smoke of incense (See on ch. viii. 3.). The voice heard from thence bespeaks the utterance and its answer in the coming Woe.

14. "The four angels which are bound." Held back till the due time. "Four", as to come from every quarter.

"Euphrates." From Assyria and Babylon had invading hosts come upon the Holy Land. Hence it is suitable to a Vision full of Hebrew imagery that the invasion of armies should be denoted by ministers of God's wrath coming from Euphrates.

15. "For an hour, and a day, and a month, and a year." It should be rendered "for the hour, and day, and month, and year," that is, ready to do God's work in the set time. So in St. Matt. xxiv. 36.

15. Our English translation conveys the idea that these Angels were prepared to slay men for the period of an hour, a day, a month, and a year. But the preposition rendered "for" does not mean "for the space of" but "in reference to"

REVELATION, IX.

16 And ^xthe number of the army ^yof the horse-
men *were* two hundred thousand thousand: ^zand I ^xheard the number of them.

A. D. 96.

^x Ps. 68. 17.

Dan. 7. 10.

^y Ezek. 38. 4.

^z ch. 7. 4.

17 And thus I saw the horses in the vision, and
them that sat on them, having breastplates of fire,
and of jacinth, and brimstone: ^aand the heads of
the horses *were* as the heads of lions; and out of
their mouths issued fire and smoke and brimstone.

^a 1 Chr. 12. 8.
Is. 5. 28, 29.

18 By these three was the third part of men
killed, by the fire, and by the smoke, and by the
brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their
tails: ^bfor their tails *were* like unto serpents, and
had heads, and with them they do hurt.

“that day and hour” is the hour appointed for judgment unknown to man, known in the counsels of God. Hour, day, month, year, are all predetermined.

16. “Two hundred thousand thousand.” Literally two myriads of myriads, that is, two hundred millions, which mean no more than the greatest possible number (Ps. lxxviii. 17. Dan. vii. 10.). Compare above ch. vi. 11.

17. “The horses in the vision.” In Ezek. xxxviii. the armies of Gog are all “horsemen”.

“Breastplates of fire, and of jacinth, and of brimstone.” That is, breastplates flashing with lurid flames of the colours of hyacinth and of sulphur.

“Jacinth” is here simply for hyacinth the colour, not the precious stone as below (ch. xxi. 20.). “The wild exasperation, the thirst for murder, the desire for rapine and desolation, are pictorially exhibited in the colour of the coats of mail on the horsemen, and especially in the fire and smoke and sulphur which come out of the mouths of their horses” (*Hengstenberg*). Their tails bristling with snakes express venomous malice.

In place of the indefinite article “a” the definite article “the” is before “hour”, and belonging (according to a common grammatical usage) to each of the salutations which follow, as we should say, “The hour, and day, and month, and year are come”, meaning “the hour, the day, the month, the year”. Mede considered that “hour” may mean “a season”, and explained it by “a day, a month, and a year”, which, taking the prophetic day to mean a year, makes up $1 + 30 + 365 = 396$ years, “the exact interval between the first establishment of Turkish power at Bagdad, and its final triumph in the taking of Constantinople A.D. 1453”. This is a specimen of the way in which particular events are brought to tally with numbers in the Revelation. Here even Mede hesitates, thinking it may mean “for any occasion, be it hour,

day, month, or year” [He seems to pay no attention to the real meaning of the preposition or to the definite article.]. “But”, he concludes, “whether it be probable that so exact an answering of time, as here the event sheweth, should have happened by chance, let others judge. Some one perhaps there will be, who will make conscience so to think”. (*Mede's Key*.)

16. This verse of the Psalms is more exactly parallel in the original than in our version, which has “thousands of Angels,” or in the margin, “many thousands”. The Hebrew is, “thousands of repetition”, which, as *Hengstenberg* says, means “thousands multiplied by thousands”. This shews that St. John uses an Hebraistic form of expressing great multitudes.

REVELATION, X.

A. D. 96. 20 And the rest of the men which were not killed
c Deut. 31. 29. by these plagues ^c yet repented not of the works of
d Lev. 17. 7. their hands, that they should not worship ^d devils,
Deut. 32. 17. ^e and idols of gold, and silver, and brass, and stone,
Ps. 106. 37. and of wood: which neither can see, nor hear, nor
1 Cor. 10. 20. walk:
e Ps. 115. 4. & 135. 15.
Dan. 5. 23. 21 neither repented they of their murders, ^f nor
f ch. 22. 15. of their sorceries, nor of their fornication, nor of
their thefts.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand. 6 He saith by Him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.*

^a Ezek. 1. 23. **A**ND I saw another mighty angel come down
b Matt. 17. 2. from heaven, clothed with a cloud: ^a and a
ch. 1. 16. rainbow *was* upon his head, and ^b his face *was* as
c ch. 1. 15. it were the sun, and ^c his feet as pillars of fire:

2 and he had in his hand a little book open:
d Matt. 23. 18. ^d and he set his right foot upon the sea, and *his*
left *foot* on the earth,

20, 21. The vices of the Gentiles. Therefore these plagues are for the non-Christian world, the enemies of God and His Church. Since those who yet remain have not cast away their idolatry, there is still after all these judgments the world-power in antagonism. The cry of the saints to God had indeed called down mighty woes, but yet was not fully answered.

CHAPTER X.

1—11. The little book.

The Vision has not yet set forth all that is to happen under the sixth Trumpet, when there is an interruption. The form of the Vision changes. An Angel appears and renews the commission of the Seer to deliver the message of God to many peoples and kings.

1. "Another mighty angel." Other than the seven Angels with trumpets. Without forgetting that this like the rest is a symbolical picture, we may believe that this Angel represents Christ Himself, seen as an Angel, because He came from Heaven to declare His Father's will to man. He is surrounded with the same marks of Majesty as in ch. 1., the cloud portending judgment, the rainbow of mercy, the bright glory of the sun, the firm steadfastness of pillars of fire. The same Being who gave St. John his first charge now renews it.

2. "A little book open." The little book is not the whole declaration of the Future to the end of time, but that part of it which is now to follow, and which is so important as to need a special commission to the Seer.

"Open." The message is revealed to St. John, and is to be delivered by him to the Church. To set the feet upon the sea and upon the earth is to claim them for subjects.

REVELATION, X.

3 and cried with a loud voice, as *when* a lion A. D. 96 roareth: and when he had cried, ^e seven thunders ^e ch. 8. 5. uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ^f Seal up those things ^f Dan. 8. 26. & 12. 4, 9. which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth ^g lifted up his hand to heaven, ^g Exod. 6. 8. Dan. 12. 7.

6 and sware by Him that liveth for ever and ever, ^h Who created heaven, and the things that therein ^h Neh. 9. 6. ch. 4. 11. & 14. 7. are, and the earth, and the things that therein are, and the sea, and the things which are therein, ⁱ that ⁱ Dan. 12. 7. ch. 16. 17. there should be time no longer:

7 But ^k in the days of the voice of the seventh ^k ch. 11. 15.

3. "A lion." Christ has been already described as "The lion of the tribe of Juda" (ch. v. 5).

"Seven thunders." Literally "the seven thunders", the well-known thunders of Divine Judgment. Thunders accompanied the delivery of the Law from Sinai, and thunders are heard continually throughout these Visions. In Ps. xxix. "the voice of the Lord", used to denote thunder, (Compare Ezek. i. 24.) occurs just seven times, and accompanies the manifestation of Divine wrath, "dividing the flames of fire". The number Seven marks as elsewhere completeness, and the voices which the seven Thunders here utter are the full utterances of the Divine Judgments.

4. These are not yet to be declared. To "seal" is to "keep them back", just as Daniel (ch. xii.) is directed "to shut up the words, to seal the book, even to the time of the end". God withholds in mercy the full revelation of His future visitations, sending messages to man in such measure as he is able to bear them. Therefore the voices of the seven thunders are sealed, but see on ch. xxii. 10. The little book is given open to the Seer.

5. "Lifted up his hand." To lift up the hand was an action belonging to solemn asseveration. In Moses' song Jehovah is introduced, saying, "I lift up My hand to Heaven, and say, I live for ever" (Deut. xxxii. 40.). In Dan. xii. we have a similar action and a similar asseveration.

6. "There should be time no longer." Not that Time should cease and Eternity begin, but that there should no longer be delay. The asseveration is in answer to those who cry unto God for a speedy accomplishment of His work. The Angel affirms that all the trials of the Saints shall be over with the close of the sixth Trumpet.

7. "The days of the voice of the seventh angel." These are defined as the days when he shall be about to sound (See *Note.*). The

6. "That there should be time no longer." | 'that there shall no longer be delay'. We should rather render the words thus: | See *Commentary.*

REVELATION, X.

A. D. 96. angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

¹ ver. 4. 8 And ¹the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ^m Jer. 15. 16. ^m Ezek. 2. 8. & 3. 1, 2, 3. Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

instant that the seventh Trumpet shall sound, the mystery shall be made clear. The dispensations of God in reference to the Church militant on earth shall all be fulfilled under the six Trumpets. We find this borne out by the Vision of the seventh Trumpet.

“The mystery of God.” The revelation of Christ is described by St. Paul as the manifestation of “the mystery which hath been hid from ages” (Col. i. 26.). The mystery will be finished when the Kingdom of Christ shall have been fully established, and nothing remain to disturb the faith or enjoyment of believers.

“As He hath declared to His servants the prophets.” So St. Paul in the synagogue at Antioch in Pisidia, “we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children” (Acts xiii. 32, 33.). The word “declare glad tidings” is the same as is rendered here “declared”. This fulfilment was good news to Christ’s Church. It was good news that Christ had come in the flesh in fulfilment of prophecies long uttered. It is good news that Christ shall come hereafter in power and glory to call His saints to reign with Him, and to prostrate His foes. The Church was fainting at the thought of the trials without, of the corruption within, and the Seer had yet a bitter task to tell of coming evil. But before he receives anew the commission to prophesy bitter things, the Church is cheered by this announcement. The glad tidings which prophets received and delivered are coming true. God hath spoken and it is done. He hath promised and it is come to pass.

9. “Eat it up.” We are reminded of Ezek. ii. In each case “to eat” means to take in the message so that it shall be the utterance

7. It is not the purpose of this work to discuss fully grammatical difficulties of the original text. It will be enough on this verse to say; (1.) that the words rendered “shall begin to sound” mean more exactly “shall be about to sound”; (2.) that instead of “should be finished” the original has “was finished,” according to a common idiom in use among the Hebrew prophets, whereby a foretold event is contemplated as certain, and therefore spoken of as already come to pass. Compare ch. xi. 2. “it is given”. The Authorized version, though not strictly literal, adequately represents the sense of the verse, but it would be better to read ‘the mystery of God is finished’ for *should be finished*; and ‘hath declared glad tidings’ for *hath declared*. See *Commentary*.

REVELATION, X.

10 And I took the little book out of the angels' ^{A. D. 96.} hand, and ate it up; ⁿ and it was in my mouth ^{Ezek. 3. 3.} sweet as honey: and as soon as I had eaten it, ^o my belly was bitter. ^{Ezek. 2. 10.}

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied, 11 and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

of his heart. The bitterness (described somewhat differently in the two cases) arises because the Seer not only speaks but feels the woeful character of his words; the more so here, because they are addressed not so much to the open enemies as to the professing members of the Church.

11. "Nations." Or, "Gentiles", as in xi. 2. Again, in ch. xi. 9, we have "people and kindreds and tongues and nations." Comp. Ezek. iii. 6. And in ch. xi. 10, "they that dwell upon the earth." The prophecy is directed against those who in all quarters of the globe resist and persecute the true Church. The World is no longer viewed as one great Empire, like the Roman, but as broken up into kingdoms and nations (See however on ch. xi. 9.). Since the Vision of the seven Trumpets reaches to the end of time, we need not be surprised that we are carried here to a period later than some of those which subsequent Visions will point out. We are now drawing near to the close. Nor need these "nations" be professedly "heathen." There is ever in so called Christian countries enough of the heathen spirit to warrant the description. The "measuring of the Temple of God" is the marking out or distinguishing the true Church, the true servants of God, from those by whom they are surrounded: so that the following Vision seems to point to a struggle between pure, genuine religion and worldly, professing religion.

CHAPTER XI.

1—14. The measuring of the Temple.—The two Witnesses.

It is a Vision, a symbolical picture. The Seer does not behold what is to happen to the earthly City. The image of Jerusalem foreshews what is to befall the Church. The Temple is the symbol of the Church, called elsewhere "an holy temple" (Ephes. ii. 21.), "the house of God" (1 Tim. iii. 15.), "the temple of the living God" (2 Cor. vi. 16.); the City is the professing Church. But here it is remarkable that the separation is not between the Temple and the City, but between the Inner Court, and the Outer Court and the City viewed as one. The professing Church might be unsound even in parts

11. "Before many peoples." Rather 'concerning.' The peoples, nations, tongues, and kings were to be the subjects of the prophecy.

REVELATION, XI.

A. D. 96.

AND there was given me ^aa reed like unto a rod: ^band the angel stood, saying, ^cRise, and measure the temple of God, and the altar, and them that worship therein.

2 But ^dthe court which is without the temple leave out, and measure it not; ^efor it is given unto the Gentiles: and the holy city shall they ^ftread under foot ^gforty and two months.

which should specially have been sound. The World-power might for a time prevail there; but over the mystical body of Christ's Church, the blessed company of faithful people, the gates of hell shall not prevail.

1. "Measure." The form of the Vision is the same as that in Ezekiel and Zechariah (See *Marginal References.*). To "measure" is to mark off as holy and secure from harm.

"The temple . . . and the altar, and them that worship therein." The Temple before it was enlarged and in some respects rearranged by Herod the Great, had two Courts. (1.) The Inner Court (the Court of the priests), into which none but priests might enter, wherein stood the brazen altar for sacrifices, and at the western end of which was the Temple building itself. (2.) The Outer Court, into which Israelites (but not Gentiles) were admitted. When Herod rearranged the Temple he added another Outer Court, open to all, called the Court of the Gentiles, distinguishing that which was still reserved for the Israelites as the "Court of Israel". It was the Court of Israel into which St. Paul was accused of having brought Gentiles (Acts xxi. 28.). By "them that worship" we are to understand the priests. The part measured is the Inner Court. This Court represents the true Church, "holy and undefiled"; the Outer Court the visible Church. These, indeed, are not outwardly separated on earth, the wheat is mixed with tares, but Christ "knoweth His own", and "of all whom the Father hath given Him will lose nothing."

2. "Leave out." Or, 'cast out.' The Outer Court had been holy, though in an inferior degree, but now it was to be profaned. Observe the difference between "the measuring" of Ezekiel and of St. John. In the Vision of Ezekiel the Angel measures not only the Outer Court (Ezek. xl. 17.), but also a large precinct (Ezek. xlii. 20.), because the Vision represents the Mosaic System in ideal perfection, the Sanctuary and all its surroundings being recognised as separate and holy. In the Revelation the Inner Court alone is measured, because the Outer is no longer to be reckoned holy. As the hypocritical Jews in our Lord's day profaned the Sanctuary, converting the House of Prayer into a den of thieves, so in the latter days, to which St. John's Vision points, the professing Church of God should be profaned by the presence of evil.

"Forty and two months." The Jewish year (on a rough compu-

1. "And the angel stood," is not in the original, which simply runs thus in the ungrammatical form common in the Revelation — 'there was given unto me a rod, saying.' No stress is laid upon the person who spoke, but we may conceive it to have been the Angel who had spoken before.

REVELATION, XI.

3 And ²I will give *power* unto my two ^gwit- A. D. 96.
 nesses, ^hand they shall prophesy ⁱa thousand two g ch. 20. 4.
 (²Or, *I will give unto my two witnesses that they may prophesy.* h ch. 19. 10.
i ch. 12. 6.

tation) consisted of twelve months of thirty days each. In this way three-and-a-half years, "forty-two months", and "twelve-hundred and sixty days" denote each the same period. This coincidence can hardly be accidental. So too in Daniel (ch. xii.), a chapter which we have already seen to bear distinctly upon these Apocalyptic Visions, we read of "a time, times, and a half," that is, three times and a half. And this we cannot but connect with these numbers of the Revelation. The explanation seems to be this:—The "three times and a half" in Daniel, probably marked a definite time for a coming historical event. The same number is adopted here as a prophetic number, symbolical of limitation and incompleteness. There was a reference to Daniel, intending, we may believe, to point out that Daniel's prophecies looked beyond the events in which they were primarily fulfilled—to the same events as those to which St. John looked forward. The First Advent of the Messiah and the Second are thus bound together, and the prophecy which spake before of the First is shewn to have spoken also of the Second; and so we have a hint of the purpose with which St. John (under the guidance of the Holy Spirit) interweaved in the description of his Vision so much of old prophecies, which received no less than gave light through this interconnexion. This consideration will, it is believed, shew that we may be content to accept the numbers here as *symbolical*, and will excuse us from the attempt, so often made in vain, to interpret them by fanciful computation of exact periods. This period is applied in the Apocalypse (1.) here to the treading down of the Outer Court, forty-two months; (2.) to the two witnesses prophesying, twelve hundred and sixty days; (3.) to the woman being in the wilderness, twelve hundred and sixty days (ch. xii. 6.); (4.) to the seven-headed beast's rule, forty-two months (ch. xiii. 5.).

3. "My two witnesses." Amidst the corruptions of the Church, and the apparent triumph of the World, there shall not be wanting faithful men to testify to the truth. Their task will be a sorrowful one. They, like their Master, will suffer and die; but, like Him, and with Him, they will be exalted. Are these "two witnesses" two persons who shall actually appear in the flesh and come upon earth to do and suffer? or are they representatives of acts which will come to pass, not necessarily in the exact form here announced? Is this a prophecy or a vision? St. John is indeed speaking as a prophet, but the form of his prophecy may be symbolical, as a vision is, and rise before the prophet's mind with all the vividness of a picture. Indeed, in ver. 11, the prophecy seems to pass into a vision. If the Witnesses are symbolical we see a fitness in the number, when we remember the two pillars in the Temple (See *Note* on ch. iii. 12.). So too in times past there had been Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua. So our Lord had sent out His dis-

3. "I will give power." The word *power* is not in the original. The marginal rendering suggests an unnecessary alteration. It would be best to omit *power* and make no other change, 'I will give unto my two witnesses, and they shall prophesy'.

REVELATION, XI.

A. D. 96. hundred *and* threescore days, clothed in sackcloth.

^k Ps. 52. 8.
Jer. 11. 16.
Zech. 4. 3,
11. 14.
^l 2 Kin. 1. 10,
12.
Jer. 1. 10.
& 5. 14.
Ezek. 43. 3.
Hosea 6 5.
^m Num. 16. 29.

4 These are the ^ktwo olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ^lfire proceedeth out of their mouth, and devoureth their enemies: ^mand if any man will hurt them, he must in this manner be killed.

ciples "two and two." Paul and Barnabas, Paul and Silas, Barnabas and Mark, went out in this way to give their testimony.

"Clothed in sackcloth." The preachers of the truth as it is in Jesus must expect to encounter opposition and endure hardness, and will have to proclaim, not "smooth things", but plain unwelcome tidings to those whom they must, like the Baptist in the wilderness, call to repent, "for the kingdom of heaven is at hand."

4. "Two olive trees." The olive tree was proverbial for luxuriance (Hosea xiv. 6.), and fruitfulness (Judges ix. 9. Rom. xi. 17.). In the Temple Cherubim (1 Kin. vi. 23.), doors (ibid. 31.), and posts (ibid. 33.), were made of it. "A green olive-tree in the house of God" is an image employed by David to describe one who flourishes under the protection of the Almighty. "The two olive trees" are found in Zechariah (ch. iv.) standing on either side of the golden candlestick of the Temple, to supply it with a perpetual stream of oil. The two witnesses are called two olive trees because they stand before the Lord, firm as pillars of truth, safe under the Divine protection, supplying continually the stream of spiritual knowledge to sustain and invigorate the Church.

"Two candlesticks." In ch. 1. 20. the seven candlesticks are the seven churches, because they give light to the world. So here the Witnesses are "candlesticks", as the Baptist was "a burning and a shining light" (John v. 35.).

"Standing." Rather, "which stand" before the presence of God, means, which are His acknowledged ministers (See *Note* on viii. 2.). Thus Levi was separated "to stand before the Lord to minister unto Him" (Deut. x. 8.).

"God of the earth." By this title it is intimated that however man may seem to triumph, God is the Ruler of the earth, and so His witnesses have authority, though for a time they seem to be overborne. When their sufferings are over, and their triumph secure, then we have the title, "God of heaven" (ver. 13.).

5. Moses turned water into blood. Elijah caused fire to come down from heaven upon his enemies, and shut up heaven that it should not rain. When Elijah was instructed to anoint Hazael, Jehu and Elisha, it was not to the monarchs only that the power of destruction was given—"him that escapeth the sword of Jehu shall Elisha slay" (1 Kings xix. 17.). The manifest references to Old Testament history in this passage seem

4. The original word for "light", in St. John v. 35, is nearly the same as that which is here rendered "candlestick", meaning a lamp or instrument for giving light, not that which is light in itself; but when Christ is called "the Light of the world", the word employed denotes the Light itself.

REVELATION, XI.

6 These ⁿ have power to shut heaven, that it rain A. D. 96.
 not in the days of their prophecy: and ^o have ⁿ 1 Kin. 17. 1.
James 5. 16,
17.
^o Exod. 7. 19.
 power over waters to turn them to blood, and to
 smite the earth with all plagues, as often as
 they will.

7 And when they ^p shall have finished their tes- P Luke 13. 32.
 timony, ^q the beast that ascendeth ^r out of the ^q ch. 13. 1, 11.
& 17. 8.
^r ch. 9. 2.
 bottomless pit ^s shall make war against them, and ^s Dan. 7. 21.
Zech. 14. 2.
 shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street ^t ch. 14. 8.
& 17. 1, 5.
& 18. 10.
 of ^t the great city, which spiritually is called Sodom ^u Heb. 13. 12.
ch. 18. 24.
 and Egypt, ^u where also our Lord was crucified.*

to point the lesson which that history was intended to convey. God gave to His ministers power to execute judgment on the earth, in order not only to bring about a particular course of events, but to shew the principle upon which He will deal with men. There is and there ever will be power committed to His servants. They can wield the sword of the Spirit. By faith they can remove mountains. Herod quailed before the Baptist, Felix before Paul. Yet this did not prevent Herod from beheading the Baptist, or Felix from keeping Paul bound. The triumphs of Christianity are in a certain sense the achievements of the witnesses of God. When Nero ordered the death of the "two witnesses", Peter and Paul, he little thought that in the course of three hundred years the religion for which they suffered should ascend the Imperial throne, and one of the greatest of his successors boast that he conquered through the Cross of Christ. St. James referred to Elijah as an assurance that prayer still avails much (St. James v. 17.). Our Lord promised special protection to His disciples (St. Mark xvi. 18.). The power is spiritual. The protection does not exempt from persecution and even death. Yet still Moses and Elijah, and the two witnesses, proclaim that now and ever the faithfulness of the Lord is a shield and buckler to those who trust in Him.

7. The sufferings of the witnesses follow the pattern of their Master's suffering (St. Matt. x. 24.). When He had finished His work (St. John xvii. 4.), the power of darkness seemed to prevail.

"The beast." We have not yet heard of this Beast, who is to be described hereafter. The introduction of him here is decidedly against the notion that the Book of the Revelation foretels future events in unbroken consecutive order, while at the same time it links together one Vision with another, so as to indicate that they are not independent. A comparison of ch. xiii. 1, and xvii. 8, shews that "the beast" here named is the Beast with seven heads and ten horns.

8. "The great city." The marginal references would seem to point out Babylon as "the great city" here named, but this is not so. It is the city where Christ was crucified, Jerusalem, called Sodom (as in Isai. i. 10.), and Egypt by reason of its corruptions. Jerusalem in the Revelation represents the Church; "the new Jerusalem" is the mystical Church, pure and undefiled; but here Jerusalem is the visible

A. D. 96. 9 ^x And they of the people and kindreds and
^x ch. 17. 15. tongues and nations shall see their dead bodies
^y Ps. 79. 2, 3. three days and an half, ^y and shall not suffer their
^z ch. 12. 12. dead bodies to be put in graves.
 & 13. 8. 10 ^z And they that dwell upon the earth shall re-
^a Esth. 9. 13, 22. joice over them, and make merry, ^a and shall send

Church, and that in a corrupt state; and this is probably the reason why the *name* Jerusalem is omitted, as being reserved for the true Church. The present Vision represents opposition to the truth, not from the world, as pagan, but from a church, in which the principles of the world are predominant—where the Lord is crucified afresh and put to shame.

9. “**They of the people.**” Around the Cross of Christ were gathered Roman soldiers, Jews not only of Jerusalem, but “out of every nation “under heaven”, such as were gathered together at the great Feasts (Acts ii. 5.). As the sufferings of the witnesses are throughout likened to the sufferings of their Master, we find herein a parallel to “the “peoples, tribes, and tongues, and nations”, from out of which men are seen in the Vision to have come to gaze in contemptuous scorn upon the apparent defeat of His servants (Comp. St. Matt. xxvii. 39, &c.).

“**Three days and an half.**” It may be that here too the time that our Lord’s body lay in the grave may be hinted at, but there is a variation in order to introduce a symbolical number, used, as we have already seen, to express imperfection. This state of things is only transient.

“**Shall not suffer.**” The Roman governor permitted, at least, the burial of the body of Jesus. Here is an aggravation of cruelty and persecution. By this feature of the case we are carried back to the Visions of Ezekiel, to the courts of the Lord’s House defiled and filled with the slain (Ezek. ix. 7.), to the valley strewn with the bones of unburied men (Ezek. xxxvii.), to the judgments upon Mount Seir (Ezek. xxxv. 8.), and upon Gog (Ezek. xxxix. 1—7.) There is also a clear reference to the lxxxixth Psalm, which was probably written after the destruction of Jerusalem by Nebuchadnezzar, and describes the ruin which Ezekiel had foretold. Here, as elsewhere, the connection of the Apocalyptic Visions with ancient prophecy extends the application of that prophecy to later times, and to a wider fulfilment to which the Visions point.

10. So at our Lord’s death the world rejoiced in an imaginary triumph (St. John xvi. 20.). So continually, when worldly men have violently suppressed for a time the voice of truth, they seem to themselves to have cause for exultation and merry-making.

“**Send gifts.**” The interchange of gifts was a common accompaniment of festal rejoicing (Esther ix. 22.). See too Nehem. viii. 10, 12., where the Feast of Tabernacles, kept with great solemnity and rejoicing,

9. Literally, ‘And men out of the ‘peoples, and tribes, and tongues, and ‘nations, see their dead bodies.’ Men gathered from all quarters of the earth witness the martyrdom. Observe that where in the English we read “shall see” —“shall not suffer”—“shall rejoice”, the

original has “see”—“do not suffer”—“rejoice.” The prophetic form is changed for the descriptive, as suits a Vision, and this leads up to the change to the past tense in ver. 11 (in English as well as Greek), the Spirit “entered” into them.

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gifts one to another; ^b because these two prophets A. D. 96.
tormented them that dwelt on the earth. b ch. 16. 10.

11 ^c And after three days and an half ^d the Spirit c ver. 9.
of life from God entered into them, and they stood d Ezek. 37. 5,
upon their feet; and great fear fell upon them 9, 10, 14.
which saw them.

12 And they heard a great voice from heaven
saying unto them, Come up hither. ^e And they e Is. 14. 13.
ascended up to heaven ^f in a cloud; ^g and their ch. 12. 5.
enemies beheld them. f Isai. 60. 8.
Acts 1. 9.
g 2 Kin. 2.

13 And the same hour ^h was there a great earth-
quake, ⁱ and the tenth part of the city fell, and in h 1, 5, 7.
i ch. 6. 12.
ch. 16. 19.

was accompanied with "sending portions unto them for whom nothing
"was prepared." "And all the people went their way to eat, and to
"drink, and to send portions, and to make great mirth." Herod and
Pilate became friends in the unjust treatment of our Lord.

"Tormented them." So Christ while on earth, though made subject
to insult and wrong, made His power felt by His enemies. The
devils cried out, "Dost Thou come to torment us before our time?"
The profaners of the Temple yielded to His authority. The rulers
of the people felt the justice as well as the keenness of His rebukes.
So by Stephen's speech the Jews were "cut to the heart" (Acts vii. 54.).
"For the word of God is quick, and powerful, and sharper than any
"twoedged sword, piercing even to the dividing asunder of soul and
"spirit, and of the joints and marrow, and is a discerner of the thoughts
"and intents of the heart (Heb. iv. 12.).

11. As the witnesses have been like Christ in His death, they shall
also be like Him in His triumph. Having suffered with Him they
shall be glorified together. The saints are represented as sharing in
Christ's Ascension. "God", writes St. Paul, "hath raised us up to-
"gether, and made us sit together in heavenly places in Christ Jesus"
(Eph. ii. 6.). So also "He hath translated us into the kingdom of
"His dear Son" (Col. i. 13.).

13. It must be remembered that throughout this Vision "the city"
represents the visible Church; the Temple, limited by measurement
to the Sanctuary and the inner Court, the mystical Church, the com-
pany of true believers. These last are safe from all harm. On the
visible Church, containing as it does bad and good, judgments must
fall to improve and purify it. But the judgments of the Church differ
from those of the world. We may not perhaps insist that the proportion
which perishes is smaller—"one-tenth", and not "one-third" or "one-
"fourth", for seven thousand certainly represents a vast number, but
there is this marked difference. After the plagues of the world "the
"rest repented not" (ix. 20.). Here the remnant are "affrighted, and
"give glory to God." "It is the great privilege of the Church that
"while the Lord may indeed chastise, He does not give her over unto
"death; that His judgments, besides their destroying, have always at
"the same time a healing character. Hence she can be joyful in the
"prospect of them, or even when she actually experiences them. For
"however frightful they may look, and may even really be, the result

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A. D. 96. the earthquake were slain ² of men seven thousand :
 and the remnant were affrighted, ^k and gave glory
 to the God of heaven.

² Gr. *names of men.*
 ch. 3. 4.

^k Josh. 7. 19.
 ch. 14. 7.
 & 15. 4.

^l ch. 8. 13.
 & 9. 12.
 & 15. 1.

^m ch. 10. 7.

ⁿ Isai. 27. 13.
 ch. 16. 17.
 & 19. 6.

^o ch. 12. 10.

^p Dan. 2. 44.
 & 7. 14, 18,
 27.

^q ch. 4. 4.
 & 5. 8.
 & 19. 4.

14 ¹The second woe is past; *and*, behold, the
 third woe cometh quickly.

15 ¶ And ^m the seventh angel sounded; ⁿ and
 there were great voices in heaven, saying, ^o The
 kingdoms of this world are become *the kingdoms of*
 our Lord, and of His Christ; ^p and He shall reign
 for ever and ever.

16 And ^q the four and twenty elders, which sat
 before God on their seats, fell upon their faces, and
 worshipped God,

“still is that her true members give glory to the God of Heaven, and
 “from their own experience are ever ready to repeat the Song, Praise
 “the Lord, for He is good, for His mercy endureth for ever” (*Hengsten-*
berg.). We may infer that towards the close of time (for we are here
 in the sixth Trumpet, and the seventh is near at hand) there will be a
 more marked separation between the Church and the world than has
 heretofore existed, and that this will be favourable to the peace and
 purity of the Church. The final separation of the wheat and tares
 will indeed not take place until the last day, under the seventh
 Trumpet; but the concluding part of the Vision of the sixth Trumpet
 seems to point to an approximation to and preparation for this result.

15—19. The Seventh Trumpet and the Third Woe.

The third or final Woe is the Woe which shall conclude the judg-
 ment of the wicked. The particulars of this Woe are not given. A
 few words indicative of the wrath of God in ver. 19. are enough to
 suggest the dark ground from which the glories of the blessed stand
 out in bright relief. The seventh Trumpet represents the final Judg-
 ment, the reception of the Blessed into the kingdom prepared for them.

15. “He shall reign for ever and ever.” This is no temporal
 rule on earth, but eternal in the Heavens. The person who shall reign
 is here not “Christ”, but “our Lord”, in whom and through whom
 the Son His Anointed will reign. Compare 1 Cor. xv. 28: “When all
 “things shall be subdued unto Him, then shall the Son also Himself
 “be subject unto Him that put all things under Him, that God may
 “be all in all.”

16—18. The ascription by the Church triumphant, represented by
 the twenty-four Elders, of praise to the Almighty God, for the accom-
 plishment of His judgment in the punishment of the wicked and the
 reward of His servants. The general tone of this Hymn resembles that

15. “*The kingdoms.*” The better read-
 ing is ‘the kingdom.’ This expresses
 more clearly the unity of dominion. It
 is not that a new ruler and chief takes

possession of vacant thrones, but all
 that was once subdivided is united into
 One, “the Kingdom of our God, and
 “the power of His Christ.”

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17 saying, We give Thee thanks, O Lord God A. D. 96.
 Almighty, ^r which art, and wast, and art to come; ^r ch. 1. 4, 8.
 because Thou hast taken to Thee Thy great power, ^r & 4. 8.
^s and hast reigned. & 16. 5.
s ch. 19. 6.

18 ^t And the nations were angry, and Thy wrath ^t ver. 2. 9.
 is come, ^u and the time of the dead, that they should ^u Dan. 7. 9,
 be judged, and that Thou shouldest give reward ^u 10.
 unto Thy servants the prophets, and to the saints,
 and them that fear Thy name, ^x small and great; ^x ch. 19. 5.
^y and shouldest destroy them which ² destroy the ^y ch. 13. 10.
 earth. & 18. 6.
² Or, corrupt.
ch. 15. 5, 8.

19 And ^z the temple of God was opened in heaven,
 and there was seen in His temple the ark of His
 testament: and ^a there were lightnings, and voices, ^a ch. 8. 5.
 and thunderings, and an earthquake, ^b and great ^b ch. 16. 18.
 hail. ch. 16. 21.

of the second Psalm, wherein is foretold the triumph of the Lord and His Christ over the vain fury and rage of the heathen.

19. "The temple of God was opened in heaven." In the Temple, or Tabernacle upon earth, the Holiest Place was closed with a Veil, and even the Holy Place was accessible only to the priests. At our Lord's death the Veil was rent in twain, to shew that God was now revealed alike to Gentile and to Jew. For the Church being glorified, all is open and revealed. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12.).

So far as we can read in the Vision of the seven Trumpets the progressive history of the Church, we seem to discover this:—That the Church will be first opposed by enemies over whom in God's way she will come forth victorious. But as ages roll on, other evils yet more grievous await her. While the Visible Church shall triumph, corruption shall spread within, and the difference between the True and the Professing Church will become painfully manifest. Then will Woes more bitter (for they affect the nominal friends of God) be sent to purify and refine. The dross shall be purged away, the genuine gold shine more brightly. Christ will come to Judgment, and His Saints will reign with Him for ever in His Father's kingdom.

17. "Which art, and wast, and art to come." (See Note on ch. i. 4.) It is remarkable that in the best manuscripts "and art to come" is not found. It seems to have been introduced from other places, where it forms part of the attributes of the Eternal God. If the true reading here be simply "which art and wast", it seems as though the contemplation of a Future was laid aside as unnecessary in the Eternal Present, upon which the Church has entered.

18. "The nations were angry, and Thy

"wrath is come." The anger of the nations was the occasion of the coming of the wrath of God, exercised in judgment, for which the Church now renders thanks. The force of the passage is much weakened by the rendering "is come" for "came", which more exactly represents the original word. "The nations were angered, and Thy wrath came", that is, "When the nations were angered, raging furiously, then did Thy wrath come, and Thou didst vex them in Thy sore displeasure."

REVELATION, XII.

A. D. 96.

CHAPTER XII.

1 *A woman clothed with the sun travaieth.* 4 *The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down into the earth, persecuteth the woman.*

² Or, *sign.*

AND there appeared a great ² wonder in heaven; a woman clothed with the sun, and the moon

Chap. XII—XIV. FOURTH GROUP OF VISIONS.

SATAN AND HIS SUBORDINATES IN CONFLICT WITH THE CHURCH.

Hitherto the visitations of God have been viewed as judgments upon His enemies, or upon the unsound part of the Visible Church. Now a new Vision opens, in which the assaults of the enemy upon the Church and her consequent sufferings are portrayed. In the former part the true servants of God watched with exultation the gathering of God's wrath to consume His foes,—now they are to prepare to endure wrath themselves—the wrath of Satan, which shall be in the end ineffectual, but for the present grievous.

CHAPTER XII.

In this chapter the Great Enemy of God and of God's people is introduced as the Red Dragon, who, as we are expressly told in ver. 9, is the Old Serpent, the Devil, Satan. His work of opposition is described in three stages: (1.) that which preceded the Ascension of our Lord (ver. 1—6.); (2.) his overthrow as the result of that Ascension (ver. 7—12.); (3.) his violent persecution of the Church after that overthrow, until the Second Advent "a short time" (ver. 13—17.).

1—6. The Devil's opposition to the Church to the time of the Ascension of Christ.

The Seer reviews briefly the resistance which the Church had to encounter from the very first. The Devil had been ever watching with anxious and hostile intent the fulfilment of the prophecy, "The seed of the woman shall bruise the serpent's head",—in vain. The Child is born, is subject to the Devil's opposition, but is caught up into Heaven.

1. "Wonder." Here and in ver. 3. it is the same word as is rendered in ch. xv. 1. "sign." "A *sign*, because St. John saw things not "in their proper nature, but in figure and enigma, as the Church under "the form of a woman, Satan under that of a dragon. This circumstance, that St. John always sees only *signs*, has been too little considered by expositors, who frequently keep standing at the mere outward appearance, so that those who penetrate through the veil into

Chap. XII. Some of the vividness of the picture is lost by our English Version adopting throughout the past historic sense, while in the original there is a continual recurrence of present tenses, though interspersed with the past. Thus in ver. 2. it should be 'crieth', not

"cried"; in ver. 4. 'draweth', not "drew"; 'standeth', and not "stood"; 'is ready', not "was ready"; 'shall have been born', not "was born"; in ver. 5. 'who is to rule', not "who was to rule"; in ver. 6. 'that they may feed', not "that they should feed."

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under her feet, and upon her head a crown of A. D. 96.
twelve stars:

2 and she being with child cried, ^atravailing in ^a Isa. 66. 7.
Gal. 4. 19. birth, and pained to be delivered.

3 And there appeared another ²wonder in hea-² Or, sign.
ven; and behold ^ba great red dragon, ^chaving ^b ch. 17. 3.
c ch. 17. 9, 10,
d ch. 13. 1. seven heads and ten horns, ^dand seven crowns upon
his heads.

4 And ^ehis tail drew the third part ^fof the stars ^e ch. 9. 10, 19.
f ch. 17. 18.
of heaven, ^gand did cast them to the earth: and the ^g Dan. 8. 10.

“the idea concealed behind it, are apt to be accused of a false spi-
“ritualism” (*Henystenberg.*).

“**In heaven.**” The woman is first seen in heaven, because Heaven is the Church’s home. The “woman” is the Church dating from its very commencement. It was an essential characteristic of the Church under the Old dispensation that it ever looked forward to the Coming of Christ.

“**Clothed with the sun,**” in all the glory which Divine light sheds upon her, as at the Transfiguration the face of our Lord is said to have shined “like the sun” (St. Matt. xvii. 2. Compare above, ch. i. 16.).

“**The moon under her feet,**” for the light of the moon is borrowed, and the Church, in the full glory of the light of the Lord, is exalted above all which is secondary and inferior.

“**Twelve stars,**” for the Church of Christ is not severed from the ancient Church formed of the twelve tribes of Israel, which the twelve Apostles also represent.

2. “**Travailing in birth.**” The Church may be said to bring forth Christ, because Christ appeared on earth as the Son of the Jewish Church. This figure was continually employed by the old Prophets to represent the sufferings of the Church, which should usher in the Advent of the Messiah (Jerem. iv. 31. Micah iv. 9, 10.).

3. “**A great red dragon.**” Thus is Satan depicted as “a dragon”, because in Scripture the “dragon” is the monster king of the sea (Ps. lxxiv. 13. Ezek. xxix. 3.); and the “sea” represents the confused nations of the world. “Red” because he is a murderer and destroyer (See above, ch. vi. 4.).

“**With seven heads and ten horns.**” Because he appears to exercise mighty dominion upon earth, as in the case of the heathen Empires of Egypt, Assyria, Babylon, and Rome, where Satan was predominant.

4. “**The third part.**” A considerable part, as commonly in this book. “**Stars of heaven,**” mighty rulers. Satan first subjugates kings and empires to his sway, and then sets them in array against God and His Church. As Pharaoh plotted against the Hebrew children before their birth—for example, in the case of Moses—so Satan has ever conspired to strangle in the very beginnings Christ and His Kingdom. In Herod plotting in vain to take the life of the child Jesus, we see Satan watching and foiled. Satan at the time of our Lord’s birth was employing the agency of Imperial Rome (through Herod), whose sway might well be likened to the third part of the stars of heaven.

REVELATION, XII.

- A. D. 96. dragon stood ^h before the woman which was ready
^h ver. 2. to be delivered, ⁱ for to devour her child as soon as
ⁱ Ex. 1. 16. it was born.
- ^k Ps. 2. 9. 5 And she brought forth a man child, ^k who was
^{ch. 2. 27.} to rule all nations with a rod of iron: and her child
^{& 19. 15.} was caught up unto God, and to His throne.
- ^l ver. 4. 6 And ^l the woman fled into the wilderness, where
^m ch. 11. 3. she hath a place prepared of God, that they should
 feed her there ^m a thousand two hundred *and* three-
 score days.
- ⁿ Dan. 10. 13, 21. & 12. 1. 7 ¶ And there was war in heaven: ⁿ Michael and
^o ver. 3. his angels fought ^o against the dragon; and the
^{ch. 20. 2.} dragon fought and his angels,

5. "To rule all nations." The reference clearly proves that this child was Christ (See above, ch. ii. 27.).

6. "The woman in the wilderness" is the Church militant upon earth, subject to temptations and chastisements, led by the hand of God to the Heavenly Canaan. We, like Israel, are sorely beset; but Jesus is our Captain, and there remaineth a rest unto the people of God.

"A thousand two hundred and threescore days" represents, as we have before said (xi. 3.), a long indefinite period which shall elapse before the consummation of all things. This is an instance of the recurrence of special phrases linking together the several groups of Visions (See Introduction.).

7—12. Satan overthrown by Christ.

7. "War in heaven." St. John turns his eyes from the woman in the wilderness and looks up to heaven, and there sees the symbolical picture which he describes. The victory of the Ascended Lord over Satan is represented under the *sign* of the encounter of two hostile armies—not that such encounter represents literally what occurred.

"Michael" is mentioned first in Daniel (See *Note* below); and here we learn the end to which Daniel's prediction looked. The victory is the victory of Christ, and Michael represents Christ Himself. Daniel spoke of a chief Angel, set to minister to the Jewish people, and to support them in their conflicts with the World-power, but the prophecy in its fulness points to Christ (Compare 1 St. John iii. 8.).

7. "Michael." The question has been often asked and variously answered, Is Michael a created Angel, or the uncreated Lord? The name occurs in Holy Scripture (1.) in the Book of Daniel, ch. x. and xii, (2.) in Jude 9, and (3.) in the passage before us. It has been taken for granted that the same person is denoted in each case. The first point to settle is, who was the Michael of Daniel? In Dan. x. we observe that the Person who speaks to Daniel has the same attributes as He who spoke with John (Compare Dan. x. 5, 6. and Rev. i. 13—15.), and

can scarcely have been other than the Second Person of the Blessed Trinity. But Michael is said to have come to help Him (Dan. x. 13.), to hold with Him (ver. 21.) while all others were against Him, and cannot therefore in this chapter be identical with the Lord Himself. In our English version indeed it might seem that the Michael thus described was some earthly prince, who in a hostile court came forward as the protector of the people of God. But if we look closer we shall see that the word "prince" is there *used* of an

REVELATION, XII.

8 and prevailed not; neither was their place A.D. 96. found any more in heaven.

9 And ^pthe great dragon was cast out, ^qthat old ^rserpent, called the Devil, and Satan, ^swhich deceiveth the whole world: ^the was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, ^uNow is come salvation, and strength, and the king-

8. "To be cast out of heaven"—"To have his place no more found in heaven" are expressions used to signify a grievous fall. The fall of Babylon is represented as a fall from heaven (Isai. xiv.). Satan is seen by our Lord to fall like lightning from heaven, when his power is abridged by miracles wrought in Christ's name (St. Luke x. 18.).

9. "The great dragon," because he is the prince of this world. Compare Ezek. xxix. 3.

"The old serpent," because he deceived and still deceives men. "The Devil," because he accuses and calumniates. "Satan," because he is the great adversary of mankind. The practical inference is that of St. Peter, "Be sober, be vigilant" (1 St. Pet. v. 8.).

10. The disciples of Christ were to expect to be falsely accused (St. Matt. v. 11. 1 St. Pet. iii. 16.). So we learn from the Christian Apolo-

Angel set to watch over a kingdom, as "the prince of Græcia", "the prince of Persia", and so "your prince", "one of the chief princes", or "the first of the chief princes" denotes a chief among the Angels, appointed to minister to the chosen people—and it is to be added that Jewish tradition universally recognized in Michael such an Angel. In ch. xii. the Prophet is evidently looking forward to the end of time, the resurrection of the good and of the evil (ver. 2.), and it is foretold that "at that time shall stand up the great prince which standeth for the children of my people" (ver. 1.). Here no earthly prince can be spoken of. But, although Michael is still the Archangel, he may be a type of One mightier than the Angels, the great Prince and Champion of His people, described under the figure of Michael, as John the Baptist was foretold by the name of Elijah. The word Michael is equivalent to 'Who is like unto God?' More than one man in the Old Testament bears it. But the derivation of the word makes its application to the Lord of heaven and earth more proper. The blasphemous cry of the worshippers of the Dragon (ch. xiii. 4.), "Who is like unto the beast?"—a manifest parody of the word Michael, "Who is like unto God?"—seems to intimate that the false was a substitution for true worship, belonging of right to Him whom Michael represents. It seems clear that in the Revelation there is a distinct reference to Daniel's prophecy (as in so many other

cases), and, if we accept the above account of the use of the name in Daniel, we may see the appropriateness of the Vision in which the conflict between Christ and Satan is represented by the sign of a battle, between the Mighty Prince, the Champion of God's people, and the Dragon. Michael is certainly the sign and representative of Christ, who, appears Himself as the leader of His armies of Angels in ch. xix. 11. On the mysterious passage Jude 9. see *Commentary* on that text. It will be observed that the "war" here depicted takes place after the Ascension of Christ, and that therefore this passage gives no countenance to the notion of a battle waged in Heaven before the Creation, in which a portion of the Angels, having rebelled, with Satan at their head, fought and were overcome and cast out. We are familiar with this idea through Milton's *Paradise Lost*, Book VI., the least happy part of that great Poem. But Milton took his idea from old legends current in the middle ages, that had arisen from a perversion rather than an interpretation of Holy Writ.

9. "That old serpent called the devil." "Almost throughout the East the serpent was used as an emblem of the evil principle" (*Kalisch* on Gen. iii. 1.). The comparison of this passage with that of Genesis seems to prove that the serpent thus mentioned was none other than the Evil Spirit. (See *Holy Bible with Commentary* on Gen. iii. 1.).

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- A. D. 96. dom of our God, and the power of His Christ: for
 the accuser of our brethren is cast down, ^u which ac-
^u Job 1. 9. & 2. 5. cused them before our God day and night.
 Zech. 3. 1.
- ^x Rom. 8. 23, 34, 37. 11 And ^xthey overcame him by the blood of the
 & 16. 20. Lamb, and by the word of their testimony; ^y and
^y Luke 14. 26. they loved not their lives unto the death.
- ^z Ps. 96. 11. 12 Therefore ^zrejoice, ye heavens, and ye that
 Isai. 43. 13. dwell in them. ^a Woe to the inhabitants of the earth
 ch. 18. 20. and of the sea! for the devil is come down unto
^a ch. 8. 13. you, having great wrath, ^b because he knoweth that
 & 11. 10. he hath but a short time.
- ^b ch. 10. 6. 13 ¶ And when the dragon saw that he was cast
 unto the earth, he persecuted ^cthe woman which
 brought forth the man *child*.
- ^d Ex. 19. 4. 14 ^d And to the woman were given two wings of

gists that the heathen were wont in the early days of the Church to bring the most hideous charges against its members. That Satan prompted these false accusers we may learn from Job and Zechariah (See *Marginal References*). Christians were so identified with their Saviour's triumph that they deemed themselves "risen with Him" (Col. iii. 1.), "and made to sit together with Him in heavenly places" (Eph. ii. 5, 6.). So they sing the song of triumph, though still subject to woe for a time. For Christ's sake they are killed all the day long—yet in these things they are more than conquerors (Rom. viii. 36, 37.).

12. "The devil is come down unto you." Not so much that the place of the Devil's warfare is changed, but, as in the Vision, his overthrow is represented by his being cast down from heaven, so is the rage wherewith he endeavours to make up for his defeat by still worse mischief, represented by his coming down in wrath unto the inhabitants of earth. "Christ cast Satan from his throne, but He did so for those who are His—His by a loving faith, His by a careful obedience; not for those who just call Him *Lord, Lord*, but do not in any case *the things which He says*. Christ is the *Captain of our salvation*; but only soldiers have a captain, only fighting-men can conquer. We shall hear on a future day that so far from being annihilated, the power of Satan is rather stimulated by defeat: it is as if he were come down to earth with added wrath, *because he knows that he has but a short time*. And therefore the first question for all of us is, "Am I a fighting man? If not, the victory of Christ cannot be mine" (Vaughan.).

"But a short time." This "short time" is the same as the twelve-hundred and sixty days, or "three times and a half", reaching from the Ascension to the Second Advent. Throughout this Book the note "I come quickly" is continually sounded (See ch. i. 1.). St. John and those of his time (from whom that hour was hidden) probably did not expect so many years to intervene as have elapsed. But all time is short in comparison with eternity.

a great eagle, ^e that she might fly ^f into the wilderness, into her place, where she is nourished ^g for a time, and times, and half a time, from the face of the serpent. A. D. 96.
^e ver. 6.
^f ch. 17. 3.
^g Dan. 7. 25.
& 12. 7.

15 And the serpent ^h cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ^h Isai. 59. 19.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, ⁱ and went to make war with the remnant of her seed, ^k which keep the commandments of God, and have ^l the testimony of Jesus Christ. ⁱ Gen. 3. 15.
ch. 11. 7.
& 13. 7.
^k ch. 14. 12.
^l 1 Cor. 2. 1.
1 John 5. 10.
ch. 1. 2, 9.
& 6. 9.
& 20. 4.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

13—17. Satan for a short time wreaks his vengeance upon the Church.

14. The Church in the world, like Israel in the wilderness, is tried, protected, nourished with food from Heaven, supported by the everlasting arms (Deut. xxxii. 10, 11.).

“From the face.” Not so much that she is kept out of his sight, but safe from his power. (Compare the use of “from”, on ch. iii. 10.).

15, 16. The onset of enemies is often represented in Scripture as a flood of waters (Ps. cxxxiv. 4, 5. Jerem. xlvii. 2.). The persecution by the heathen power of Rome, which was then raging against the Church, is indicated. The earth is said to help and to swallow up the waters because other worldly powers arise to overthrow the persecutor, and thus save the Church. So Cyrus overthrew Babylon and rescued the captive Jews. The Devil cannot prevail against the Church as a whole, but may attack and injure its members, though even to these (if they be faithful) his wrongs work for good.

17. “Have the testimony of Jesus Christ” means ‘bear testimony to Jesus Christ’, as in ch. vi. 9. The martyrs are said to have been slain for the testimony which they held” (Compare ch. i. 9, and xix. 10.). “Those who keep God’s commandments have also the testimony of Jesus. If our hearts are convinced of the truth of this, our mouth shall not fail to deliver a stedfast testimony respecting it, though it should be at the expense of life. These are the persons on whom Satan makes war, but if one goes back from keeping the commandments of God, the Devil readily allows him to live at peace” (Bengel.).

14. “A great eagle.” Literally ‘the great eagle’, which seems to carry back the reference to words of older times. | To the “eagle’s wings”, on which God bore His people through the wilderness (Exod. xix. 4.).

A. D. 96.

^a Dan. 7. 2, 7.
^b ch. 12. 3.
 & 17. 3, 9,
 12.
² Or, *names*,
 ch. 17. 3.
^c Dan. 7. 6.
^d Dan. 7. 5.
^e Dan. 7. 4.
^f ch. 12. 9.
^g ch. 16. 10.
^h ch. 12. 4.

AND I stood upon the sand of the sea, and saw ^a a beast rise up out of the sea, ^b having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ² name of blasphemy.

2 ^c And the beast which I saw was like unto a leopard, ^d and his feet were as *the feet* of a bear, ^e and his mouth as the mouth of a lion: and ^f the dragon gave him his power, ^g and his seat, ^h and great authority.

CHAPTER XIII.

1—10. The first Beast. Worldly Power arrayed openly against Christ.

The former Vision shews Satan immediately at war with the Church of Christ. The Visions in this chapter indicate the instruments which he employs in this warfare upon earth. It is the same war, but regarded from a different point of view.

1. "A beast." The original word denotes a fierce, untamed animal, of a lower type of being (See on ch. iv. 6.). Throughout we must keep in mind the Vision of Daniel (ch. vii.), which will give us some sure marks to guide us. Daniel, like St. John, stood on the shore and saw Beasts come out of the sea, "upon which" Daniel adds, "the four great winds strove." The sea seems to represent the confused multitudes of the nations of the world, from the midst of which rise the enemies of Christ. Daniel saw *four* Beasts, which he explained to represent "four kingdoms." St. John sees *one* Beast uniting the characteristics of the four. This Beast must then denote the World-Power as a whole, the subdivision into kingdoms or successive empires being indicated by the plurality of heads (See below on ch. xvii. 9, 12.).

"The name of blasphemy." In the ancient empires the kings were worshipped as gods, and commonly bore names on whom the name of the national deity appeared. For example, "Eth-baal", father of Jezebel. The Roman emperors too had their statues, and their blasphemous titles of honour. To adore their images was required of Christians, when they had to choose between martyrdom and an abjuration of their faith.

2. The characteristics of the Beast are from Daniel (See *Marg. Refs.*). Observe that the Dragon (that is, Satan) is represented as giving him his power and his seat, because Satan is "the prince of this world" (John xii. 31. & xvi. 11.), and "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2.).

1. "And I stood upon the sand of the sea." In the Greek these words form the last verse of the preceding chapter; the xiiith chapter would then begin thus:—'And I saw'. Many manuscripts have 'and he stood' for "and I stood". So Mede, who argues that the forty-two months mentioned here synchronize with the twelve hundred and sixty days of the woman's being in the wilderness. "The

"Dragon being cast down by Michael, "the woman escapes, and the Dragon goes to make war on her seed, that is, "those she should bring forth in the wilderness, and standing upon the sand of the shore to the ten-horned beast "then ascending, he gave his power" (*Mede.*).

"The name." The marginal rendering 'names' is more correct, as in ch. xvii. 3.

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3 And I saw one of his heads ⁱas it were A. D. 96.
²wounded to death; and his deadly wound was ⁱver. 12, 14,
 healed: and ^kall the world wondered after the ²Gr. slain.
 beast. ^kch. 17. 8.

4 And they worshipped the dragon which gave
 power unto the beast: and they worshipped the
 beast, saying, ¹Who is like unto the beast? who is ¹ch. 13. 13.
 able to make war with him?

5 And there was given unto him ^ma mouth speak- ^mDan. 7. 8,
 ing great things and blasphemies; and power was ^{11, 25.}
 given unto him ³to continue ⁿforty and two months. ^{& 11. 36.}
³Or, to make ⁿch. 11. 2.
 war. ^{& 12. 6.}

6 And he opened his mouth in blasphemy against
 God, to blaspheme his name, ^oand his tabernacle,
 and them that dwell in heaven. ^oJohn 1. 14.
^{Col. 2. 9.}

7 And it was given unto him ^pto make war with
 the saints, and to overcome them: ^qand power ^pDan. 7. 21.
^qch. 11. 7,
^{& 12. 17.}
^qch. 11. 18.
^{& 17. 15.}

3. "One of his heads as it were wounded to death." The World-
 power, then exercised by Rome, received a deadly wound when in
 accordance with the primeval prophecy the seed of the woman bruised
 the serpent's head, and Christ having been made subject unto death
 rose victorious from the grave, and "having spoiled principalities and
 powers, He made a shew of them openly, triumphing over them"
 (Colos. ii. 15.). This corresponds to the description of the Beast in
 ch. xvii. 8. "The beast that thou sawest was, and is not" (See
Commentary.).

"His deadly wound was healed." After this signal defeat, the
 Anti-Christian power seemed as strong or even stronger than ever in
 its attacks upon the people of God, as in the persecutions under Nero
 and Domitian. But these were in truth only spasmodic efforts of one
 who had received his death-wound—signs not of continuing life, but
 of approaching death—"he goeth into perdition" (ch. xvii. 11.).

4. They who wield Satan's power pay the homage which Christ
 refused to pay, falling down and worshipping him who pretends to
 bestow upon them, as his own, all the kingdoms of the world and the
 glory of them.

"Who is like unto the beast?" (See on ch. xii. 7.)

5. "Forty and two months." This is the period of imperfection
 which we have often met with already—the period of the Church's
 warfare, during which Satan rages, with various degrees of power, at
 different epochs, and ever under the general control of the Most High,
 who orders all things in heaven and earth for the good of His people.
 Still viewed at the time, as it is viewed on earth, evil seems to prevail,
 Satan to triumph, the true Church to be oppressed. There is reason to
 believe that as the end draws near Satan will be permitted to exercise
 more power than before (See ch. xx. 7.).

8. The explanation given above corres-
 ponds with our Version, but the passage
 referred to in the margin (ch. xvii. 8.)
 seems to shew that it should rather be
 "written from the foundation of the
 world in the book of life of the Lamb
 that has been slain". The original will
 bear either meaning (See on ch. xvii. 8.).

A. D. 96. was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^r whose names are not written in the book of life of the Lamb slain ^a from the foundation of the world.

9 ^t If any man have an ear, let him hear.

10 ^u He that leadeth into captivity shall go into captivity: ^x he that killeth with the sword must be killed with the sword. ^y Here is the patience and the faith of the saints.

11 ¶ And I beheld another beast ^z coming up

8. "Slain from the foundation of the world." Because the death and sacrifice of Christ were ordained in the counsels of God before the creation of the world (Compare Rom. xvi. 25. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26.). Great as Satan's power may be, he has no power over those who are true servants of the living God. Every hair of their heads is numbered. Be not dismayed then at the thought of Satan's apparent victory. He is after all only vanquishing his own servants. It is only the token of a divided and therefore a falling kingdom.

10. God will in due time avenge His own. The captor will be led into captivity, the murderer slain, the spoiler spoiled. Herein must the saints shew their patience and faith, in abiding patiently to the end. He that so abideth, shall be saved (See ch. xiv. 12.).

11—18. The second Beast. Worldly Wisdom setting Worldly Power in motion.

11. "Another beast." The second Beast differs from the first to which it is auxiliary. The first has the power, the second prompts its exercise. The first is openly overbearing and violent, the second is in appearance mild, but really crafty and cruel. As the first represents the World-power wielded by ungodly rulers, the second signifies the more subtle yet more deadly influence of false teachers. It is called "the false prophet" (See below ch. xvi. 13. xix. 20. & xx. 10.). In heathen nations Pagan priests urged on their monarchs to persecute, as the priests of Baal urged Jezebel and Ahab. In all times false teachers have been forward to promote attacks upon the true Church of Christ. The overthrow of religion in France, in the Great Revolution, was ushered in by the infidel teaching of Voltaire and his associates. It is an oft repeated tale in the history of the Church. Ungodly teachers urge on ungodly rulers. St. John saw and felt this when he was banished to Patmos by Domitian; and there in his exile he saw the Church

10. The Commentary follows our English version. There is however another rendering of the text, "Whoever is for captivity, goeth into captivity, and whoever is for the sword, by the sword

"he must be slain", a quotation from Jer. xv. 2. The meaning will then be, the Saints must endure what God has decreed for them; this is the trial of their patience and their faith.

REVELATION, XIII.

out of the earth; and he had two horns like a A. D. 96.
lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first
beast before him, and causeth the earth and them
which dwell therein to worship the first beast,
^a whose deadly wound was healed.

^a ver. 3.

13 And ^b he doeth great wonders, ^c so that he
maketh fire come down from heaven on the earth
in the sight of men,

^b Deut. 13.
1, 2, 3.
Matt. 24. 24.
² Thess. 2. 9.
ch. 16. 14.

14 and ^d deceiveth them that dwell on the earth
^e by the means of those miracles which he had power
to do in the sight of the beast; saying to them that
dwell on the earth, that they should make an image
to the beast, which had the wound by a sword,
^f and did live.

^c 1 Kings 18.
38.
² Kings 1.
10, 12.
^d ch. 12. 9.
& 19, 20.
^e 2 Thess. 2.
9, 10.
^f 2 Kin. 20. 7.

of the future undergoing a similar conflict. In the time of the Reformation, those who suffered persecution from the state, urged on by the Church of Rome, interpreted this prophecy as exclusively directed against the papacy. *Hengstenberg* says well, "There have been times "in which the papacy has looked very like the Beast. But in making "such applications we must not only be careful to confine them within "proper limits, but also should never forget our own faults, lest the "judgment of God fall on ourselves." "Let us watch and pray always "against the false glare of an enlightenment which professes to be "*wise above what is written* (1 Cor. iv. 6.), against the sophistries, the "insolences and the ignorances of a philosophy which knows not and "seeks not God" (*Vaughan.*).

"Out of the earth." (So Daniel vii. 17.) The wisdom that descendeth not from above is "earthly, sensual, devilish" (James iii. 15.).

"Like a lamb." The Lamb is throughout the symbol of Christ. The false prophet puts on the appearance of Christ (Compare St. Matt. vii. 15.).

12. "Before him." To stand before a person in the Old Testament meant to serve him (Deut. i. 38. 1 Kings x. 8.). The world still worships Anti-Christian power. Such power may for a time be cast down, but the false wisdom of the world will give it a renewed vitality, and direct it against the servants of the true God. So after Constantine came Julian the Apostate. So came the Marian persecution upon the Reformed Church of England.

13. Mere wonders are no sure credentials of a teacher. So Moses warned. So Christ taught His disciples (See *Margin.*). St. John gave the true test to discover false prophets (1 St. John iv. 2, 3.).

14. "That they should make an image to the beast." We call to mind the image which Nebuchadnezzar set up in the plain of Dura, persuaded perhaps by the priests of false gods, as Darius was persuaded to issue his decree forbidding worship of all gods for thirty days. Also the images of Roman emperors, to which the Christians were expected to do homage. But all who devote themselves to the World raise up an image to bow down before. Covetousness, said the Apostle, is idolatry.

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A. D. 96. 15 And he had power to give ²life unto the image of the beast, that the image of the beast should both speak, ³and cause that as many as would not worship the image of the beast should be killed.

² Gr. *breath*.
g ch. 16. 2.
& 19. 20.
& 20. 4.

16 And he causeth all, both small and great, rich and poor, free and bond, ^h ³to receive a mark in their right hand, or in their foreheads:

h ch. 14. 9.
& 19. 20.
& 20. 4.

17 And that no man might buy or sell, save he that had the mark, or ⁱthe name of the beast, ^kor the number of his name.

³ Gr. *to give them*.

i ch. 14. 11.
k ch. 15. 2.

18 ^lHere is wisdom. Let him that hath understanding count ^mthe number of the beast: ⁿfor it

l ch. 17. 9.
m ch. 15. 2.
n ch. 21. 17.

16. "A mark." The mark of the Beast is a spurious imitation of the signature of believers (See ch. vii. 3.). It is imprinted "on the forehead" and on their hands, as Moses bade the children of Israel to "bind "these words" for a sign upon their hands," and "as frontlets "between their eyes" (Deut. vi. 8.). They who received this mark were bound with their hand to execute the will of, and with a bold forehead to avow their allegiance to the master whose mark they bore.

17. "No man might buy or sell." This is in accordance with our Lord's prediction (St. John xvi. 2.) and with the Jews' practice (St. John ix. 22. and xii. 42.). The world will ever love its own and hate those who are not of the world (St. John xv. 19.).

18. "Here is wisdom." Compare ch. xvii. 9. "Here is the mind "which hath wisdom". In both passages the meaning is; "In this point is the trial of wisdom, only the truly wise can understand it."

"The number of the beast." See Note below.

17. The more exact rendering according to the best manuscripts is, "save he "that had the mark, the name of the "Beast, or the number of the Beast", the mark being either the letters of the name, or the characters that express the number which is the symbol of the Beast. The difference is not material, but shews more distinctly that "the number of the "Beast" must be certain characters, serving for his symbol or ensign, which also express a particular number, letters in Greek and in Hebrew being used as numerals. Thus after the fanciful manner of the Jewish Cabbalists of his day, Justin Martyr brings forward three Greek letters T I H, which give in form the cross and the first two letters of the name of Jesus, and when summed up as numerals make three hundred and eighteen, the number of the servants with which Abraham defeated the kings of Sodom (Gen. xiv. 14.).

18. "Count the number of the beast." Here interpreters have laboured without much success. The variety of interpretations shews how little we can trust any one. There are three Greek letters which

if taken as numerals make up *sic hundred and sixty-six*. But it is not even agreed that they are to be taken in this way. Some think them to be first letters of words for which they stand. Most commentators however take them as numerals. How to compute the number, and what is meant by "the number of a "man" is under dispute. Vitringa, followed by Hengstenberg, thinks it must be some Scriptural name, and finding in Ezra ii. 13. "the children of Adonikam "six hundred and sixty-six", conclude the name of the Beast to be *Adonikam*, "the "Lord ariseth." "A name of blasphemy", says Hengstenberg,—"one who ariseth "against the Lord," says Vitringa. Most commentators however follow the Cabbalistic mode of reckoning up the numerals, which certainly seems to agree best with the words, "let him *count* the number". But we do not know that this mode of computing was in vogue among the Christians of St. John's day, much less that He who revealed the Vision was pleased to adopt it. Here we have abundant scope for individual fancy and prejudice. The name has been made out to

REVELATION, XIV.

is the number of a man; and his number is Six A. D. 93.
hundred threescore and six.

CHAPTER XIV.

1 *The Lamb standing on mount Sion with His company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, ^a a Lamb stood on the ^a ch. 5. 6.
mount Sion, and with Him ^b an hundred forty ^b ch. 7. 4.
and four thousand, ^c having His Father's name writ- ^c ch. 7. 3.
ten in their foreheads. & 13. 16.

2 And I heard a voice from heaven, ^d as the ^d ch. 1. 15.
voice of many waters, and as the voice of a great & 19. 6.

CHAPTER XIV.

The rewards of the good, and the punishment of the wicked from St. John's day to the end of time.

The enemies having been described, this chapter gives us the result of the conflict. A series of defeats for the adversaries of Christ and His Church, a series of victories for His faithful servants, ending at last in the terrible pit of Hell for the former, in the bliss of Heaven for the latter. In so rapid a survey of so long a period we cannot expect many definite marks of time, but it will be seen that such marks are not entirely wanting.

1—5. The Lamb and His Company.

1. This verse takes us back to a former Vision (See *Marg. Ref.*). And so also the "Voice from Heaven, as the voice of many waters, and as the voice of great thunders".

be *Latinus*, to represent the Roman Emperor, or Imperial Power. This is a very ancient interpretation adopted by Irenaeus. Besides it has been made to stand for *Romana* (Roman [Church]), *Vicarius Filii Dei* (Vicar of the Son of God [the Pope's title]), to denote *Boniface III.* *Luther*, *Lewis XIV.* of France, *Napoleon*, &c. &c. Others have taken the date A. D. 606, when Boniface III. received from Phocas the title of Universal Bishop, which, say they, *if you reckon back sixty years from A. D. 1. makes exactly six hundred and sixty-six.* These random guesses may warn us against similar attempts. There may be a reference in the thrice repeated Six to incompleteness, expressed in other parts of this Book by the same number, as opposed to the complete Seven, and this is so much in accordance with the symbolical use of numbers in the Revelation, that we can scarcely help recognizing an appropriate application of

this "number of the Beast" to denote utter incompleteness, unrest (contrasted with the Sabbatical Seven), absence of all that is good, perfect and complete;—*six hundred and sixty-six*, imperfection thrice repeated by letters, which denote Six in various ways. But even if to "the number of the name" this idea is properly and significantly attached, it by no means follows that the whole mystery is solved, any more than that the whole account of the *seven* heads is given by saying that Seven is a complete number. Probably there lies beneath it some deeper mystery, and here seems to be the "time to be silent", the time when not to know is the true wisdom.

"For it is the number of a man." This is a very doubtful translation of the Greek words, which seem rather to mean "for number is of man", that is, "to reckon by numbers is man's way of computing" (See *Note* on ch. xxi. 17.).

REVELATION, XIV.

A. D. 96. thunder: and I heard the voice of ^eharpers harp-
^e ch. 5. 8. ing with their harps:
^f ch. 5. 9. 3 and ^fthey sung as it were a new song before
 & 15. 3. the throne, and before the four beasts, and the
 elders: and no man could learn that song ^gbut
^g ver. 1. the hundred *and* forty *and* four thousand, which
 were redeemed from the earth.
^h 2 Cor. 11. 2. 4 These are they which were not defiled with
ⁱ ch. 3. 4. women; ^h for they are virgins. These are they
 & 7. 15, 17. ⁱ which follow the Lamb whithersoever He goeth.
 & 17. 14. ⁱ These ² ^kwere redeemed from among men, ¹ *being*
² Gr. *arcere*
 bought.
^k ch. 5. 9. the firstfruits unto God and to the Lamb.
 1 James 1. 18.

3. "The hundred and forty and four thousand." "The name written on their foreheads." All these link together the present with former parts of the Book, and show that we must go back to a former starting point to understand this Vision.

4. "Not defiled with women." If the hundred and forty and four thousand represent, as we have seen reason to believe (ch. vii. 4.), the whole number of the saved, this cannot be interpreted so as to exclude all but the unmarried. Idolatry is, we know, frequently represented in Scripture as fornication and adultery. So the "virgins" here may very well mean such as have kept themselves from idols, and from all the impurity consequent upon them. This in truth corresponds with our Lord's saying, "Blessed are the pure in heart, for they shall see God" (St. Matt. v. 8.). It is a state of *heart*, which is here indicated. "We know that there is such a thing as purity of heart even in this sinful world, and that they who would even stand with the Lamb on Mount Zion must by His grace in some measure attain to it. It is not the commonness of sin which will excuse it. God commands us to fight against it. He bids us to *escape* from it for our lives. He offers us His Holy Spirit to make escape possible, yea, to make our victory certain. And there are those who have escaped, and there are those who have conquered. There are those who by God's blessing upon the early discipline of a holy life have grown up from childhood pure in heart. And there are those who through a more severe process have regained a once sullied or forfeited purity. How shall it be with those who have neither kept nor regained, who have lost and have not recovered? Let us set it before ourselves as a paramount and most real object, that we who profess to have hope in Christ purify ourselves even as He is pure" (Vaughan.).

"Firstfruits" does not necessarily imply that others will follow, it simply means "a holy offering unto the Lord". In ch. vii. we saw that the one hundred and forty and four thousand were seen as militant on earth, safe under the protecting sign of the Almighty. So too here, Christians are encouraged to resist their dangerous foes, by the thought that they are under the special protection of God. Observe the marks of these who are thus secure; (1.) purity, they are "virgins"; (2.) obedience, they "follow the Lamb"; (3.) they are "redeemed of the Lord".

REVELATION, XIV.

5 And ^m in their mouth was found no guile: for ^{A. D. 96.}
ⁿ they are without fault before the throne of God. ^{m Ps. 32. 2.}
^{Zeph. 3. 13.}

6 ¶ And I saw another angel ^o fly in the midst ⁿ Eph. 5. 27.
of heaven, ^p having the everlasting gospel to preach ^{Jude 24.}
unto them that dwell on the earth, ^o and to every ^{o ch. 8. 13.}
nation, and kindred, and tongue, and people, ^{p Eph. 3. 9,}
^{10, 11.}

7 saying with a loud voice, ^r Fear God, and give ^{r ch. 11. 17.}
glory to Him; for the hour of His judgment is ^{& 15. 4.}
come: ^s and worship Him that made heaven, and ^{s Neh. 9. 6.}
earth, and the sea, and the fountains of waters. ^{Ps. 33. 6.}
^{& 124. 8.}
^{& 149. 5, 6.}
^{Acts 14. 15.}
^{& 17. 24.}

8 ¶ And there followed another angel, saying, ^t Isai. 21. 9.
^t Babylon is fallen, is fallen, ^u that great city, be- ^{Jer. 51. 8.}
^{ch. 18. 2.}
^{u Jer. 51. 7. ch. 11. 8. & 16. 19. & 17. 2, 5. & 18. 3, 10, 18, 21. & 19. 2.}

5. "In their mouth was found no guile." And as a consequence they are without fault before the throne of God.

If prompt to quit the bliss they know,
Following the Lamb where'er He go,
By purest pleasures undefil'd
To idolize or wife or child;
Such wedded souls our God shall own
For faultless virgins round His throne. (*Keble.*)

6, 7. The first of the three Angels.

6. "Another angel." Other than the many Angels of whom we have heard in this Book. We have as yet had no "Angel" in this group of Visions. This word "another" is a fresh link to former Visions.

"The everlasting gospel." Rather "an everlasting gospel". Gospel is not here the whole message of salvation, much less the Book containing this message. It here has its first meaning, "a message of good tidings", the message as given in ver. 7.

8. The second of the three Angels.

8. Again we have by anticipation a figure just touched, but left to be developed in a later Vision (ch. xvii.). Babylon had come to be the prophetic name for the Anti-Christian World-Power, as elsewhere in the ancient Prophets the future oppressors of Christ's Church are denoted by the old names Assyria, Egypt and the like. In St. John's day, this power was Rome. So Babylon here is Pagan Rome, and the fall is the destruction of Paganism under Constantine. This was however a type and prelude of other signal defeats of the World-Power, and so may the prophecy look forward to such signal overthrow of evil in the world's history.

"Babylon is fallen." It is the old proclamation (See *Marg. Refs.*), and here we learn what it meant in the mouths of the Prophets.

8. "The great city." In the best manuscripts "city" is not found. This is immaterial. We may remark that in the Apocalypse Babylon never occurs without the adjunct "the great" or "the great city", probably for the purpose of marking that the literal Babylon was not meant, but "the great city" of which Babylon was "the symbol".

REVELATION, XIV.

A. D. 96. cause she made all nations drink of the wine of the wrath of her fornication.

9 ¶ And the third angel followed them, saying with a loud voice, ^x If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 the same ^y shall drink of the wine of the wrath of God, which is ^z poured out without mixture into ^a the cup of His indignation; and ^b he shall be tormented with ^c fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 and ^d the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 ^e Here is the patience of the saints: ^f here *are*

Intercourse and traffic between heathen nations is called fornication, because it engenders idolatry, luxury, and pride (Is. xxiii. 17.). Such intercourse, when held by Rome with subject states, would be accompanied by oppression and violence, hence the "wrath of her fornication". The metaphor of the wine cup enforces by contrast the idea of "the wrath of God" (v. 10., where see *Marg. Ref.*).

9—14. The third of the three Angels.

10. We are approaching but have not quite reached the end. The judgments of God are falling thickly upon His enemies. "The cup" is "the wine cup of the fury of the Lord", which Jeremiah was directed to take from His hand, and to cause all the nations to whom He was sent to drink of it (Jer. xxv. 15.).

"Without mixture." With all the fiery strength of unmixed wine. In those days fermented liquor was prepared not to be drunk alone, but mixed and tempered with water.

"Fire and brimstone." The figure is in the first place from Sodom and Gomorrah, from which, after their overthrow, "the smoke went up as the smoke of a furnace" (Gen. xix. 28.). This awful scene was naturally adopted in Scripture as the fitting representation of the horrors of Hell. We have however in this passage not yet arrived at the final doom of the wicked, but at an anticipation of it, in order to show that the power of evil is overthrown and the Saints freed from its dominion (See eh. xix. 3.). So Isaiah adopts this figure, predicting the destruction of the king of Assyria (Is. xxx. 33.).

12. "Here is the patience" &c. Repeated from eh. xiii. 10. This is the result of patient suffering, rest and peace. The condition here described is not the rest of Heaven, but of that intermediate state, in which those who have departed hence in the Lord, rest from their labours, and await the final consummation of their bliss at the Resurrection of the just. This verse has therefore most beautifully and appropriately been introduced into our Burial Service. See above vii. 14.

REVELATION, XIV.

they that keep the commandments of God, and the A. D. 96.
faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^g Blessed *are* the dead ^h which die in the Lord ² from henceforth: Yea, saith the Spirit, ⁱ that they may rest from their labours; and their works do follow them.

^g Eccles. 4.
1, 2.
ch. 20. 6.
^h 1 Cor. 15. 18.
1 Thes. 4. 16.
² Or, *from henceforth saith the Spirit, Yea.*

14 ¶ And I looked, and behold a white cloud, and upon the cloud *one* sat ^k like unto the Son of man, ^l having on His head a golden crown, and in His hand a sharp sickle.

ⁱ 2 Thess. 1. 7.
Heb. 4. 9, 10.
ch. 6. 11.
^k Ezek. 1. 26.
Dan. 7. 13.
ch. 1. 13.

15 And another angel ^m came out of the temple, crying with a loud voice to Him that sat on the cloud, ⁿ Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^o of the earth is ³ ripe.

^l ch. 6. 2.
^m ch. 16. 17.

16 And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

ⁿ Joel 3. 13.
Matt. 13. 39.
^o Jer. 51. 33.
ch. 13. 12.
³ Or, *dried.*

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, ^p which had power over fire; and cried with a loud ^p cry to him that had the sharp sickle, saying, ^q Thrust ^q Joel 3. 13.

^p ch. 16. 8.
^q Joel 3. 13.

14—20. Christ comes to Judgment.

In this passage we have all the figures gathered together in which the Coming of the Son of Man to judge the world is depicted. The *Marginal References* point out the particular places where they are to be found. "The white throne", "the Angels", "the sickle", "the harvest", "the vintage", are all familiar to us as figures of this great event, and can leave no doubt as to their meaning here. Those who see in this Book a consecutive prophecy, have much difficulty in accounting for a whole series of events following this description, that belongs so clearly to the final Judgment and Resurrection.

14. "Son of man." We can scarcely doubt that this is our Lord Himself. So it was foretold that He should come in His glory with His holy Angels, and sit upon the throne of His glory (Zech. xiv. 5. St. Matt. xxv. 31.). The very term "Son of Man" seems sufficient to prove this (Compare Dan. vii. 13. with St. Matt. xxvi. 64.). That "Angels" are with Him is only part of the circumstances of His Coming, nor does "another Angel" imply that the Son of Man was Himself an Angel. The objection that He who sits upon the throne is called upon to thrust in His sickle, is of no force, as the Father hath committed all judgment unto the Son, and calls upon Him to exercise it; and the Son of Man may well be said to thrust in His sickle, when He sends forth His Angels to reap, as instruments employed in His service.

REVELATION, XIV.

A. D. 96. in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into ^r the great winepress of the wrath of God.

^r ch. 19. 15.

^s Isai. 63. 3.

Lam. 1. 15.

^t Heb. 13. 12.

ch. 11. 8.

^u ch. 19. 14.

20 And ^s the winepress was trodden ^t without the city, and blood came out of the winepress, ^u even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

20. "The winepress was trodden without the city." The passage from Isai. lxiii. read for the Epistle of Monday before Easter, occurs at once to our minds. Therein Christ is represented as a conqueror executing vengeance upon His enemies. Here we have the final act of that vengeance. The winepress is without the city, because the city represents the Holy place, wherein the Saints are safely gathered, and into which nothing evil can enter, and because Jesus who triumphed in His death "suffered without the gate" (Heb. xiii. 12.). In Ezek. xlvii. there is a Vision of a river of Holy waters, that one could not pass over, flowing from the sanctuary to the sea, refreshing the desert with life and grace. The stream here is of a very different kind, itself too deep and large, but devastating the soil through which it flows, for it is the stream of judgment. The width, one thousand six hundred furlongs, is not without its significance.

"By the space of." That is, encompassing and including. *Four* is as we have seen above (ch. iv. 6.) the signature of the visible creation, and just as Twelve, the signature of the Church, was multiplied by itself, and then by one thousand to express all the multitude of believers, so here 4 times 4 times 100 is employed to express the whole compass of the world. The whole world, of which Satan is called the prince, is judged and condemned and punished.

CHAPTER XV.

FIFTH GROUP OF VISIONS. THE SEVEN VIALS.

We are now brought back to the judgments of the ungodly world, compared as they have been before under the seven Trumpets to the Plagues of Egypt. This and other particulars corresponding to parts of a previous Vision, leave little doubt that we have here before us the same series of events as under the Trumpets, only they are viewed in a somewhat different light. Under the Trumpets the note of warning is heard, not only to the ungodly world, but to the Church, as yet militant on earth, and containing unworthy professors in its visible body, who are by the trials to be separated from the true Church as the dross from the pure metal (See ch. xi.). Under the Vials the note is entirely one of triumph. Each Vial contributes its part to the song of triumph of the redeemed.

AND ^aI saw another sign in heaven, great and ^bmarvellous, ^cseven angels having the seven last plagues; ^dfor in them is filled up the wrath of God. A. D. 96.
a ch. 12. 1, 3.
b ch. 16. 1.
& 21. 9.
c ch. 14. 10.

2 And I saw as it were ^ea sea of glass ^fmingled with fire: and them that had gotten the victory over the beast, ^gand over his image, and over his mark, ^hand over the number of his name, stand on the sea of glass, ⁱhaving the harps of God. d ch. 4. 6.
& 21. 18.
e Matt. 3. 11.
f ch. 13. 15,
16, 17.
g ch. 5. 8.
& 14. 2.
h Exod. 15. 1.
Deut. 31. 30.
ch. 14. 3.

3 And they sing ^jthe song of Moses the servant

1. The number of plagues is *seven* (not *ten*), in order to introduce the Apocalyptic number of completeness. These Vials are the "last plagues", and in them is filled up the wrath of God. These then contain all the judgments of God, there can be nothing beyond them. The compass of this Vision must at all events conduct us to the end of God's judgments upon the earth. But these do not include the Final Judgment, when heaven and earth shall have passed away. They are the temporal judgments leading up to the eternal.

"Plagues." The name had become proverbial, since the visitations in Egypt, for God's punishment inflicted upon a rebel world. As Egypt was the first representative of the World-power set in array against God, so her judgments are symbols of the judgments which similar opposition shall ever draw down.

2—4. The Song of those who have overcome.

2. "Sea of glass." We have already had a sea of glass (ch. iv. 6.) to represent the clearness and purity of the Divine purpose. Here it is "mingled with fire", because judgment is a prominent part of the Vision, and yet it is also clear and calm as of glass to those who gaze upon it as conquerors, escaped from danger. Those who have the victory stand on the shore and sing triumphantly, just as the children of Israel sang on the banks of the Red Sea, which had swallowed up their foes. The Song is to celebrate the triumphs, which are hereafter to be described. So the seven Trumpets and seven Seals were each introduced by a song of triumph.

"Over the beast, and over his image, and over his mark, and over the number of his name." The victory had been achieved over the enemies described in ch. xiii.,—the first Beast, and the second who caused the people to worship the image, and to receive as their mark the number of the first Beast, of whom the second was the agent.

3. "The song of Moses." In Exod. xv. we have the song then sung by the Israelites, and in Habakkuk iii. an adaptation of it. Here

1. "Is filled." Literally 'was filled', the past being used as so often in this book to express the certainty of prophetic vision.

2. "And over his mark" is not in the best manuscripts, and is not needed. "Them that had gotten the victory". Literally 'those who are conquering.' The tense describes a continuous state.

Not only are they viewed as having done their work, but as being now and ever conquerors because they have done it. The word rendered "over" is in the original 'out of', and gives great force to the sentence. The idea is well conveyed by Bp. Wordsworth's translation, "Those who come forth conquering from the Beast".

REVELATION, XV.

- A. D. 96. of God, and the song of the Lamb, saying, ⁱ Great
ⁱ Deut. 32. 4. and marvellous *are* Thy works, Lord God Almighty;
^{Ps. 111. 2.}
^{& 139. 14.} ^k just and true *are* Thy ways, thou King of ² saints.
^k Ps. 145. 17. 4 ^l Who shall not fear thee, O Lord, and glorify
^{Hos. 14. 9.} Thy name? for *Thou* only *art* holy: for ^m all na-
^{ch. 16. 7.} tions shall come and worship before Thee; for Thy
² Or, *nations,* judgments are made manifest.
^{or, ages.}
¹ Exod. 15. 14, 15, 16. 5 ¶ And after that I looked, and, behold, ⁿ the
^{Jer. 10. 7.} ^m Isai. 66. 23. ⁿ See Num.
^{1. 50. ch. 11. 19.}

it is "the song of Moses and the song of the Lamb", the victory of the latter illustrated by the triumph of Jehovah over the Egyptians, and celebrated in strains of triumph like those which burst from the united congregation of Israel, when they stood safe on the shore and saw beneath them the waves in which their enemies were engulfed. "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders" (Exod. xv. 11.)?

"**King of saints.**" The true reading is that in the margin, 'King of nations', that is, 'King of the heathen', and there is great force in this title here, for by such an exercise of His power as is commemorated, God has proved Himself King of 'the nations' be they never so unruly, and so the great result follows in the next verse that "all nations shall come and worship before Thee; for Thy judgments are made manifest". Thus at last are all those glorious promises, of which the old Prophets are full, accomplished, that all nations should be gathered together as one people to acknowledge the true God. Alas! that this wide promise 'all nations' will not be found to include 'all individuals'. There is no exclusiveness in the promises of God. Men shall come in from all nations and sit down with Abraham and Isaac in the kingdom of God. The invitation is to all, but all will not accept it. In the midst of these judgments there are they who blaspheme God, and repent not to give Him glory (ch. xvi. 9.). Presume not on the largeness of God's promises, on the depth of His mercies. He would have all men to be saved; but to the hardened and impenitent, who blaspheme God because of the plagues by which He would soften and win them unto Himself, there remains "the cup of the wine of the fierceness of His wrath".

4. "**Thou only art holy.**" God is regarded as a Holy God because He is a Law unto Himself; He is just and true. His ways are in strict accordance with His declarations of His nature and of His purposes; and so they who contemplate the execution of these purposes of the Divine Law, adore His justice, His truth, His holiness.

4. "*Thou only art holy.*" The original for "*holy*" here and in chap. xvi. 5. is different from that which usually expresses the *holiness* of God, as, for instance, ch. iv. 8. The word here means commonly the holiness of man, so far as he obeys the laws and commandments of God. This holiness may be ascribed to God, as in Ps. xviii. 25. "with the holy Thou shalt be holy", or as Bible version, "with the upright Thou wilt show Thyself upright", inasmuch as He surely and strictly observes His own laws and keeps His promises. This applies well to these two passages, in both of which God is exalted because His ways are just and true, and His judgments manifest.

5. "*The temple of the tabernacle.*" More exactly the inner shrine of the Tabernacle or Temple, the Holy of holies, the special

temple of the tabernacle of the testimony in heaven A. D. 96.
was opened :

6 ° And the seven angels came out of the temple, o ver. 1.
having the seven plagues, ^p clothed in pure and p Exod. 23.
white linen, and having their breasts girded with 6, 8. Ezek.
golden girdles. 44, 17, 18.
ch. 1. 13.
q ch. 4. 6.

7 ° And one of the four beasts gave unto the r 1 Thess. 1. 9.
seven angels seven golden vials full of the wrath ch. 4. 9.
of God, ^r who liveth for ever and ever. & 10. 6.

8 And ^s the temple was filled with smoke ^t from ^t s Exod. 40. 34.
1 Kin. 8. 10.
2 Chr. 5. 14.
Isai. 6. 4.
t 2 Thess. 1. 9.

5—ch. xvi. 1. The seven Angels with Vials come forth from the Temple.

5. "The temple of the tabernacle of the testimony." The Tabernacle of the Testimony was so called, because that sacred building, as afterwards the Temple, contained within it the tables of the Commandments, the testimony of the will of God.

"Heaven" is here, as elsewhere, the scene of the Vision, of which, as we have already seen, the Temple or Tabernacle was an important part, symbolizing, according to the very meaning of the building itself, the presence of the Lord. It is now "opened". From the presence of the Lord come forth the ministers of His wrath, just as in the Vision of Ezek. ch. ix. men came forth to smite the city from the northern gate, the place of the sanctuary, and "they stood beside the altar" (Ezek. ix. 2.), before they went forth to their work of destruction.

6. The dress of the Angels of wrath was that of priests (See Ezek. ix. 2. & xlv. 17, 18.). The "white" symbolizes brightness and purity, the "gold" majesty and glory; and the Angels who execute God's work are pure, glorious and terrible—but it is rather on the priestly character of the robes on which stress is to be laid. The Temple symbolizes the presence of the Lord, they who go in and out from His presence appear in the Vision as priests of the Temple, and so by the priestly garb is denoted here the special and distinct service of God's ministers. They who come forth from His immediate presence, are armed with a direct commission from Himself, and that commission is to avenge His servants by the overthrow of their cruel enemies. Such is the idea which this portion is intended to convey to those who in the times of persecution need comfort and reassurance.

7. "One of the four beasts." These "Beasts" or 'Living Creatures' represent, as we have already seen, the created world and its inhabitants. The Vials are given by one of them, because it is with the world of nature that the plagues about to be described have to do, symbolizing the punishment of the wicked by the convulsions of nature.

8. "The temple was filled." Such on more than one occasion

dwelling place of Jehovah, and therefore fitly employed in the Vision to represent the place from which God's judgments go forth.

7. "Vials." Literally 'ladles', or, 'shal-low bowls', used to take wine out of the

large vessel in which it was placed upon the table, and so suitable for pouring out a portion upon the earth or elsewhere. These "Vials" had also a sacred character, being used in sacrificial rites (See Note on ver. 7.).

A. D. 96. the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 *The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.*

AND I heard a great voice out of the temple saying ^a to the seven angels, Go your ways, and pour out the vials ^b of the wrath of God upon the earth.

^a ch. 15. 1.

^b ch. 14. 10.
& 15. 7.

2 ¶ And the first went, and poured out his vial ^c upon the earth; and ^d there fell a noisome and grievous sore upon the men ^e which had the mark of the beast, and *upon* them ^f which worshipped his image.

^c ch. 8. 7.

^d Exod. 9. 9,
10, 11.

^e ch. 13. 16,
17.

^f ch. 13. 14.

had been the way in which the Divine presence had been signified when He was about to execute vengeance upon offenders. The whole manifestation is one of wrath, as in Heb. xii. 29. "Our God is a "consuming fire". At such times as God arises to execute His wrath, none can enter into His presence. "When God pours out His fury, "it is fit that even those who stand well with Him should withdraw for "a little, and should restrain their inquiring looks. All should stand "back in profound reverence, till by and bye the sky becomes clear "again" (*Bengel*).

CHAPTER XVI.

1. "Out of the temple." That is, as in ch. xv. 5., 'from out of the 'innermost shrine.' The voice is the voice of the Almighty from His dwelling place.

"Pour out." This metaphor is common in the Old Testament—"Pour out Thy wrath upon the heathen that have not known Thee" (Ps. lxxix. 6.). "That I may pour out upon them Mine indignation, "all My fierce anger" (Zeph. iii. 8.). This is a good instance of the manner in which vision takes the place of metaphor. That which the Psalmist and Zephaniah metaphorically describe, St. John sees displayed before him.

2. The first Vial. Plagues of boils and blains.

2. Under the Trumpets there is clear reference to Egyptian Plagues, under the Vials it is yet more distinct. Indeed Egypt is, as we shall see, ever before us, as the image and type of the World-power, sustaining defeat and overthrow. The first Egyptian Plague here introduced is that which was sixth in order in the time of Moses. Its choice probably intends to express the severance between the true and false prophets. Under the boils the magicians could not stand before Moses. The boils too were a mark, foul and disgraceful, called elsewhere "the botch of Egypt".

3 ¶ And the second angel poured out his vial A. D. 96.
g upon the sea; and h it became as the blood of a g ch. 8. 8.
 dead man: i and every living soul died in the sea. h Exod. 7. 17,
20.
i ch. 8. 9.

4 ¶ And the third angel poured out his vial
k upon the rivers and fountains of waters; l and k ch. 8. 10.
 they became blood. l Exod. 7. 20.

5 And I heard the angel of the waters say, m Thou m ch. 15. 3.

(Deut. xxviii. 27.), and so answering to the mark of the Beast imprinted upon his followers. It is also to be remarked that when the Plague of boils and blains was to be inflicted, Moses and Aaron were directed to sprinkle dust towards heaven before Pharaoh (Exod. ix. 8.), just as the Angels poured out their Vials.

3. The second Vial. Sea turned into blood.

3. "Upon the sea." We can scarcely dwell much upon the distinction of "the earth", "the sea", "the rivers" in the outpouring of the first three Vials. They are probably only chosen to shew how the plagues extend to all the various parts of the creation, as they did in the case of Egypt of old. Under the Trumpets we have distinct plagues for the sea and for the rivers. Under the second Trumpet and the second Vial the sea becomes blood. Under the third Trumpet the rivers become bitter as wormwood, under the third Vial the rivers become blood.

"It became." Under the second Trumpet "a third part" became blood, which seems to indicate a limitation of the plague. Here we have no such limitation imposed. The dying of the creatures in the sea is mentioned both in Exodus and under the second Trumpet. It is part of the plague, marking its grievous character.

"As the blood of a dead man." Blood is especially terrible as the sign of slaughter and of death.

4-7. The third Vial. Rivers and fountains turned into blood.

4. "The rivers and fountains of waters." As above (ch. viii. 10.), but here without the limitation of "the third part". Here too is a fresh notion introduced in reference to the blood. Not only do the rivers and fountains, the natural source of life and health, become vehicles of death and destruction, but the drinking of blood is the natural and just reward of those who have shed blood. This corresponds to the prophecy of Isaiah, "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Is. xlix. 26.).

3. "And every living soul died in the sea." Compare viii. 9. "The creatures which were in the sea and had life". "Life" is the same word as here "soul", which means simply "animal life". The original of the phrase would be more exactly translated, "And every living being died—the creatures that were in the sea"—the latter clause being a limitation to the former.

A. D. 96. art righteous, O Lord, ⁿ which art, and wast, and
 " ch. 1. 4, 8. shalt be, because Thou hast judged thus.
 & 4. 8. 6 For ^o they have shed the blood ^p of saints and
 & 11. 17. prophets, ^q and Thou hast given them blood to drink;
 " Matt. 23. 24, 25. for they are worthy.
 ch. 13. 15. 7 And I heard another out of the altar say,
 " ch. 11. 18. & 18. 20. Even so, ^r Lord God Almighty, ^s true and righteous
 " Isai. 49. 26. ^r are Thy judgments.
 " ch. 15. 3. & 14. 10.
 " ch. 13. 10. & 10. 2.

8 ¶ And the fourth angel poured out his vial
 " ch. 8. 12. ^t upon the sun; ^u and power was given unto him to
 " ch. 9. 17. 18. & 14. 18. scorch men with fire.

2 Or, *burned*. 9 And men were ² scorched with great heat, and
 " ver. 11, 21. ^x blasphemed the name of God, which hath power

7. Here we have the answer to the cry of the souls under the altar, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" (ch. vi. 10.) Even so, Lord God Almighty, just and true are Thy judgments.

8, 9. The fourth Vial. Plague of a scorching sun.

8. "Power was given unto him," that is, to the Angel. It might be "to it", that is, to the sun; but the Angel operates through the sun, just as in ch. vii. 2. we read of the four Angels "to whom it was given "to hurt the earth and the sea". Under the fourth Trumpet, and under the sixth Seal, we find the sun darkened, like the Egyptian Plague. That Plague of darkness comes indeed under the fifth Vial, but here the sun is employed as an instrument of scorching and destructive heat—of this we hear nothing in Egypt. It is however a frequent metaphor in the Prophets (Ps. cxxi. 6. Is. iv. 6.), as is natural in countries which often suffer from the heat of the sun.

5. "And shalt be." These words are not found in the best manuscripts, but instead of them is the word 'holy'. God proves Himself to be 'holy' because He has judged righteous judgment.

7. "I heard another out of the altar say." This is an unhappy deviation from the text of the best manuscripts, "I heard the altar say." The Altar is personified. The voice proceeding from the Altar, is in the Vision the voice of the Altar itself. It expresses the utterance of those who in chap. vi. 10. are represented as crying beneath the Altar. "The altar speaks as the blood of Abel" is said to cry (Gen. iv. 10. Comp. Heb. "xii. 24.), and the stones of Jerusalem to "cry out (St. Luke xix. 40.). The Altar "speaks because the souls of the Martyrs, who had been slain by the Beast, are described as Victims whose blood has

"been poured out upon God's Altar. The "Altar itself, though typified by what "was of stone and brass, yet inasmuch as "it is a heavenly Altar, and an Altar of "God, is beautifully represented as feel- "ing compassion for the sufferings of His "Martyrs, and as rejoicing in the vindic- "ation of God's honour by the execution "of His judgments on those who had slain "His servants. The sublime address of "the prophet of Judah, "O altar, altar" (1 Kings xiii. 2.), is conceived in the "same spirit of poetic beauty and oratori- "cal vehemence, which is characteristic "of Hebrew prophecy, and which often "finds utterance in the Apocalypse, and "makes it to be one of the noblest poems, "as well as sublimest prophecies, that "have ever been given to the world". (Bp. Wordsworth.)

over these plagues: ^y and they repented not ^z to give Him glory. A. D. 96.

10 ¶ And the fifth angel poured out his vial ^y upon the seat of the beast; ^z and his kingdom was full of darkness; ^a and they gnawed their tongues for pain, Dan. 5. 22.
23. ch. 9. 20.
z ch. 11. 13.
& 14. 7.
a ch. 13. 2.
b ch. 9. 2.
c ch. 11. 10.

9. "They repented not to give Him glory." "To give Him glory" is introduced as a description of what repentance is. True repentance is indeed a glory to God. For there is joy in Heaven among the Angels of God over the repentant sinner; and in the expression of their joy the Angels, we doubt not, ascribe honour and glory and power and praise to Him who has sought and saved that which was lost. There is glory to God on earth, for thus is the name of God, the power of holiness, evinced, the nature of sin made known. There is glory to the Father who seeks and accepts the returning prodigal; glory to the Son through whom alone contrition can win pardon; glory to the Holy Spirit, whose voice has spoken effectually to the sinner's heart. "Why will ye die? turn and live ye". What an aggravation then of the guilt of these rebels against God, that they resisted His calls and would none of His reproofs. How grievous will the punishment of those who have been chastened, and yet have not grieved; to whom God has spoken in His judgments, but they have not heard!

10, 11. The fifth Vial. The plague upon the kingdom of the Beast.

10. It has already been seen (ch. vi. 9. & ix. 1.) that there is a break dividing the Seals and the Trumpets into four and three. The same seems to be the case with the Vials. The plagues of the first four Vials are general. We now come to more particular judgments, and the first is the visitation of the central habitation of the World-power, the throne of the Beast. This is well represented by the Plague of darkness, because in that Plague it is specially recorded that while Pharaoh's palace and city were in darkness, the children of Israel had light in their dwellings. This Vial manifestly represents the ruin of a mighty empire which had set itself in array against Jehovah. The destruction of Pagan Rome by Alaric, Attila and Genseric, may be conceived to be fulfilments of this Vision. The abolition of Paganism in the Empire under Constantine is a yet more marked accomplishment. Many who lay great stress upon the antagonism of Papal Rome to God see herein the prognostication of the overthrow of Papal Rome. No doubt in Papal Rome there are many grievous errors and corruptions, and so far there is antagonism to God; and, where there is that antagonism, there will be in the end overthrow and ruin. But these Visions are not to be arbitrarily applied by one division of Christendom to another. Let us rather take heed that in our own Church, in our own hearts, the enemy, represented by the Beast, bears no sway. For all practical purposes, wherever evil abounds, whether it be *moral*, opposing God's laws, or *intellectual*, denying His Truth, there is the throne of the Beast, and on that throne the Vial of God's wrath will be outpoured. Is it a nation? the nation shall find in its ruin, that sin is a reproach to any people. Is it an individual? let him who is bound

REVELATION, XVI.

A. D. 96. 11 and ^dblasphemed the God of heaven because
^d ver. 9, 21. of their pains and ^etheir sores, ^fand repented not
^e ver. 2. of their deeds.
^f ver. 9.

^r ch. 9, 14. 12 ¶ And the sixth angel poured out his vial
^h See Jer. 50, 38. ^g upon the great river Euphrates; ^h and the water
ⁱ Isai. 41, 2, thereof was dried up, ⁱ that the way of the kings of
^k 1 John 4, 1, 2, 3. the east might be prepared. ^l

13 And I saw three unclean ^k spirits like frogs
^l ch. 12, 3, 9. come out of the mouth of ^l the dragon, and out of
^m ch. 19, 20. the mouth of the beast, and out of the mouth of
ⁿ & 20, 10. ^m the false prophet.

ⁿ 1 Tim. 4, 1. ^m James 3, 15. 14 ⁿ For they are the spirits of devils, ^o working
^o 2 Thess. 2, 9. miracles, *which* go forth unto the kings of the
^p ch. 13, 13, 14. & 19, 20.

by Satan throw off Satan's power, by His help who brings delivery to the captive. Pains, sores and darkness will come upon the sinner. Only let him learn not to blaspheme God, but to repent of his deeds.

12—16. The sixth Vial. The drying of Euphrates and the gathering at Armageddon.

12. "The great river Euphrates." Under the sixth Trumpet we had four Angels let loose from the Euphrates, and a vast army of men gathered together from that river. Here we have an army coming in from the same river which is dried up to give them free passage. We must remember that throughout this Book Canaan represents the locality of the Church of God. The quarter from which enemies gathered against the earthly Canaan was the North. Thence from the banks of the Euphrates came the Assyrian, the rod of the Divine anger, the Chaldean, the destroyer of Jerusalem. But here we observe that God Himself prepares the way for them. He dries up the river, as of old the Red Sea, but not for their deliverance (as in the case of the Israelites), but for their destruction (as in the case of Pharaoh and the Egyptians). They hasten forward and know not that it is for their life. The Vision assures God's people, that though His enemies rage furiously together and imagine a vain thing, He is ordering all for their overthrow, for His people's triumph.

"That the way of the kings of the east might be prepared," prepared to lead them on to their own ruin, as in the case of Sennacherib's army.

13. "Unclean spirits like frogs." "Frogs" were the symbols of unclean animals, especially here where we are in the midst of the Plagues of Egypt, wherein "frogs" played a conspicuous part.

"From the dragon," or Satan, goes forth the spirit of rebellion; from the Beast, or the World-power, his agent, the spirit of persecution; from the second Beast, the false prophet, their subordinate, the spirit of falsehood (Compare Zech. xiii. 2.). "I will cause the prophets and the unclean spirit to pass out of the land".

14. "Working miracles." See above ch. xiii. 14. Observe that

REVELATION, XVI.

earth ^p and of the whole world, to gather them to A. D. 96.
^q the battle of that great day of God Almighty.

15 ^r Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, ^s lest he walk naked, and they see his shame.

16 ^t And He gathered them together into a place called in the Hebrew tongue Armageddon.

P Luke 2. 1.
 q ch. 17. 14.
 & 19. 19.
 & 20. 8.
 r Matt. 24. 43.
 1 Thess. 5. 2.
 2 Pet. 3. 10.
 ch. 3. 3.
 s 2 Cor. 5. 3.
 ch. 3. 4. 18.
 t ch. 19. 19.

these spirits are employed, just as the lying spirit in the matter of Ahab's prophets, to lure the kings to destruction (1 Kin. xxii.).

"That great day." This phrase is continually applied in Scripture to denote the day when God executes judgment upon the earth, whether temporal or eternal. So we find in the following verse words which had been used by our Lord Himself to induce men to watch for His second Coming. But that second Coming was in a certain degree accomplished when Jerusalem (for instance) was judged and destroyed, and when any great and God-opposing power was similarly destroyed. How complete and how sudden was the destruction of the proud army which Sennacherib sent against Jerusalem! That king boasted, "By the sole of my foot have I dried up waters"; but the answer of the Lord was, "I have done it". Therefore destruction came suddenly upon them. The Lord came as a thief in the night.

16. **"He gathered them together."** The Lord gathered them together in order to judge and punish them, as Joel foretold that the Lord should gather together the people into "the valley of Jehoshaphat: for there will I sit to judge all the heathen round about... multitudes, "multitudes in the valley of decision: for the day of the Lord is near "in the valley of decision" (Joel iii. 12, 14.). The purpose is much the same, but the figure is different. There the Lord sits as a judge. Here the judgment is figured by a great battle.

"Armageddon" means literally the mountain of Megiddo. The name is very appropriate in a Vision where Egypt is ever seen. Megiddo was the place where Josiah was defeated and slain by Pharaoh-Necho king of Egypt. For a time the ungodly triumphed over the godly king. And now the ungodly are gathered together to their former place of triumph by the agency of God, in order that there they may be defeated and destroyed. The national mourning for Josiah's death at Megiddo is alluded to by Zechariah (xii. 11.). The valley of Megiddo, or the plain of Jezreel (for they are identical) is an open level piece of land at the entrance of the hill country from the north. Hence it is the natural battle field for enemies thus entering the Holy Land. We are not to think here of any great battle to be fought on this actual spot. This were to forget what is ever to be borne in mind, that throughout this Book, Jerusalem, Sion, the Holy Land and various localities in it are symbols of the Christian Church, its sanctuary, or its enemies. That which Megiddo was to Israel of old, a point of attack and a gate for invasion, will exist for the holy Church of Christ, and at this point the power of the enemy shall be broken to pieces. Nor are we to look for the fulfilment of the Vision in any actual war, except so far as war is ever a conspicuous part of God's chastisements. The battle is a figure, as naturally employed, as the words by which we describe the prevalence of good over evil, in which it is almost impossible not to use expressions

REVELATION, XVI.

- A. D. 96. 17 ¶ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^u It is done.
- ^u ch. 21. 6.
- ^x ch. 4. 5. & 8. 5. & 11. 19. ^y ch. 11. 13. ^z Dan. 12. 1.
- 18 And ^x there were voices, and thunders, and lightnings; ^y and there was a great earthquake, ^z such as was not since men were upon the earth, so mighty an earthquake, *and* so great.
- ^a ch. 14. 8. & 17. 18.
- 19 And ^a the great city was divided into three parts, and the cities of the nations fell: and great Babylon ^b came in remembrance before God, ^c to give unto her the cup of the wine of the fierceness of his wrath.
- ^b ch. 18. 5. ^c Isai. 51. 17, 22. Jer. 25. 15, 16. ch. 14. 10. ^d ch. 6. 14.
- 20 And ^d every island fled away, and the mountains were not found.
- ^e ch. 11. 19.
- 21 ^e And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent:

borrowed from the battle field,—*struggle, defeat, triumph, victory* and the like. The Visions of the Apocalypse are to the eye, what metaphorical words are to the ears,—symbols, ideal, not real, pictures of what is to come to pass. Some think that there is a reason for the change of *valley* of Megiddo to the *mountain* of Megiddo, namely that the *valley* is the scene of conflict, a *mountain* the place from which the conquerors look upon the field of victory, and sing their songs of triumph, as Moses and the Israelites did after their escape from the Red Sea.

17—21. The seventh Vial. The last temporal judgment.

18. “Thunders, and lightnings.” Under the seventh Trumpet the judgments were brought to a close with the same accompaniments of lightning, thunder and hail (ch. xi. 19.).

“Such as was not.” This is a characteristic of the “hail” of Egypt (Exod. ix. 18.).

19. “The great city,” Babylon. In ch. xi. 13. we saw the city of Jerusalem shaken and a tenth part destroyed by an earthquake. Here it is not so much that a part only of the city is destroyed, but the whole is divided into three parts and is broken and rent asunder.

20. “And the mountains were not found.” Literally “and mountains were not found”. That is, every mountain had been removed out of its place, all was levelled in the common destruction. Compare above ch. vi. 14., which agrees with and illustrates the correct rendering.

21. “About the weight of a talent.” We must remember the destructive character of the hail in Egypt “upon every man and beast “which shall be found in the field, and shall not be brought home, the hail “shall come down upon them, and they shall die” (Exod. ix. 19.). Also the destruction of the Canaanites at Beth-horon, “when the Lord cast “down great stones upon them unto Azekah, and they died: they were “more which died with hailstones than they whom the children of Israel

REVELATION, XVII.

and ^fmen blasphemed God because of ^gthe plague A. D. 96.
of the hail; for the plague thereof was exceeding ^f ver. 9, 11.
great. ^g See Ex. 9.
23, 24, 25.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

AND there came ^aone of the seven angels which ^a ch. 21. 9.
had the seven vials, and talked with me, saying ^b ch. 16. 19.
unto me, Come hither; ^b I will shew unto thee the & 18. 16, 17,
19.

“slew with the sword” (Josh. x. 11.). Comp. Job xxxviii. 22, 23. “Hast thou entered into the treasures of the snow? or hast thou seen the “treasures of the hail, which I have reserved against the time of trouble, “against the day of battle and war?” Frightened by the earthquake, men fly for safety into the open fields, and there they are stricken by the hail. There is no escape for those whom God pursues. Hills shall not cover them from His wrath (Compare Ps. cxxxix. 7—12.).

CHAPTERS XVII—XX.

THE SIXTH GROUP OF VISIONS. THE OVERTHROW OF SATAN AND HIS SUBORDINATES.

The “Seven Vials” lead naturally up to the present group, which represents the climax of those visitations. We have seen plagues fall on the seat of Satan’s power; we are now to see that power destroyed. In a former Vision (the fourth group) we had first the immediate operations of Satan against the Church, then his operations through the World-power and False Prophet. In this Vision of overthrow the order is reversed. We see first the breaking up of the instruments of Satan, and then behold Satan himself crippled and disarmed.

CHAPTER XVII.

The Vision of the Woman arrayed in scarlet, seated upon the Beast, and of the overthrow of both Woman and Beast.

A new figure is introduced before we see the destruction of the Beast. The Beast denotes the World-power, the Woman the Empire which for the time wields that Power. This Empire we are told expressly is Babylon (that is, Rome.). When Rome ceases to wield the power of the World against the Church of Christ, Satan will sustain a conspicuous defeat.

1. “One of the seven angels.” This connects the following Vision with the foregoing. It is of no consequence which of the seven Angels it may be. It is enough that the Vision is shewn to form part of the “seven last plagues.”

REVELATION, XVII.

- A. D. 96.** judgment of ^ethe great whore ^dthat sitteth upon many waters :
- ^cNah. 3. 4. ² ^ewith whom the kings of the earth have committed fornication, and ^fthe inhabitants of the earth have been made drunk with the wine of her fornication.
- ^dch. 19. 2. ³ So he carried me away in the spirit ^ginto the wilderness : and I saw a woman sit ^hupon a scarlet coloured beast, full of ⁱnames of blasphemy, ^khaving seven heads and ^lten horns.
- ^eJer. 51. 13. ⁴ And the woman ^mwas arrayed in purple and scarlet colour, ⁿand ^odecked with gold and precious stones and pearls, ^phaving a golden cup in her hand ^qfull of abominations and filthiness of her fornication :
- ^fJer. 51. 7. ⁵ And upon her forehead *was* a name written, ^rMYSTERY, BABYLON ^sTHE GREAT, ^tTHE MOTHER OF ^uHARLOTS AND ABOMINATIONS OF THE EARTH.
- ^gch. 12. 6, 14. ⁶ And I saw ^vthe woman drunken ^wwith the blood of the saints, and with the blood of ^xthe martyrs of Jesus : and when I saw her, I wondered with great admiration.
- ^hch. 12. 3. ⁷ ^{Or, fornications.}
- ⁱch. 13. 1. ⁸ ^{Or, fornications.}
- ^kver. 9. ⁹ ^{Or, fornications.}
- ^lver. 12. ¹⁰ ^{Or, fornications.}
- ^mch. 18. 12, 16. ¹¹ ^{Or, fornications.}
- ⁿDan. 11. 38. ¹² ^{Or, fornications.}
- ^oJer. 51. 7. ¹³ ^{Or, fornications.}
- ^pch. 18. 6. ¹⁴ ^{Or, fornications.}
- ^q2 Thes. 2. 7. ¹⁵ ^{Or, fornications.}
- ^rch. 11. 8. & 14. 8. & 16. 19. & 18. 2, 10, 21. ¹⁶ ^{Or, fornications.}
- ^sch. 18. 9. & 19. 2. ¹⁷ ^{Or, fornications.}
- ^tch. 18. 24. ¹⁸ ^{Or, fornications.}
- ^uch. 13. 15. & 16. 6. ¹⁹ ^{Or, fornications.}
- ^xch. 6. 9, 10. & 12. 11. ²⁰ ^{Or, fornications.}

“The great whore.” The Church was represented as a Woman, majestic, glorious, and pure : the World by a Woman, showy, false, and impure. Nineveh had been described by Nahum (iii. 4.) under the same figure, commonly used in Scripture to denote a city given to idolatry. Observe, too, Nahum iii. 8 : “Art thou better than populous “No, that was situate among the rivers, that had the waters round “it, whose rampart was the sea, and her wall was from the sea?” Nineveh, like Rome, and nearly all great cities, was situated on a river, which was in many ways a source of wealth and power. The intercourse with foreign nations is frequently described as fornication, because it was mixed up with idolatry, and false pretences of friendship, of which self-interest was the real motive. (Compare Ezek. xvi. 25, 26, 28. Nahum iii. 4.)

“Upon many waters.” So is Babylon described by Jeremiah. Rome is here denoted under the name of Babylon, and so the old predictions against Babylon are applied and appropriated to Rome.

3. “Into the wilderness.” The Church too was in the wilderness, but to her it was a place of refuge and safety ; so “the great whore”, or Rome, was there as in a place of desolation.

“A scarlet coloured beast.” The same Beast as in ch. xiii. 1. Here we are told that it was *scarlet coloured*, to express, no doubt, violence and cruelty. Scarlet was also the imperial colour.

5. “Mystery.” The Vision was mysterious, secret, not understood, and therefore the principal figure is styled “Mystery.”

7 ¶ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. A. D. 96.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,

^y ch. 11. 7.
& 13. 1.
^z ver. 11.
^a ch. 13. 10.
^a ch. 13. 3.
^b ch. 13. 8.

7—8. Explanation of the Vision of the Woman clothed in scarlet.

8. "Was, and is not." The purpose of the Vision is to shew to those who are suffering persecution at the hands of Rome that the time is coming when her power shall be laid prostrate in the dust. The World-power had received a deadly blow in the Crucifixion and exaltation of Christ (See on ch. xiii. 3.). So that in one sense the Beast who represents this World-power "was, and is not." Even in St. John's day its vitality was rather apparent than real. See on 2 Tim. i. 10.

"And shall ascend." This is farther explained in ch. xx.

"Whose names were not written in the book of life from the foundation of the world." Both here and in ch. xiii. 8. "so great a trial is met by bringing in the highest thought, that of election" (*Bengel.*). Compare 2 Thess. ii. 13: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The mode of reconciling God's election with man's free will is not here thought of, nor indeed does it occur to those who are in trouble and in danger, to whom, if they are Christians indeed, it is an inexpressible comfort to believe that they are watched over by God as His children, and so incapable of being harmed by the powers of evil. "I know in whom I have believed. I am not ignorant whose precious Blood hath been shed for me: I have a Shepherd full of kindness, full of care, and full of power, unto Him I commit myself. His own finger hath engraven this sentence on the tables of my heart, 'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not'; therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of His prayer, I shall keep it" (*Hooker.*). This is in exact accordance with the tone of our XVIIth Article: "The godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm

8. It will be seen that this passage confirms the view that in ch. xiii. 8. "from the foundation of the world" should be connected not with "slain", but with "written." See Note on that verse.

REVELATION, XVII.

A.D. 96. when they behold the beast that was, and is not, and yet is.

c ch. 13. 18. 9 And ^chere *is* the mind which hath wisdom.

d ch. 13. 1. ^dThe seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

“their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God.”

“And yet is.” See *Note*.

7—18. The Mystery of the Woman in scarlet, and of the Beast with seven heads and ten horns, explained by an Angel.

9. “Here is the mind which hath wisdom.” Here is the exercise of understanding for him who hath wisdom to perceive the truth (See on ch. xiii. 18.)

“Seven mountains.” It seems clear that the woman is Rome; “the seven mountains” naturally suggest the thought of the seven hills on which Rome was built, but we must remember that in prophetic language a “mountain” means a ‘kingdom’ (See ch. viii. 8.); and so there is a further meaning in the seven heads of the Beast on which the Woman sitteth. Rome now wields the whole World-power once appearing predominant in successive Empires.

10. “There are seven kings.” The heads represent “kings”, not as persons, but as representatives of “kingdoms.” The “four beasts” in Daniel, to which this single Beast with seven heads correspond, represented “four kingdoms.” We must connect this Vision with Daniel’s prophecy, and it is not difficult to do so. Daniel prophesied when Babylon was the predominant World-power, and his four Beasts represented the successive Empires of Babylon, Persia, Greece, and Rome; but before Daniel’s time there had been two great World-powers, Assyria and Egypt. Thus with these we have six “kings”, or ‘empires’, and Rome is “the sixth.” “Five had fallen” in St. John’s day, “the one” (the sixth), Rome, was in existence; “the seventh”, which was to ap-

8. “*And yet is.*” This is in accordance with a reading not supported by manuscripts, or by grammatical construction. The true reading is, ‘and shall be present.’ The alteration must have been made by some one who did not observe that this clause exactly corresponds with “and shall ascend”, pointing to the time when the World-power shall once more for a time seem to prevail.

9. “*And here.*” The “*and*” has no authority of manuscripts and it would be much better away.

10. The belief that these “kings” were persons has led to the conclusion that the Apocalypse was written in the reign

of Nero or Galba, the heads being taken to be the Emperors of Rome, of whom Nero was the sixth. But how then were there *seven* heads only? If Nero properly enough represented a furious antagonist of Christ and His Church, this will scarcely apply to Galba, and “the seventh” in neither case marks any close to the fortunes of the Church. The interpretation in the *Commentary* is in entire accordance with the language of prophecy, and is free from all such difficulty. If we adopt it one of the chief arguments for adopting an earlier date for this Book than the reign of Domitian is disposed of.

REVELATION, XVII.

11 And the beast that was, and is not, even he A. D. 96.
is the eighth, and is of the seven, ° and goeth into ° ver. 8.
perdition.

12 And ^fthe ten horns which thou sawest are ten ^fDan. 7. 20.
kings, which have received no kingdom as yet; but ^fZech. 1. 18,
19, 21. receive power as kings one hour with the beast. ^fch. 13. 1.

pear after the revival for a time of Satan's power, now abridged, was yet to come. This verse plainly shews that the heads do not represent kingdoms all flourishing at once, but succeeding one to another. Some have taken the "Seven kings" to be not empires but Roman Emperors. But, not to mention other difficulties in the way of this interpretation, we may observe, that as the Woman represents Rome, the Beast must represent the Power which that Empire wields, and the heads the kingdoms which successively predominated.

11. "He is the eighth, and is of the seven." Verse 8 shews that the Beast thus described is none other than the Beast with seven heads; so that he cannot be the eighth as succeeding to seven others in the same way as each of the seven followed one after another,—*"of the seven"* means 'made up of the seven, including and containing within itself all the seven already spoken of'—One after another the kingdoms fall, then, last of all, that Power which includes them all shall go into destruction. When all the heads shall have been destroyed the body itself must perish too. The World-power will be no more.

12. "The ten horns." These are all on the seventh head. They indicate that the World-power will be no longer concentrated, as hitherto, in one great empire, but will be divided among separate and independent kingdoms. This expresses exactly what occurred in the decline of the Roman Empire. The German nations which overthrew and displaced Rome were various, and soon formed separate States, in which condition Europe still remains. The number Ten was chosen as the natural number for subdivision. "There appeared much about the same time Vandals, Huns, Franks, Burgundians, Suevi, Alani, Heruli, to whom succeeded Lombards, Alemanni, Saxons; more than all these, the Goths, who were the real destroyers of the Empire. We need not trouble ourselves about bringing them exactly to the number Ten, although it would be quite possible to do so by referring to the permanent kingdoms which arose out of these tribes. But one of the secrets of the interpretation of the Prophets is not to seek after detail where it is not to be found, or to lose one's self in minutiae, when we can see great characteristics that strike the eye at once" (*Bossuet.*).

"One hour" corresponds to "the short space" in ver. 10. This does not seem to denote the whole of the time that the "ten" shall bear rule, but the time that they shall bear rule as agents of "the Beast."

12. "In Hebrew, when a whole was to be divided into parts, Ten was the number commonly adopted. The armies of Israel were divided by Tens (1 Sam. viii. 12. 2 Chron. xxv. 5.). In marriage ceremonies and in funeral processions Ten attendants were required (Math. xxv. 1.). There was a law that there could be no synagogue unless

"there were Ten persons at least. So in the furniture of the Temple we find Solomon making Ten bases, Ten lavers, Ten candlesticks (1 Kings vii.). The number of the Plagues (Ten) may denote that they were successive manifestations of God's wrath, making together a whole of Divine judgment" (*Bühr.*).

REVELATION, XVII.

- A. D. 96. 13 These have one mind, and shall give their power and strength unto the beast.
- g ch. 16. 14. & 19. 19. 14 ^gThese shall make war with the Lamb, and the Lamb shall overcome them: ^hfor He is Lord of lords, and King of kings: ⁱand they that are with Him *are* called, and chosen, and faithful.
- h Deut. 10. 17. 15 And he saith unto me, ^kThe waters which thou sawest, where the whore sitteth, ^lare peoples, and multitudes, and nations, and tongues.
- l Tim. 6. 15. ch. 19. 16. 16 And the ten horns which thou sawest upon the beast, ^mthese shall hate the whore, and shall make her desolate ⁿand naked, and shall eat her flesh, and ^oburn her with fire.
- i Jer. 50. 44. 45. ch. 14. 4. 17 ^pFor God hath put in their hearts to fulfil
- k ver. 1. Isai. 8. 7. l ch. 13. 7. m Jer. 50. 41. 42. ch. 16. 12. n Ezek. 16. 37.—44. ch. 18. 16. o ch. 18. 8. p² Thess. 2. 11.

These northern nations came in upon Rome as heathens, subverting for the time what there was of Christianity in the civilized world. But within a very short space of time these nations themselves became Christian, and so ceased to represent and to forward the power of the Beast.

13. "These have one mind." Alluding to the one fixed purpose in which all alike joined, to subvert the Empire of Rome.

14. Happy victory, in which the conquered are scarcely less blest than the conquerors! Glorious is the triumph of Christ and of His called, and chosen, and faithful servants. Happy too the lot of the wild tribes who succumbed to their power, acknowledged His service, and became His willing servants.

15. "Peoples, and multitudes, and nations, and tongues." Four terms corresponding with the number Four, the signature of the earth. In xiii. 7. we are told that power was given to the Beast "over all "kindreds, and tongues, and nations." This well expresses the universal dominion of Rome.

16. "Shall hate the whore." Alluding to the violence and fury with which the invading barbarians should attack and spoil Rome.

17. "To fulfil His will, and to agree." These wild tribes, though originally distinct from each other, shall in the course of God's Providence be brought to unite themselves in one common purpose of destroying and desolating the Imperial city and government. How completely this verse asserts that God orders the hearts of princes, and turns them as He will to serve His purpose.

"For working out God's pure intent
Is man, on mutual slaughter bent."

14. The sense is much marred by the introduction in the English version of *are*, which, as the Italics mark, is not in the original. In the original 'they that *are* with Him called, and chosen, and *faithful*,' are represented as part of the army who, with the Lamb for their Captain, shall overcome the enemy. "For *He is Lord of lords, and King of kings*" is parenthetical.

16. "And the ten horns which thou *sawest upon the beast.*" It is remarkable that the reading of the best manuscripts is 'and the ten horns which thou sawest *and the beast*.' This marks more distinctly the difference between the Woman and the Beast. See above on verse 17.

17. "To fulfil His will, and to agree." The original is more forcible, 'to per-

REVELATION, XVII.

His will, and to agree, and give their kingdom unto A. D. 96.
the beast, ^a until the words of God shall be fulfilled. ^a ch. 10. 7.

18 And the woman which thou sawest ^r is that great ^r ch. 16. 19.
city, ^s which reigneth over the kings of the earth. ^s ch. 12. 4.

“And give their kingdom unto the beast.” The Woman then is viewed here not as guided by, but as guiding and controlling, the Beast. The World-power is swayed and directed by Rome, and the wild tribes (represented by the ten horns) take away this control, overthrow the Empire, and let the World-power have its way more than ever. This answers to the first effect of the barbarians’ invasion, which was to overthrow what Christianity there was in the Empire, and to make the sway of Paganism more decided than ever.

“Until the words of God shall be fulfilled.” The words which foretold the ruin of the Empire (ver. 16.), and the conversion of the invaders (ver. 14.).

18. “That great city.” Plainly Rome, the mistress of the world. “The striking clearness and accuracy with which we have here (ch. “xiii—xx.) unfolded to us the most important evolutions in the history “of the Church, during the times which we can now look back upon,

‘form His mind, and perform one mind’, the same word for ‘mind’ as in ver. 13. God so disposes the hearts of these various tribes that they have one mind, and that His mind, though they little deem whose will they are performing.

18. That ‘the Woman’ of this Vision is Rome, under the symbol of Babylon, few have doubted, and we may with common consent take for granted. But whether Pagan or Papal Rome be thus designated has long been the subject of earnest debate. Luther, and others before him, in their earnest struggles against the corruptions of a dominant church, and suffering under its persecutions, found in Babylon the symbol of their foe, and applied to Papal Rome all the epithets and adjuncts here attached to Babylon; and many still insist upon this view of the Apocalypse. This indeed was by no means confined to Luther, or others like him. In the twelfth century no less a person than Cardinal Bonaventura applied these Apocalyptic figures to the Papacy, and this was echoed in unequivocal tones by Petrarch and Dante. Each of these was led by a vivid sense of the corruption around him to find its prediction in the strongest Scriptural denunciations of evil. But it does not follow that this part of Scripture was specially directed against this particular form of evil. And the connection of the whole passage seems against such a theory. So far indeed as any portion of the Visible Church inclines to idolatry, or shows a persecuting spirit, so far may it take warning by the symbol of Babylon. But let us not look to others, but take warning for ourselves. There is no portion of Christ’s Visible Church so pure as to be absolutely

without need of watchfulness against giving heed to falsehood of doctrine, and against indulging a spirit of intolerance. We must be guided in our interpretation not by a spirit of controversy, but by a calm examination of Scripture itself. Those who deny that this Vision can be fulfilled in the overthrow of Pagan Rome dwell mainly on this—that the destruction foretold is complete and final (See next chapter), whereas the city of Rome has never, like Jerusalem, been utterly destroyed, and is now flourishing and fair. But it may be replied that it is not the City, but the Pagan Empire under the symbol of a city which is here portrayed, and Paganism in Rome has been overthrown. We are not to expect the literal fulfilment of prophecy here more than elsewhere. The fire, the desolation of the city, are natural figures, often borrowed from the old prophets to express destruction and ruin. “The great city “which reigneth” can scarcely mean in St. John’s mouth other than Rome as it was in his own day, Pagan Rome, the Babylon of that time. “The city” is ever represented as a heathen one. In ch. xiv. 8. she is said to make the “nations” (that is, heathen nations) drink of the cup of wrath. In her fall we are told that “the cities of the heathen” fell (ch. xvi. 19.). “The woman” is “drunken with the blood of the saints “and the martyrs of Jesus”, an expression which in St. John’s mind must have referred to the bloody persecutions in which Pagan Rome had vexed and was then vexing the Church of Christ. The consolations which the Vision brought with it to God’s people all arose from the contemplation of their open

A. D. 96.

CHAPTER XVIII.

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgments of God upon her.*

a ch. 17. 1.
b Ezek. 43. 2.
c Is. 13. 19.
& 21. 9.
Jer. 51. 8.
ch. 14. 8.
d Is. 13. 21.
& 21. 8.
& 34. 14.
Jer. 50. 39.
& 51. 37.

AND ^a after these things I saw another angel come down from heaven, having great power; ^b and the earth was lightened with ^c His glory.

2 And He cried mightily with a strong voice, saying, ^c Babylon the great is fallen, is fallen, and ^d is

“strengthens our faith in looking forward with confidence to the one event announced here, which belongs to the future (ch. xx. 10.).”
“Whoever has attained to a right apprehension of this group, will find it a tabernacle into which he can retreat in tempestuous times. It is capable of affording an inexpressible rest and confidence to the soul”
(Hengstenberg.)

CHAPTER XVIII.

1—8. The Fall of Babylon.

The fall of Rome is described in language identical with that in which the ancient Prophets described the fall of Babylon. Were we viewing this as a common book, we should say that the writer was so imbued with the remembrance of those old writers that he naturally had recourse to their imagery as most suitable to his subject. Remembering the nature of this Book, and who it is who spake by the Prophets, we say rather that the Holy Spirit was pleased to impress upon the mind of the Seer images already used, in order to link together this prophecy with that of old, and further to shew that the full scope of the prophetic writings extended beyond the immediate object of their regard, and that Babylon, for instance, represented, not only the Empire which then wielded the World-power, but other Empires, which, succeeding to a similar preeminency, should deserve and suffer a like punishment.

Throughout this chapter we must look carefully to the writings of the ancient Prophets.

1. “The earth was lightened with His glory.” When Ezekiel saw the glory of God return to the restored Temple, he says, “the earth shined with His glory”. The glory here then is the glory of the Lord, but it is symbolized under the form of a glorious Angel.

2. The marginal references shew how in this description of Babylon’s desolation, the very words of Isaiah and Jeremiah are employed. In the case of Babylon they have been literally fulfilled, and yet even in that case too much has been made of the mere literal fulfilment. The outward desolation of the city (with the images naturally belonging to it) was itself only a symbol of a more general judgment—of the ruin

and avowed enemy conquered and overthrown. It would scarcely have cheered those early Christians to shew to them the future divisions of the Church itself—how one portion of it should rise up to destroy another, and imitate the

ferocity of heathen persecutions in repressing their fellow Christians. The whole tenor of the Apocalyptic Visions seems in favour of regarding Babylon as a symbol not of Papal but of Pagan Rome.

become the habitation of devils, and the hold of every foul spirit, and ° a cage of every unclean and hateful bird. A. D. 96.
e Is. 14. 23.
& 34. 11.
Mark 5. 2, 3.

3 For all nations f have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, g and the merchants of the earth are waxed rich through the 2 abundance of her delicacies. f ch. 14. 8.
& 17. 2.
g ver. 11, 15.
Isai. 47. 15.
h Or, power.
Is. 48. 20.
& 52. 11.
Jer. 50. 8.
& 51. 6, 45.
2 Cor. 6. 17.

4 And I heard another voice from heaven, saying, h Come out of her, my people, that ye be not

and overthrow of the World-power when brought into conflict with God. The material Babylon fell, but in its fall was involved and implied the fall of the powers of evil who opposed themselves to the true God; and the application of these very images to another power, Rome, which took the place of Babylon, shews the full depth of their meaning. To insist that this prophecy has not been fulfilled in the ruin of Pagan Rome, because the city of Rome has not been made desolate, as Babylon was, is to insist upon the sign instead of the thing signified.

“The habitation of devils.” There is a manifest reference to Isai. xiii. 21, 22. “But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.” This is in the first place a picture of desolation—beasts and birds of prey dwelling in the deserted ruins. In the Septuagint version of this passage of Isaiah the word here rendered “devils” occurs for the Hebrew word rendered in our Version “satyrs”. That the word is correctly rendered devils is clear from the same word occurring above (ix. 20. and xvi. 14.). We cannot forget how one possessed of devils was found in tombs—(See *Marg. Refs.*) how our Lord speaks of “the unclean spirit” walking through dry places, seeking rest, and finding none (St. Matt. xii. 43.). These references carry the mind beyond any mere natural ruin—they point to the wrath of God brooding over the World, in which the devil ventured to contend with the Almighty, and in that contest has been miserably overthrown.

4. “Come out of her.” So had the people been called by Isaiah and Jeremiah to come out of Babylon, lest they should be involved in her ruin. “Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord’s vengeance; He will render unto her a recompence” (Jer. li. 6.). This was itself an application of the more general exhortation of Isaiah, that God’s servants should separate themselves from all uncleanness. “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Is. lii. 11.). And St. Paul having such passages in view, applies them to urge the true servant to give up fellowship with unrighteousness. It is a voice which sounds equally for us now. As they who lingered in Sodom or in Babylon, attracted by the riches and pleasures of those guilty cities, were involved in their common ruin, so shall those who,

REVELATION, XVIII.

A. D. 96. partakers of her sins, and that ye receive not of
i Gen. 18. 20, 21.
 Jer. 51. 9.
 Jonah 1. 2.
 k ch. 16. 19.
 l Ps. 137. 8.
 Jer. 50. 15, 23.
 & 51. 24, 49.
 2 Tim. 4. 14.
 ch. 13. 10.
 m ch. 14. 10.
 n ch. 16. 19. her plagues.
 5 ⁱ For her sins have reached unto heaven, and
k God hath remembered her iniquities.
 6 ^l Reward her even as she rewarded you, and
 double unto her double according to her works :
m in the cup which she hath filled n fill to her
 double.

calling themselves the servants of the Lord, presume to dally with the world, and attempt to serve at the same time God and mammon, shall find, to their cost, how vain are all such endeavours, and that if they are not the servants of Christ, they are the slaves of Belial.

5. "Her sins have reached unto heaven." There may be an allusion to the Tower of Babel, whose top its builders purposed should reach unto heaven. That which they purposed in pride was fulfilled to their confusion. The cry of their sins reached to Heaven and God regarded it. He looked upon them and overthrew them. So by a striking figure the sin of Sodom is represented as coming to the notice of the God of vengeance. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know" (Gen. xviii. 20, 21.). But if God remembers iniquities, He does not forget His servants. "When God destroyed the cities of the plain, God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt" (Gen. xix. 29.).

6. "Rewarded you." There should be no "you". The idea is not that the wronged person should requite the oppressor, but that the ministers of God's vengeance should exact retribution for her sins. The persons here addressed are the ministers. "Render ye to her as she hath rendered". This way of vengeance throws some light on the passage in the Psalms with which this seems to be connected (Ps. cxxxvii. 8.). The blessing there pronounced is simply, as so often in Scripture, an indication that the destruction was decreed and so approved by God, and the verse in the Psalm means no more than this, "Ministers of Divine vengeance are they who shall render unto Babylon according unto her deeds".

"Double according to her works." "Double" is frequently used in Scripture to express abundance. Not that God punishes sin beyond its deserts, as a double punishment for a single offence; but if the punishment be "double" it is because the sin is "double", that is, very great (Jer. xvi. 18. and xvii. 18.).

5. "Reached." The exact meaning of the word is peculiar, implying "close contact", the idea being of a heap accumulated so as to reach and touch the vault of heaven, which reminds us of the Tower of Babel.

6. In Is. xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for

"all her sins". That is, she hath been fully punished for her sins, and therefore now her punishment is over. Hengstenberg has pointed out that in Jer. l. 21., the ancient Babylon is called "Merathaim". In our margin it is noted that the word means *rebels*, but it means more exactly, 'double rebellion'. In the same way Cushan of Mesopotamia is surnamed "Rishathaim", that is, 'double wickedness.'

REVELATION, XVIII.

7 ° How much she hath glorified herself, and A. D. 96.
 lived deliciously, so much torment and sorrow give o Ezek. 28. 2,
 her: for she saith in her heart, I sit a ^p queen, p Is. 47. 7, 8,
 and am no widow, and shall see no sorrow. &c. Zeph. 2. 15.

8 Therefore shall her plagues come ^q in one day, q ver. 10,
 death, and mourning, and famine; and ^r she shall r Is. 47. 9,
 be utterly burned with fire: ^s for strong is the s Jer. 50. 34,
 Lord God who judgeth her. ch. 11. 17.

9 ¶ And ^t the kings of the earth, who have com- t ver. 3,
 mitted fornication and lived deliciously with her, Ezek. 26. 16,
^u shall bewail her, and lament for her, ^x when they u ch. 17. 2,
 shall see the smoke of her burning, x Jer. 50. 46,

10 standing afar off for the fear of her torment,
 saying, ^y Alas, alas that great city Babylon, that y Is. 21. 9,
 mighty city! ^z for in one hour is thy judgment z ch. 14. 8,
 come. ver. 17, 19.

7. "Give her." The ministers of Divine vengeance are addressed.
 "For she saith." Her punishment is to fall upon her because of
 her false security. "And thou saidst, I shall be a lady for ever: so that
 thou didst not lay these things to thy heart, neither didst remember
 "the latter end of it. Therefore hear now this, thou that art given
 "to pleasures, that dwellest carelessly, that sayest in thine heart, I am,
 "and none else beside me; I shall not sit as a widow, neither shall I
 "know the loss of children: but these two things shall come to thee
 "in a moment in one day, the loss of children, and widowhood" (Is.
 xlvii. 7—9.). Comp. Lament. i. 1. "How doth the city sit solitary, that
 "was full of people! how is she become as a widow!"

9—19. The Lament of the kings and merchants over Babylon.

9. Here, as continually in the Prophets, neighbouring nations and
 kings are introduced as lamenting over the mighty fallen Empire, some-
 times in exultation, sometimes in sorrow (See *Marg. Ref.*). The
 lamentations here are all selfish, the kings regret their "delicious living",
 the merchants their opportunities for "merchandise", the mariners
 the riches which through her accrued to "all that had ships." The
 mourners stand afar off, with no thought of helping or comforting
 their friend, but in blank astonishment taking good heed not to be
 involved in her ruin, if they can help it. Such is the *sympathy* (falsely
 so called) of the ungodly when their companions in sin fall before
 their eyes! Observe that each Lament has the common refrain, "Alas,
 "alas that great city!" and "in one hour." The disaster was to be
 as sudden as complete; and therefore, like the Flood, and the de-
 struction of Sodom, a fitting emblem of the terrors which shall attend
 the Second Coming of the Son of Man. (Compare St. Matth. xxiii.
 36—39.)

REVELATION, XVIII.

- A. D. 96. 11 And ^a the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
- ^a ver. 3.
Ezek. 27.
27,—36.
- ^b ch. 17. 4. 12 ^b The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ² thyrine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- ² Or, *sweet*.

11. This lamentation of the merchants, with the enumeration of their merchandize, carries us back to Ezekiel's prophecy against Tyre, the merchant city. Read the passage referred to in the margin. This adoption of the burden of Tyre for Babylon shews the true reason why so many prophecies against nations of old form part of God's word. The nations themselves have perished as it had been foretold, but the prophecies remain because they are the utterances of God against unrighteousness in any nation, and so are intended to serve as warnings of national duties and national judgments. When we read the details of the luxury and riches of Babylon or of Tyre, we can scarcely fail to think of our own condition. Never was wealth more abundant, commerce more extensive, luxury more diffused, than in the England of the present day. Are we entirely free from the evil which such material prosperity has in its time produced in Babylon, in Tyre, in Rome? Is there among us no self-reliance, pride, forgetfulness of God, no spirit of rebellion against His will, no hardness of heart and indifference to the welfare of such as have need? Where there is in one part of a land superfluity of wealth, there is always in another excess of want and misery. Dives and Lazarus are never far asunder. It is not easy, often not possible, to correct this inequality; but a nation which strives not to do this part of its duty, but like Moab "hath been at ease from its youth, and hath settled upon its lees", is, we may be sure, if the prophetic voice of God be to be relied on, not far from disaster if not ruin.

12—14. In these verses are collected together all the chief articles of commerce which flowed into the Imperial City—the gold, the silver, the precious stones, brought in from subject states to the world's mart, in order to be fashioned into articles of beauty and luxury: "purple and fine linen", such as Dives bedecked himself with, and silk and scarlet, for the rich clothing of Rome's wealthy and luxurious inhabitants; ivory, and choice woods, for their furniture and their vessels; brass, iron, and marbles, for their costly buildings; spices and odours for their enjoyment; food of every kind for support or luxury—wheat, wine, cattle, and fruits. How does this picture remind us of our own country, to which are being daily brought in productions of the earth from various climes, in abundance and variety of which Rome never

12. "*Thyrine wood*." *Thya* was the name of an African tree, whose wood was sweet scented, and was much used by the ancients in making more delicate and costly furniture. It was employed together with ivory inside houses, for

ornamental doors and ceilings. It is said to have been a kind of citron, growing to a considerable size; the wood nut-brown, close grained, and very fragrant. (See *Smith's Bible Dictionary*.)

13 And cinnamon, and odours, and ointments, A. D. 96.
and frankincense, and wine, and oil, and fine flour,
and wheat, and beasts, and sheep, and horses, and
chariots, and ²slaves, and ^csouls of men.

² Or, *bodies.*

^c Ezek. 27. 13.

14 And the fruits that thy^a soul lusted after are
departed from thee, and all things which were
dainty and goodly are departed from thee, and
thou shalt find them no more at all.

dreamed! May we learn to use them better than Rome did, and so
escape the fate which awaits those who serve not God but Mammon!

13. "Souls of men." Slaves ever formed a conspicuous part in
the commerce of ancient nations. Javan, Tubal and Meshech "traded
"the persons of men" in the market of Tyrus (Ezek. xxvii. 13.). The
number of slaves was so great at Rome as to outnumber the free popula-
tion, and they were so necessary to the citizens that there was need of
a perpetual supply. Happily we have in our own country no such
traffic in the bodies and souls of men. But we cannot forget that, even
in Christian nations, this abominable trade is not yet extinct, and that
England herself has not many years renounced it. Many a calamity,
as a result of this unlawful commerce, has fallen both upon our own
nation and upon others who have carried it on. Of all the sins of
unlawful merchandise this is surely the worst.

14. "So may it be said also with respect to all worldly people. What
"they have enjoyed before is taken away in death, and perhaps even
"sooner, and they are left, it may be, without a drop of water. He who
"has before doted on such things with the whole desire of his heart, and
"now has in prospect only an eternal *starvation*, what courage any
"more can remain to him? It is better for one by denying himself
"and the world, to wean himself from such things, and stand aloof, so
"that there may be no pain when the separation takes place; for such
"an one it may then be said, All that was distasteful to the soul is past,
"all that was grievous and troublesome is gone, henceforth thou shalt
"have no more to do with such things". (*Bengel quoted by Hengs-*
tenberg.)

13. "Odours." The better reading is
'Amomum.' 'Amomum' is a kind of
shrub, whose wood is sweet scented.

"Chariots." These were not chariots
used in war, but those which were used
at Rome, like the carriages of our day,
by the wealthier class, and especially by
ladies.

"Slaves." The marginal rendering
points out that the word means literally
bodies, but it is also used to mean
"Slaves", and no doubt the sense here
is correctly given in the English Ver-
sion. See on Heb. x. 5. It is thought
by some that these were such "slaves"
as were employed in bearing litters, and
that they are therefore put together with
chariots and horses.

"Souls of men." The same Hebrew
word expresses the immaterial part of
our nature, which we call 'soul', and

the 'living person', and in some cases
even the 'dead body.' This Hebrew word
is, in our English Version, sometimes
translated "souls", sometimes "persons".
Hence, in the Old Testament, we often
find "soul" for "person": "The soul
"that toucheth it" (Numb. xix. 22.). In
Ezek. xxvii. 13. (the passage which is
evidently referred to here) we have "the
"persons of men", the original word
being that used for "souls", and repre-
sented, in the Greek Septuagint Transla-
tion, by the word here rendered "souls."
The "souls of men" here then simply
means 'persons of men', and this would
be a better translation.

14. "The fruits that thy soul lusted
"after." Literally, and somewhat more
forcibly, the harvest of the desire of thy
soul is departed from thee.

REVELATION, XVIII.

- A. D. 96.** 15 ^dThe merchants of these things, which were
d ver. 3, 11. made rich by her, shall stand afar off for the fear
of her torment, weeping and wailing,
- ^e ch. 17. 4. 16 and saying, Alas, alas that great city, ^e that
was clothed in fine linen, and purple, and scarlet,
and decked with gold, and precious stones, and
pearls!
- ^f ver. 10. 17 ^f For in one hour so great riches is come to
nought.
- ^g Is. 23. 14. [¶] And ^g every shipmaster, and all the company in
Ezek. 27. 29. ships, and sailors, and as many as trade by sea,
stood afar off,
- ^h ver. 9. 18 ^h and cried when they saw the smoke of her
Ezek. 27. 30, 31. burning, saying, ⁱ What *city* is like unto this great
i ch. 13. 4. city!
- ^k Josh. 7. 6. 19 And ^k they cast dust on their heads, and cried,
I Sam. 4. 12. weeping and wailing, saying, Alas, alas that great
Ezek. 27. 30. city, wherein were made rich all that had ships in
the sea by reason of her costliness! ^l for in one
hour is she made desolate.
- ^m Is. 44. 23. 20 [¶] ^m Rejoice over her, *thou* heaven, and *ye* holy
& 49. 13. apostles and prophets; for ⁿ God hath avenged you
Jer. 51. 48. on her.
n Luke 11. 49, 50.
ch. 19. 2.

17. "Every shipmaster, and all the company in ships". In ch. viii. 9, we read that "the third part of the ships" were destroyed. The ships are instruments of commerce, and so form a material part of the wealth of a nation.

20—24. The rejoicing of the Saints over Babylon.

20. The exultation of the Apostles and Holy men in the calamities of the wicked is not to be understood as arising from human selfishness, or pride. They are supposed, in the Vision, to view things as those will see them who shall hereafter be admitted to scan the counsels of God, and to understand how even the wicked in their punishment are made to contribute to His glory. The Saints rejoice in the triumphs of the true believers, not because others suffer, not because they themselves are requited, but because God is glorified. It is not over idolatrous men, but over Idolatry itself that they exult. The City is

17. "Every shipmaster." Literally 'every pilot', "all the company as ships". This phrase arises from an incorrect reading. The accurate reading means 'he that saileth for a place', that is, he that is bound for some port, in pursuit of riches and profit.

"Trade by sea", literally 'work the sea', just as husbandmen work the ground to secure its produce.

20. "Thou heaven, and ye holy apostles." The more correct reading would give 'thou Heaven, and ye Saints, and ye Apostles.'

REVELATION, XVIII.

21 And a mighty angel took up a stone like a A. D. 96.
 great millstone, and cast *it* into the sea, saying,
o Thus with violence shall that great city Babylon Jer. 51. 64.
 be thrown down, and p shall be found no more p ch. 12. 8.
 at all. & 16. 20.

22 q And the voice of harpers, and musicians, q Is. 24. 8.
 and of pipers, and trumpeters, shall be heard no Jer. 7. 34.
 more at all in thee; and no craftsman, of whatso- & 16. 9.
 ever craft *he be*, shall be found any more in thee; & 25. 10.
 and the sound of a millstone shall be heard no Ezek. 26. 13.
 more at all in thee;

23 r and the light of a candle shall shine no r Jer. 25. 10.
 more at all in thee; s and the voice of the bride- s Jer. 7. 34.
 groom and of the bride shall be heard no more at & 16. 9.
 all in thee: for t thy merchants were the great & 25. 10.
 men of the earth; u for by thy sorceries were all & 33. 11.
 nations deceived. u Is. 23. 8.
2 Kings 9. 22.
Nah. 3. 4.
ch. 17. 2, 5.

24 And x in her was found the blood of prophets, x ch. 17. 6.
 and of saints, and of all that y were slain upon the y Jer. 51. 49.
 earth.

CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of His saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.*

the symbol of Idolatry—Rebellion against God. Its overthrow is the token of Idolatry being swept away, and Rebellion ended. The Saints rejoice that the service of the true God is established for ever, that there is no more resistance to His will.

21. "A stone cast into the sea." See *Commentary* on ch. viii. 8.

23. "If I see a nation great in arts and arms, spanning the world with its enterprize, and embracing all nations in its commerce, there I may begin to enquire what are the relations of that country towards the Church of Christ? Is it interested in the cause of truth? Is it active in the propagation of the Gospel? Is it a nation fearing God and working righteousness? (Acts x. 35.). There too in that nation I approach more nearly to the individual heart, and say, what is its relation to that world which is the Beast? Are its affections set on things above, and not on things on the earth? Is that heart the abode of God's spirit, or is it the hold of unclean and hurtful things? And as I hear, I tremble; tremble lest this steed and its rider be in that nation, in that heart exemplified again; tremble lest in the day of God's last judgment, which shall be not upon extinct nations, and not upon historical events, but upon individual living men, we should be told that we never obeyed the charge to come forth out of Babylon, but *having been partakers of her sins* must expect to receive also of her plagues" (Vaughan.).

REVELATION, XIX.

- A. D. 96.
^a ch. 11, 15.
^b ch. 4, 11.
 & 7, 10, 12.
 & 12, 10.
^c ch. 15, 3.
 & 16, 7.
^d Deut. 32, 43.
 ch. 6, 10.
 & 18, 20.
^e Isai. 34, 10.
 ch. 14, 11.
 & 18, 9, 18.
^f ch. 4, 4, 6,
 10, & 5, 14.
^g 1 Chron. 16,
 36.
 Neh. 5, 13.
 & 8, 6.
 ch. 5, 14.
^h Ps. 134, 1.
 & 135, 1.
ⁱ ch. 11, 18.
 & 20, 12.
^k Ezek. 1, 24.
 & 43, 2.
 ch. 14, 2.
^l ch. 11, 15,
 17, & 12, 10.
 & 21, 22.
^m Mat. 22, 2.
 & 25, 10.
 2 Cor. 11, 2.
 Eph. 5, 32.
 ch. 21, 2, 9.
- A**ND after these things ^aI heard a great voice of much people in heaven, saying, Alleluia; ^bSalvation, and glory, and honour, and power, unto the Lord our God:
- 2 for ^ctrue and righteous *are* His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and ^dhath avenged the blood of His servants at her hand.
- 3 And again they said, Alleluia. And ^eher smoke rose up for ever and ever.
- 4 And ^fthe four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, ^gAmen; Alleluia.
- 5 And a voice came out of the throne, saying, ^hPraise our God, all ye His servants, and ye that fear him, ⁱboth small and great.
- 6 ^kAnd I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for ^lthe Lord God omnipotent reigneth.
- 7 Let us be glad and rejoice, and give honour to Him: for ^mthe marriage of the Lamb is come, and His wife hath made herself ready.

CHAPTER XIX.

1—8. The Song of Triumph.

Again we hear the twenty-four Elders and the four Living Creatures uniting their Hallelujahs before the Throne of God. We have again the "voice out of the throne", the voices of a "multitude" of "many waters", of "thunderings." It is the same company celebrating the same or similar triumphs. (See *Marginal References*.)

3. "Her smoke." (See on ch. xiv. 3.)

4. "Amen; Alleluia." These are the well known words adopted in the public Thanksgivings of the Hebrew Church—"Praise ye the Lord." This is in accordance with the whole symbolism of the Revelation, of which the Temple and Temple-worship forms the basis.

1. It is to be remarked that the word *Alleluia* occurs nowhere else in the New Testament. In the Psalms it is frequent, but, in our English Version, is always translated "Praise ye the Lord." In several places however *Hallelujah* is given as an alternative reading in the margins of our English Bibles. (See Ps. cxl. 1, cxli. 1, &c.)

"Salvation, and glory, and honour, and

"power." And honour is not found in the best manuscripts. The literal rendering would be, 'The salvation, and the glory, and the power.' This Doxology, given elsewhere with certain variations (See *Marg. Ref.*), is evidently repeated from that of the Lord's prayer. Its occurrence in this Book is an additional proof of its genuineness in St. Matth. vi. 13., where see *Note*.

8 And ⁿto her was granted that she should be ^{A. D. 96.}
arrayed in fine linen, clean and ²white: ^ofor the ⁿPs. 45, 13,
fine linen is the righteousness of saints. ^{14.}
Ezek. 16, 10.
ch. 3, 18.

9 ¶ And he saith unto me, Write, ^pBlessed are ²Or, *bright.*
they which are called unto the marriage supper of ^oPs. 132, 9.
the Lamb. And he saith unto me, ^qThese are the ^pMat. 22, 2, 3,
true sayings of God. ^{16.}
Luke 14, 15,
16.
^qch. 21, 5.
& 22, 6.

10 And ^rI fell at his feet to worship him. And ^rch. 22, 8.
he said unto me, ^sSee *thou do it* not: I am thy ^sActs 10, 26.
fellow-servant, and of thy brethren ^tthat have the ^s& 14, 14, 15,
testimony of Jesus: worship God: for the testimony ^{ch. 22, 9.}
of Jesus is the spirit of prophecy. ^t1 John 5, 10,
ch. 12, 17.

8. "White." Bright and shining. (See *Commentary* on ch. i. 14.)
"The fine linen is the righteousness of saints." "Is", that is,
signifies, or represents. So ch. xvii. 18: "the woman *is* that great
"city"; ch. i. 20: "the seven candlesticks *are* the seven churches."
So in ch. vii. 9. the multitude of saints are seen "clothed with white
"robes", and it is explained that "they have washed their robes, and
"made them white in the blood of the Lamb." So that while their
garments in the Vision signify their righteousness, we elsewhere learn
how that righteousness was acquired. There is a manifest contrast be-
tween the gaudy pomp with which the Woman clothed in scarlet was
decked out (ch. xvii. 4.), and the simple yet glorious purity of the
marriage-garment of the Bride.

9—10. The Angel delivers his message, and forbids St. John to worship him.

10. "I fell at his feet to worship him." It is not to be supposed
that St. John meant to offer to the Angel the worship due only to God.
It was offered to him as the messenger of God, delivering His sure
words. Yet even this reverence the Angel repels, placing himself on
a par with the Apostle, as servant of the same Lord, charged with the
same testimony.

"The testimony of Jesus" is the testimony borne to the truth as
it is in Jesus Christ (See on ch. xii. 17.). That testimony is the spirit
of prophecy. The Holy Spirit delivers it through the mouth of His
Prophets (See ch. xxii. 9.) Compare the interview of Daniel with
the Angel (Dan. x. 10, 11.).

8. "Righteousness." The original word
is that which in ch. xv. 4. is rendered
"judgments." It means either decisions
according to what is just and right, or
actions according to the same rule. The
word "righteousness" here then signifies
the righteous acts which the Saints are
enabled to perform in the righteousness

conferred upon them through the blood
of Christ.

10. "Thy fellow-servant, and of thy
"brethren." The translation might be
slightly improved by rendering the words
'I am fellow-servant with thee, and with
'thy brethren.'

REVELATION, XIX.

- A. D. 96. 11 ¶ ^u And I saw heaven opened, and behold
^u ch. 15. 5. ^x a white horse; and he that sat upon him *was*
^x ch. 6. 2. called ^y Faithful and True, and ^z in righteousness
^y ch. 3. 14. He doth judge and make war.
^z Isa. 11. 4. 12 ^a His eyes *were* as a flame of fire, ^b and on
^a ch. 1. 14. His head *were* many crowns; ^c and He had a name
[&] 2. 18. written, that no man knew, but He Himself.
^b ch. 6. 2. 13 ^d And He *was* clothed with a vesture dipped
^c ver. 16. ch. 2. 17. in blood.
^d Isa. 63. 2, 3.

11—16. Christ the Captain and His Armies.

11. "White horse." We are now carried back to the first Seal. If there we could have doubted who was the rider of the "white horse", this passage removes all doubts. The attributes of the Rider are those which are elsewhere applied to Christ. (See *Marginal References*.) This passage also strengthens the belief that the victory of Michael, the captain of the Angel host, in ch. xii. 7, represents the victory of Christ.

The subject of the overthrow of the enemies of Christ is viewed (in this group) under various aspects. We are not to consider the several parts of the Vision as following in regular order one after another. Hitherto we have seen the overthrow of Paganism declared in the destruction of the Woman by the nations of the world. Then the lament for Babylon tells the tale of its fall. Another Vision now represents Christ in the act of conquering His foes. The battle is briefly described, but it is prefaced by a glorious delineation of Christ as a Conqueror. And in this part of the Vision is represented not simply one particular conquest or triumph. It is not that the formal triumph of Christianity over Paganism in the Roman Empire is portrayed. The whole series of Christ's conquests even to the end of time are included in this picture, which is far too glorious to point simply to one definite achievement. Here we have the Conqueror engaged in that war of triumph,—which He has been waging ever since He ascended up to Heaven,—which He is waging still,—which He will wage, so long as the world lasts, so long as there is evil to be overcome by good. The Son of God overcoming the world,—this is the substance of the present Vision.

12. "Many crowns." The Beast had a crown on each of his seven heads. This King of Kings wears many crowns, to show that all power is united and concentrated in His sole Person.

"A name written, that no man knew, but He Himself." In ver. 13. His name is given as "the Word of God"; in ver. 16. "King of Kings, and Lord of Lords." Is there yet a name, which is hidden from man? Rather, this betokens that there is in the Nature and the Person of our Lord that which it is beyond the capacity of man to comprehend. It is not so much *the Name*, as *the full import of the Name*, which no man can know. "No man knoweth the Son, but the Father" (St. Matth. xi. 27.). The Word became flesh, and He tabernacled among us, and we beheld his glory, and knew His Name. But all which men see here, is seen through a glass darkly, and both Person and Name are so ineffably glorious as to baffle all human understanding.

13. "A vesture dipped in blood." This is the blood of Christ's enemies, whom He has slain and overthrown. There is a manifest

in blood: and His name is called ^eThe Word of A. D. 96.
God.

14 ^fAnd the armies *which were* in heaven followed Him upon white horses, ^gclothed in fine linen, ^hwhite and clean.

15 And ^hout of His mouth goeth a sharp sword, ⁱthat with it He should smite the nations: and ⁱHe shall rule them with a rod of iron: and ^kHe treadeth the winepress of the fierceness and wrath of Almighty God.

16 And ^lHe hath on *His* vesture and on His thigh a name written, ^mKING OF KINGS, AND LORD OF LORDS.

17 ¶ And I saw an angel standing in the sun; and he cried with a loud voice, saying ⁿto all the fowls that fly in the midst of heaven, ^oCome and gather yourselves together unto the supper of the great God;

18 ^pthat ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 ^qAnd I saw the beast, and the kings of the

allusion to Isaiah's description of Christ as a Conqueror, "with dyed garments from Bozrah", red in His apparel, having trodden the winepress alone (Isai. lxiii. 1-4).

14. "The armies." Compare the account of the armies of God in Ezek. xxxviii. 4: "horses and horsemen clothed with all sorts of armour, even a great company" coming forth against Gog. (Also above, ch. ix. 16.).

17-21. The defeat and slaughter of the Armies of the Beast.

17. This summons to the birds of prey to assemble together to feast upon the carcasses of the slain is appropriated from Ezek. xxxix. 4. It is important to observe that the armies, there gathered together and defeated, are the armies of Gog. This subject is a continuation of ch. xii. 7., and throws light upon the description in that place; and is taken up again in ch. xx. 8. It must be remembered, as has been before remarked, that the battle is a *symbol*. The struggle between good and evil is depicted under the figure of a battle, the complete overthrow of the latter being represented by the desolation of an army utterly discomfited, the bodies of the slain being left unburied upon the field.

REVELATION, XIX.

A. D. 96. earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

^r ch. 16. 13, 14. 20 ^r And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and ^s them that worshipped his image. ^t These both were cast alive into a lake of fire ^u burning with brimstone.

^s ch. 13. 12, 15. ^t ch. 20. 10. See Dan. 7. 11. ^u ch. 14. 10. & 21. 8. ^v ver. 15. 21 And the remnant ^x were slain with the sword of Him that sat upon the horse, which *sword* proceeded out of His mouth: ^y and all the fowls ^z were filled with their flesh.

^y ver. 17, 18. ^z ch. 17. 15.

CHAPTER XX.

² Satan bound for a thousand years. ⁶ The first resurrection: they blessed that have part therein. ⁷ Satan let loose again. ⁸ Gog and Magog. ¹⁰ The devil cast into the lake of fire and brimstone. ¹² The last and general resurrection.

20. We must not forget that the Beast and the False Prophet (or second Beast) are ideal forms, not real personages. So the "lake of fire" is not here an actual place, but an image of utter destruction borrowed from the Dead Sea, the brimstone lake which covers the ruined cities of the Plain. If ch. xx. is a continuation of ch. xix., forming the concluding part of the Vision, we may conceive that the scene presented to St. John was that of a vast army led on by these two strange creatures, under the direction of the Dragon. The battle has been fought; all the soldiers of the Enemy have been cut down by the Armies of the Lamb; the two leaders have been seized and hurled to utter destruction; and the Dragon stands alone, like a great general left behind on a battle field, from which all his soldiers have been swept away, except such as lie dead upon the plain,—baffled, deserted, helpless, awaiting the sentence of the foes by whom he is surrounded.

This appears to be the last campaign, but in the next chapter we shall see that there will yet be one more battle before all is closed.

Thus far the *immediate* subject of this group of Visions belongs to times preceding our own—the fall of Pagan Rome, and the consequent struggle of Christianity and Paganism, ending with the overthrow of the latter, and the triumphant establishment of the former. The conflict however has not entirely ceased, though the first great Act of the Drama is over. These Visions are so arranged that, while pointing to a *more immediate* fulfilment, they have further reference to *yet distant* times, as we have seen to be the case with the prophecies of old. For God's dispensations are continually repeating themselves, and will do so till the end of time. Till the end of time the world will fight against God, will be defeated, and yet renew the warfare—each defeat more decisive than the last, leading up to and so containing in it the germ of the final triumph of Good over Evil, of God over Satan. Therefore the same Prophecy and the same Vision may, even when partially fulfilled, look forward to a yet coming fulfilment.

AND I saw an angel come down from heaven, A. D. 96.
^a having the key of the bottomless pit and a ^a ch. 1. 18.
 great chain in his hand. & 9. 1.

2 And he laid hold on ^b the dragon, that old ser- b ch. 12. 9.
 pent, which is the Devil, and Satan, and bound him See 2 Pet.
 a thousand years, 2. 4.
Jude 6.

CHAPTER XX.

1—6. The abridgment of Satan's power.

1. "The key" . . . "a chain." These figures have been already employed. They express the abridgment of Satan's power. This result is elsewhere described under the figure of the strong man armed (Satan), bound by the stronger (Christ), and his goods spoiled (his captives delivered). (See on St. Matth. xii. 29.) The blow which struck Satan's power achieved our Redemption. But the sensible effects were not seen at once. The Saints under persecution were waiting, in expectation, the time when Satan's hold upon the world should be visibly relaxed, and Paganism be replaced by Christendom. The present Vision opens those times to their contemplation.

2. "A thousand years." After what we have seen of the use of numbers in the Revelation, we shall not feel bound to interpret the Thousand years literally, or indeed to assign to them any exact time of duration. But if the binding of Satan and the reign of the Saints represent the triumph of Christianity in the world, when did the Thousand years begin?—(1.) at the birth of the infant Church? or (2.) at some further stage of its development? If the latter, it is not easy to determine exactly the most fitting epoch. If, for instance, with some, we take the enthronement of Christianity under Constantine, we observe that subsequent events showed its footing to be then insecure; or if, with others, we assign the coronation of Charlemagne, it may be doubted whether growing corruptions did not then too much mar its glory. It seems therefore preferable to adopt the former view, and to suppose that the Thousand years embrace the whole continuance of Christ's Church on earth, from the first to the special outbreak of evil which we are to expect at the last. In ch. xix. we saw Satan conquered and cast down from Heaven, in direct consequence upon the Ascension of our Lord; and this Vision assured the Christians of St. John's day, and may assure us too, that, however great may have been at times the admixture of evil, Christianity has ever been and will ever be a triumph. It has been further asked by many, are the Thousand years now over? Are we living in the worst time of all? Often have men, sensible of the evil by which they are surrounded, declared that Satan is already loosed. We are scarcely fair judges of our own times. In all periods of the Christian Church there has been

2. On the symbolical meaning of the number *Ten* see *Note* on ch. xvii. 12. Taken ten times, or ten times ten times, it expresses a lengthened period, or a large multitude. So the "hundred forty and four thousand" (ch. vii. 4.); "ten

"thousand times ten thousand, and thousands of thousands" (ch. v. 11.); "two hundred thousand horsemen" (ch. ix. 16.); the "thousand and six hundred furlongs" (ch. xiv. 20.), and "twelve thousand furlongs" (ch. xxi. 16.).

REVELATION, XX.

A. D. 96. 3 and cast him into the bottomless pit, and shut
c Dan. 6. 17. him up, and ^cset a seal upon him, ^dthat he should
d ver. 8. deceive the nations no more, till the thousand years
ch. 16. 14, 16. should be fulfilled: and after that he must be loosed
a little season.

e Dan. 7. 9, 4 And I saw ^ethrones, and they sat upon them,
22, 27. and ^fjudgment was given unto them: and *I saw*
Matt. 19. 28. ^gthe souls of them that were beheaded for the wit-
Luke 22. 30. ness of Jesus, and for the word of God, and ^hwhich
f 1 Cor. 6. had not worshipped the beast, ⁱneither his image,
2, 3. neither had received *his* mark upon their foreheads,
g ch. 6. 9.
h ch. 13. 12.
i ch. 13. 15,
16.

much evil. Satan, even when bound, is a dangerous foe, what will he be when he is loosed for a season?

3. "The bottomless pit." The proper abode of the devil and his angels. The "shutting up" and the "setting a seal upon the pit" are natural symbols of imprisonment. St. Augustine interprets "the bottomless pit", or "the abyss", as "the depths of wickedness in the hearts of evil men, to which Satan's power was now confined": that is to say, before this time Satan had great power over *all men*, as in the case of demoniacal possession, but now, at least in Christian countries, he has only power over such as give themselves to his will.

"That he should deceive the nations no more." Nations which have hitherto been deluded and have walked in ignorance, shall now be freed from the fatal influence which kept them in error, and shall turn unto the true God.

"Till the thousand years should be fulfilled." Towards the close of the world there will be some unusual demonstration of the power of evil.

"He must be loosed a little season." "Else his malignity would be less conspicuous, the patience of the Saints less manifest. It would be less clearly seen how great an evil has worked for good under the guiding Hand of the Almighty,—Who, while permitting Satan to vex His holy ones with temptation, has kept him out of their inner hearts, wherewith they believe, and so has turned his rage to their profit,—Who has bound him even in his assaults upon the evil, lest by pouring out the full flood of his malice he should keep back and wound many weak ones, with whom God in His mercy hath designed to replenish His Church; and Satan must be bound a little season, that the City (or Church) of God may see how strong an enemy she has overcome, to the great glory of her Redeemer, Helper, and Deliverer" (*St. Augustine.*).

4. We have seen in various parts of this Book, and elsewhere in Holy Scripture, Saints represented as reigning with Christ, while they are yet in the flesh (See on chaps. v. vi.). Wherever Satan's power is abridged and Christ is acknowledged upon earth, the Kingdom of Heaven and

4. "Beheaded." Literally 'slain with the axe.' The 'axe' was the instrument of execution among the Romans, and the use of this word points out the martyrs, as slain under the persecutions of the Roman Emperors, as those to whose case the Vision especially refers.

or in their hands; and they lived and ^kreigned with Christ a thousand years.

A. D. 96.
^k Rom. 8. 17.
² Tim. 2. 12.
 ch. 5. 10.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

the reign of the Saints has begun. But here we have especially to contemplate "the souls of them that were beheaded for the witness of Jesus"—martyred Saints in Paradise. The souls which cried unto God under the altar (ch. vi. 9.) now see the triumph of Christ and His Church over the world and rejoice. Martyrs first, but also all "who have not worshipped the Beast" triumph and reign. The triumphant state of the Saints in Paradise, who have finished their course with joy, is here set forth.

"A thousand years." It is the same Thousand years mentioned six times. Their happiness will not indeed end when the Thousand years are past and Satan is loosed for a while; but we should contemplate them during that brief period of sorrow, as watching and waiting, rather than as triumphing.

5. "The rest of the dead." Some have gathered from this that a certain number of eminently holy men shall be raised in their bodies before the general Resurrection (See *Note* below.). But in confirmation of the view taken above, it may be remarked that it is the "souls" of the martyrs which are seen reigning, not their 'bodies.' Others have conceived that a special company of the Blessed shall be admitted to special honour in Heaven before the Resurrection of their bodies; and that "the rest" here mentioned are the other holy ones, who shall afterwards rise to glory. But "they who had not worshipped the beast, neither his image, neither had received his mark", is a description which includes all the true Saints of Christ. "The rest of the dead" refers rather to those unhappy ones who have died, but are not included in the blessed company of the faithful. The Saints, but not the sinners, live, though they die. If it seem strange that the wicked should be said "to live again", it must be observed that a *second death* implies a *second life*, and so it is not inconsistent with the use of the word *life*, in a spiritual sense, to use it also in the natural sense according to which all who are raised from the grave shall take part in it.

"This is the first resurrection." The word "resurrection" is used in two senses; (1.) to express the being raised from the death of sin to a life of holiness. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (St. John v. 24, 25, where see *Commentary*. Compare also Rom. vi. 5. 2 Cor. v. 15. Eph. ii. 5. Col. ii. 12.). This is probably "the resurrection of the dead" to which St. Paul strove to attain (Philip. iii. 11, where see *Commentary*.). (2.) For the Resurrection at the last day (1 Cor. xv. 51. and elsewhere.). When used in this sense, Scripture seems uniformly to speak of One General Resurrection. Neither of these senses exactly suits the present passage, but the first shews that Scripture sanctions the usage of the word "Resur-

REVELATION, XX.

A. D. 96.

^l ch. 2, 11.
& 21, 8.
^m Isai, 61, 6.
¹ Pet, 2, 9.
ch. 1, 6.
& 5, 10.
ⁿ ver. 4.

6 Blessed and holy is he that hath part in the first resurrection: on such ¹the second death hath no power, but they shall be ^mpriests of God and of Christ, ⁿand shall reign with Him a thousand years.

“rection” with another meaning than that of the Resurrection of the body. All the Saints, whether on earth or in Paradise, have been raised to a life of holiness. This is “that awakening from the death “of the body to the life of the soul; that transition from a world “of shadows to a world of realities; that passing from a state in “which we see through a glass, darkly, into a state in which we shall “see face to face, and know even as we were known, which is the “Christian’s near future, even as the Resurrection of the body and “its transformation into the likeness of *Christ’s glorious body* is the “Christian’s more remote but nobler and more satisfying prospect still” (*Vaughan*). But the souls of the Saints in Paradise have also been raised to a life of glory, and this last is the meaning here. The Saints in Paradise, living and reigning with Christ, are partakers of what St. John here calls “the first Resurrection.”

6. “Blessed and holy.” The Seer now contemplates the Saints in Paradise as having part in the first Resurrection. Blessed, it has been already said, are they who die in the Lord. They rest from their labours. They can never sin again. They are safe from temptation. The second death (See ch. xxi. 8.) has for them no terrors; for they have the sweet assurance that their warfare is accomplished, and that there is laid up for them a crown of glory. Nay, they already bear in their hands the palms of victory; they are clothed in long white robes in token that they are priests unto God. These are the symbols by which, in the Revelation, the happiness of the Saints in Paradise is figured. The entrance to that happiness is called “the first Resurrection.” The happiness of Heaven belongs to the glories of the new Jerusalem. And yet, if we compare the descriptions, how like are the two! How like the joy of Paradise to those of Heaven!

6. ‘*The thousand years’ reign.*’ Some have imagined two periods of a Thousand years, in the first of which Satan is to be bound (ver. 2.); then after he has been loosed for a short time will be the second Thousand years period, in which the saints shall reign. In early days of the Church an interpretation of this part of Scripture was current among Judaizing Christians, who held that in the latter days Christ would again appear, and dwell as man on the yet unchanged earth; that a certain portion of the Saints would rise with their bodies, and reign with their Master for one Thousand natural years, with Jerusalem for the seat of Empire, enjoying all the satisfaction which earthly power and pleasure can afford. The persons who held this view were called Chiliasts or Millenniaries, from the respective Greek and Latin words denoting the space of

a Thousand years (Latin, *Millennium*). This interpretation, which is disapproved by St. Augustine, found little favour among the Doctors of the Church. In modern times it has been revived by persons who have endeavoured to refine and spiritualize it. But the doctrine of the Millennium (as it has been called), however refined, must of necessity imply that the bulk of the inhabitants of the earth shall be throughout the Thousand years subject to the ordinary conditions of humanity—living and dying, marrying and giving in marriage, in a state of probation, containing a mixture of bad and good, and so the kingdom must be temporal, and in some respects carnal. The more we attend to the figurative character of the Book of Revelation, the less inclined shall we be to adopt this view.

7 ¶ And when the thousand years are expired, ^{A. D. 96.}
 ° Satan shall be loosed out of his prison, ^{o ver. 2.}

8 And shall go out ^p to deceive the nations which ^{p ver. 3, 10.}
 are in the four quarters of the earth, ^q Gog and ^{q Ezek. 38. 2.}
 Magog, ^r to gather them together to battle: the ^{& 39. 1.}
 number of whom *is* as the sand of the sea. ^{r ch. 16. 14.}

9 ^s And they went up on the breadth of the earth, ^{s Isai. 8. 8.}
 and compassed the camp of the saints about, and ^{Ezek. 33. 9,}
 the beloved city: and fire came down from God out ^{16.}
 of heaven, and devoured them.

10 ^t And the devil that deceived them was cast ^{t ver. 8.}
 into the lake of fire and brimstone, ^u where the beast ^{u ch. 19. 20.}
 and the false prophet *are*, and ^x shall be tormented ^{x ch. 14. 10,}
 day and night for ever and ever. ^{11.}

7—10. The final warfare of Satan and the World against Christ. Satan's final defeat and punishment.

Here it is plainly revealed that before the consummation of all things, there will be a fearful struggle, in which evil will seem to have regained its ascendancy, and Satan to have broken loose, but it will soon be shewn who has the real power. The victory of Christ is sure and will be complete.

8. "Gog and Magog." The Seer refers expressly to the prophecy of Ezekiel, which predicts the terrible warfare of Gog, the chief prince of Meshech and Tubal. St. John shews, by variations from Ezekiel's prophecy, that it is to no mere temporal ruler that he refers. There the leader is Gog, from the land of Magog. Here Gog and Magog are both persons. In Gen. x. 2. Magog is mentioned as one of the sons of Japheth; in Ezekiel we have the land of Magog, that is, the land called after his name. Gog occurs only here and in Ezekiel. It has been much disputed what province or country Ezekiel refers to, but the Seer throws light upon the prophet, by adopting the names in Ezekiel to represent spiritual powers of darkness, urged on by Satan their leader.

9. "The beloved city." Jerusalem was commonly so called. The use of the word here shews that by Jerusalem is indicated not the earthly city, but the Church of Christ, of which throughout this Book Jerusalem is the symbol.

11—15. The General Resurrection of the dead, the Final Judgment, and the punishment of the wicked.

As the end approaches the Vision becomes more clear. In the Vision of Judgment we must still see earthly things as signs of spiritual—thrones, books, and the like, just as in this state we must describe the things of God in words borrowed from human relations. But here the form and substance are so blended together as to leave a vivid

REVELATION, XX.

- A. D. 96. 11 ¶ And I saw a great white throne, and Him that sat on it, from whose face ^y the earth and the heaven fled away; ^z and there was found no place for them.
- ^y 2 Pet. 3. 7, 10, 11.
ch. 21. 1.
- ^z Dan. 2. 35.
^a ch. 19. 5.
^b Dan. 7. 10.
- 12 And I saw the dead, ^a small and great, stand before God; ^b and the books were opened: and another ^c book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, ^d according to their works.
- ^c Ps. 69. 28.
Dan. 12. 1.
Phil. 4. 3.
ch. 3. 5.
& 13. 8.
& 21. 27.
- ^d ver. 13.
Jer. 17. 10.
& 32. 19.
Mat. 16. 27.
Rom. 2. 6.
ch. 2. 23.
& 22. 12.
- 13 And the sea gave up the dead which were in it; ^e and death and ² hell delivered up the dead which were in them: ^f and they were judged every man according to their works.
- ^e ch. 6. 8.
² Or, *the grave*.
- 14 And ^g death and hell were cast into the lake of fire. ^h This is the second death.
- ^f ver. 12.
^g 1 Cor. 15. 26, 54, 55. ^h ver. 6. ch. 21. 8.

impression of the reality of that awful scene, in which every individual has a deep and absorbing interest.

11. "A great white throne." This is the same as "the throne of His glory" in St. Matth. xxv. 31, "white" being symbolical of "glory" (See on ch. i. 14.).

12. "The books were opened." "How many a hidden thing shall then be brought to light; how much both of evil and good will assume a very different aspect from that in which men regarded it. It is not said that the books were read. In the light of that Great Day all will at once become clear and manifest. How will each man, to his own surprise, learn thoroughly to know that self, of which hitherto he knew so little! Then for the first time shall we have an universal history, perfect, true, and impartial" (*Bengel*).

14. "Death and hell were cast into the lake of fire." All men became subject to death through sin. The grave and "hell" (not the place of punishment, but the place where disembodied spirits await their resurrection), are the results and accompaniments of death. So when Christ abolished death, He fulfilled the prophecy, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (*Hosca* xiii. 14.). Compare 1 Cor. xv. 55.

"This is the second death." The second death—the terrible punishment, figured by the lake of fire, is that of which death as we witness it is but the figure—that death which is the "wages of sin." Scripture constantly represents the state of sinners even in this world as "death." And St. John especially delights to compare righteousness as a state of life with sinfulness as a state of death. (St. John v. 24. viii. 51. and I St. John iii. 14. See above on ver. 5.) Thus, through the sacrifice of Christ, death has no more dominion over His true servants. Natural death, the shadow, is not in their case followed by the "second death",

14. "This is the second death." Some words are omitted here which are found in the best manuscripts, which have 'This is the second death, the lake of fire.' (Compare ch. xxi. 8.)

15 And whosoever was not found written in the A. D. 96.
book of life ⁱ was cast into the lake of fire. i ch. 19. 20.

CHAPTER XXI.

¹ *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND ^a I saw a new heaven and a new earth: ^a *Isai. 65. 17. & 66. 22.*
^b for the first heaven and the first earth were ² *Pet. 3. 13.*
passed away; and there was no more sea. b ch. 20. 11.

the substance. As an ungodly church, or individual, has a name to live, and is dead (ch. iii. 1.), so the repentant sinner was dead, but is alive again (St. Luke xv. 32.); and "He that overcometh shall not be hurt by "the second death" (ch. ii. 11.). "The first death is nothing else but "the miserable and painful state of man, lying under the dominion of "sin, and so under the wrath of God as to body and soul; and that "state as preliminary to the other death. This first death has, as it "were, two lands over which its dominion stretches:—1. One in time, "before the separation of soul and body. For those who allow sin to "reign over them in this life, are also even here subject to the power "of death. 2. When such persons depart out of this life, they must "still remain in death; they go into the common receptacle of departed, "impure souls. But the *other* death is that state which follows the first, "altogether wretched and undone, into which they fall, who have not "been softened by the judgment of the first death; since they are cut "off through a frightfully long and dark eternity from all the grace "and mercy of God, and remain like impure dogs excluded from the "land and light of the living" (*Berlin Bible, quoted by Hengstenberg.*).

15. "The lake of fire." "With great emphasis the sentences in "ver. 14, 15. close thrice (See Note on ver. 14.) with "the lake of fire." "In ver. 14. the final hell is, as it were, erected; here it receives its "wretched inhabitants. (Compare St. John xv. 6.) "O Jesus, help me "for the sake of Thy wounds, that I may be found written in the "'Book of Life'" (*Hengstenberg.*).

Chap. XXI—XXII. ver. 5. THE SEVENTH AND LAST
GROUP OF VISIONS. THE GLORIES AND THE
HAPPINESS OF HEAVEN.

1—4. New Jerusalem.

1. "A new heaven and a new earth." The word "new" is constantly applied in the Revelation to the future state, in which all imperfection, physical, moral, and spiritual shall be done away. This state is a "new creation", a "new birth", therefore called in St. Matth. xix. 28. "the regeneration"; begun indeed when the Church shared in Christ's triumph over Satan, but consummated in Heaven. (Compare

1. "There was no more sea." The literal rendering is, 'the sea is no more.' That is, has ceased to be.

REVELATION, XXI.

- A. D. 96. 2 And I John saw ^cthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^d as a bride adorned for her husband.
- c ver. 10.
Isai. 52. 1.
Gal. 4. 26.
Heb. 11. 10.
& 12. 22.
& 13. 14.
ch. 3. 12.
d Isai. 54. 5.
& 61. 10.
2 Cor. 11. 2.
e Lev. 26. 11,
12.
Ezek. 43. 7. 2 Cor. 6. 16. ch. 7. 15.
- 3 And I heard a great voice out of heaven saying, Behold, ^ethe tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

Rom. viii. 19.) So, "if any man be in Christ, he is a new creature: "old things are passed away; behold, all things are become new" (2 Cor. v. 17.). But it is in Heaven that the fulness of this new creation in Christ Jesus will be realized.

"There was no more sea." Since the "sea" is used in this Book to express the tumult of nations (ch. xiii. 1.), some have thought that these words denote the perfect calm of Heaven. But the sea here is only, like the heaven and earth, one of the elements which will be dissolved at the last day (2 St. Pet. iii. 10.). The heaven, the earth, the sea, shall all pass away.

2. "The holy city, new Jerusalem." Jerusalem in the Revelation is always used figuratively, denoting, not the earthly Jerusalem, but the Church, either militant here on earth, as in ch. xx. 9., or the Church triumphant in Heaven. This figurative use of the words "holy city", "Jerusalem", and the like, indicates that the true interpretation of the passages in the ancient Prophets which speak of the restoration of the children of Israel, is to be found in their application to the Church of Christ, "the Jerusalem from above, which is the mother "of us all" (Gal. iv. 26.).

"As a bride." The essence of the happiness of the Saints in Heaven consists in that close union with Christ, described under the figure of the union of man and wife (Eph. v. 25—32.). St. Paul tells us that they who die in the Lord are with Christ (Phil. i. 23.). Therefore the same language is used for the bliss of Paradise and the bliss of Heaven, the former having in the latter its perfect consummation (See above on ch. xx. 5.).

3. "He will dwell with them." Literally 'He will tabernacle with them.' So St. John i. 14: "The Word became flesh and dwelt (literally "tabernacled") among us." The Tabernacle of the Congregation, whose place was afterwards supplied by the Temple, expressed in all its dimensions and arrangements the great truth that God was dwelling in the midst of His people. The Holy of holies was the peculiar shrine of the Divine Presence; and so throughout Ezekiel, who describes the restored Temple, it is a special promise that "the Lord "will dwell with His people for ever." The absence of the Shechinal in the Temple of Zerubbabel was to be compensated by a yet fuller indwelling of the Lord amongst His people (Hag. ii. 6, 7.). So when the Son of God took upon Him the nature of man, He came and dwelt

2. "I John." John is not found in the manuscripts. 3. "Out of heaven." The best manuscripts have 'out of the throne.'

4 ^f And God shall wipe away all tears from their eyes; and ^g there shall be no more death, ^h neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^f Isai. 25. 8.
ch. 7. 17.
^g 1 Cor. 15.
26, 54.
ch. 20. 14.
^h Isai. 35. 10.
& 61. 3.
& 65. 19.

5 ¶ And ⁱ He that sat upon the throne said, ^k Behold, I make all things new. And He said unto me, Write: for ^l these words are true and faithful.

ⁱ ch. 4. 2, 9.
& 5. 1.
& 20. 11.
^k Isai. 43. 19.

6 And He said unto me, ^m It is done. ⁿ I am Alpha and Omega, the beginning and the end. ^o I will give unto him that is athirst of the fountain of the water of life freely.

^l 2 Cor. 5. 17.
^m ch. 19. 9.
ⁿ ch. 16. 17.
^o ch. 1. 8.
& 22. 13.

7 He that overcometh shall inherit ² all things; and ^p I will be his God, and he shall be My son.

^o Isai. 12. 3.
& 55. 1.
John 4. 10,
14, & 7. 37.
ch. 22. 17.

8 ^q But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and

² Or, *these things*.
^p Zech. 8. 8.
Heb. 8. 10.

^q 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. ch. 22. 15.

as man with men; and with those who are admitted to the glories of Heaven He will still dwell both as man and as God; for "two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided" (Art. ii).

5—8. The award of the Judge.

6. "It is done." When the seventh Angel sounded his trumpet he proclaimed among thunders and lightnings and earthquakes, "It is done." The threat of the vengeance of the Almighty was accomplished for His enemies. Now in the glad repose of Heaven the same proclamation is made. The promises of God are accomplished for His servants.

"I am Alpha and Omega." Observe throughout this chapter the repetition of sentences already found in the seven Epistles. Thus are gathered up the promises of God, and the realization of His promises and of His threats is found in eternity. Attend throughout to the *Marginal References*.

8. "The fearful." That is, cowards, those who will not fight against evil, and therefore cannot overcome. In days of persecution want of courage led especially to a shipwreck of faith. Men to save their lives lost their souls. Christian courage is at all times needed, and is very often wanting—courage to maintain an unpopular truth, courage to resist the solicitation of wealth or power, courage to walk alone, if need be, in the midst of a gainsaying world, and yet not alone, for Christ is with those who overcome. May we learn "constantly to speak the truth, boldly to rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord"! (*Collect for St. John the Baptist's Day.*)

6. "It is done." The best manuscripts read, "They are done." That is, the promises have been accomplished.

REVELATION, XXI.

A. D. 96. sorcerers, and idolaters, and all liars, shall have
r ch. 20. 14, their part in ^r the lake which burneth with fire and
15. brimstone: which is the second death.

^s ch. 15. 1, 9 ¶ And there came unto me one of ^s the seven
6, 7. angels which had the seven vials full of the seven
last plagues, and talked with me, saying, Come
hither, I will shew thee ^t the bride, the Lamb's wife.

^t ver. 2. 10 And he carried me away ^u in the spirit to a
ch. 19. 7. great and high mountain, and shewed me ^x that
u ch. 1. 10. great city, the holy Jerusalem, descending out of
& 17. 3. heaven from God,
x ver. 2.
Ezek. 40.

^y ver. 23. 11 ^y having the glory of God: and her light *was*
ch. 22. 5. like unto a stone most precious, even like a jasper
stone, clear as crystal;

12 and had a wall great and high, *and* had
z Ezek. 48. ^z twelve gates, and at the gates twelve angels, and
31,—34. names written thereon, which are *the names* of the
twelve tribes of the children of Israel:

9—27. A Description of the New Jerusalem.

9. "One of the seven angels." Observe that it was "one of the seven Angels which had the seven vials" who shewed to St. John the judgment of the great Whore (ch. xvii. 1—3.). We have thus the contrast between "the great whore that sitteth upon many waters", and "the Bride, the Lamb's wife, upon a great and high mountain",—between the array of purple and scarlet, gold and precious stones and pearls, with a golden cup full of abominations, and the name of blasphemy (ch. xvii. 4, 5.), and on the other hand "the glory of God, and "her light like unto a stone most precious", and "the names of the "twelve Apostles of the Lamb." The Angel says, "I will shew thee "the Bride the Lamb's wife", and shewed him a great city—a proof, if proof were wanting, that the "city" is a mere symbolical figure.

12. "Twelve gates." In the last chapter of Ezekiel we have a description of the restored city with twelve gates, three in each quarter, one for each of the twelve tribes of Israel; here each gate is assigned to an Apostle. For Almighty God has built His Church "upon the "foundation of the Apostles and Prophets, Jesus Christ Himself being "the chief corner-stone" (*Collect for St. Simon's and St. Jude's Day.*).

"At the gates twelve angels." Angels, as is natural enough, take the place of warders to this Heavenly City.

12. "Twelve gates . . . twelve angels." Four is the number which is the symbol of the World, Three that of God. Twelve therefore is the signature of the Covenant-people among whom God dwells. The enclosure of the Tabernacle was a square space, three tribes being over against each of the four sides. Thus we have a square with the Tabernacle

in the midst, expressive of God in the midst of His people. Josephus describes the city of Jerusalem as "a square on "four hills, with twelve gates, three on "each side." This plan was either repeated from the ancient city, or, which is more probable, adopted from the Vision of Ezekiel, which probably exercised an influence on the plan adopted after

REVELATION, XXI.

13 ^a On the east three gates; on the north three gates; on the south three gates; and on the west three gates. A. D. 96.
Ezek. 48.
31,—34.

14 And the wall of the city had twelve foundations, and ^b in them the names of the twelve apostles of the Lamb. ^b Mat. 16. 18.
Gal. 2. 9.
Eph. 2. 20.

15 And he that talked with me ^c had a golden reed to measure the city, and the gates thereof, and the wall thereof. ^c Ezek. 40. 3.
Zech. 2. 1.
ch. 11. 1.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

16. "Foursquare." This expresses perfection. The breastplate of the High Priest was "foursquare" (Exod. xxxix. 9.). In Ezekiel the measures of the city and of the suburbs are the same for each of the four sides (Ezek. xlviii. 15.), and "the oblation" set apart for holy uses is "foursquare" (Ezek. xlviii. 20.). Also the altar is to be "twelve cubits long, twelve broad, square in the four squares thereof" (Ezek. xliii. 16.). "The length and the breadth and the height are equal." This equality is no doubt intended to express perfection, as in the case of "foursquare." The height seems monstrous: but it is not the height of the city walls (given in the next verse, "one hundred and forty-four cubits") but the height of the city with "the great and high mountain" on which it stands, and to which the Seer was led up (ver. 10.). Even then the height may appear extravagant, but we must remember that the numbers are by no means to be taken literally but symbolically; the Twelve being employed for the reason given in the *Note*, the Thousand as before to express greatness and majesty (*Note* on ch. xx. 1.); and it was by no means considered necessary in Hebrew imagery to observe the limits of probability, or of what we should consider suitability (See *Introduction*.).

17. "An hundred and forty and four cubits." The number is the square of twelve, as in the case of the hundred and forty and four thousand cubits (See *Note* on ver. 12.).

"According to the measure of a man." By these words the Seer

the Restoration for laying out the Temple and the city. "If we comprehend the symbolical character of the number Twelve, we shall see why Christ in the choice of His Apostles stamped the signature of Twelve upon His Church, which had no more concern with lineal descent, or with the sons of Jacob, but with Israel after the spirit. He signified thereby a Covenant-people, in the midst of whom God dwells. This

"is common to Israel after the flesh, and to Israel after the spirit, that each is a Covenant-people, only in a different fashion" (*Bähr*). "By the number Twelve a complete body is expressed, for it is formed by the multiplication of four and three, the component parts of seven, the number usually employed to express completeness and perfection" (*St. Augustine*.).

REVELATION, XXI.

- A. D. 96. 24 ^h And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- ^h Isai. 60. 3, 5, 11. & 66. 12.
- 1 Isai. 60. 11. 25 ⁱ And the gates of it shall not be shut at all by day: for ^k there shall be no night there.
- ^k Isai. 60. 20. Zech. 14. 7. ch. 22. 5.
- 1 ver. 24. 26 ⁱ And they shall bring the glory and honour of the nations into it.
- ^m Isai. 35. 8. & 52. 1. & 60. 21. Joel 3. 17. ch. 22. 14, 15.
- ⁿ Phil. 4. 3. ch. 3. 5. & 13. 8. & 20. 12. 27 And ^m there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ⁿ book of life.

CHAPTER XXII.

- 1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is Himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

24. "The nations." Every where in this Book the "nations" are heathen nations as distinguished from the Jews. The ancient Prophets had foretold that the nations should be gathered together to Jerusalem, under the ensign of the Messiah. The Jews misinterpreted these predictions as declaring that all the world should be brought under the Jewish yoke. But St. John here points out clearly that the fulfilment of these prophecies is in the gathering together of all from East and West into the Church of Christ—first on earth, then in Heaven. How plainly do such passages as this testify against the views of those who yet expect a literal fulfilment of those glorious promises in the reassembling of the Jews once more to their own land and city, there to bear temporal sway and power! (See on ver. 2.)

25. "The gates of it shall not be shut." When Ezekiel would denote a people dwelling at ease, in fancied though not real security, he described it as "a land of unwalled villages", where men are "at rest, that dwell safely, all of them dwelling without walls, and having "neither bars nor gates" (Ezek. xxxviii. 11.); but when St. John saw in this Vision the Heavenly City, that City had its walls to express safety, while the gates were open to shew that there was no danger of hostile attack. They who shall be admitted into that City, are safe for ever.

27. "Any thing that defileth." The Jews were most careful to exclude from the holy precincts any thing unclean. The provisions whereby men were excluded from the courts of the Lord's house by legal defilement, such as touching a dead body, had a deep spiritual meaning, which here comes out in full force. So had the Prophets spoken. So speak Christ and His Apostles. Let every one then who hath this hope purify himself, even as He is pure, Who is of purer eyes than to behold iniquity.

27. "Maketh a lie." "To make a lie", in Old Testament language, meant "to make an idol" (Isa. xliv. 20.), and the insertion of the word *maketh* in our English version suggests this meaning. But probably 'doeth falsehood', that is, acts in opposition to truth, is the more accurate meaning of the phrase, and is the opposite to "doeth truth", a phrase found in St. John iii. 21. (Compare ch. xxii. 15.)

AND he shewed me ^a a pure river of water of life, A. D. 96.
 clear as crystal, proceeding out of the throne ^a Ezek. 47. 1.
 of God and of the Lamb. Zech. 14. 8.

2 ^b In the midst of the street of it, and on either Ezek. 47. 12.
ch. 21. 21.

CHAPTER XXII.

1—5. Life and Light in Heaven.

This Vision, in depicting the joys of Heaven, gathers together the ancient promises of the Old Testament, and those of our Lord (especially as recorded in St. John's Gospel) made to believers upon earth. Hence we learn the deep meaning of our Lord's saying, "Whoso believeth on Me *hath* everlasting life" (St. John vi. 47.). For true believers the joys of Heaven are begun upon earth. Every pure desire, every high aspiration, all sense of holy rest and quiet joy in communing with God, all genuine feeling of love towards God and Christ—in short, whatever is just, pure, lovely, and of good report; if there be any virtue, and if there be any praise (Phil. iv. 8.)—this is a foretaste of Heaven. "Grant, O Lord, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead" (*Collect for the Epiphany.*).

1. "Water of life." There was a river in Eden the type of Heaven (Gen. ii. 10.). Rivers gushed forth from the rock in the wilderness (Compare 1 Cor. x. 4.). The Psalmist, in describing the blessedness of those who trust in God, says, "They shall be satisfied with the plenteousness of Thy house; and Thou shalt give them drink of Thy pleasures as out of a river" (Ps. xxxvi. 8.). Joel, speaking of "that day", says, "a fountain shall come forth of the house of the Lord" (Joel iii. 18.). In Ezekiel's Vision of Holy Waters a broad stream is seen issuing out from under the threshold of the House of God (Ezek. xlvii. 1.); and Zechariah foretells that "it shall come to pass in that day, that living waters shall go out from Jerusalem" (Zech. xiv. 8.). And lest there should be any doubt of the spiritual meaning of such prophecies, Jesus Himself stood up in Jerusalem and cried, saying, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive" (St. John vii. 37—39.). Compare Isaiah lv. 1., also the conference of our Lord with Nicodemus (St. John iii.), and in connection with this the sanctification of water as the outward sign of the Sacrament of Baptism, and the conversation of our Lord with the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (St. John iv. 14.).

2. "The street of it." The "street" means the wide bed of the river. This corresponds to Ezekiel's Vision, in which the trees are planted on either side of the river. In the tree of life and its fruits we have again reference to the type in Eden (Gen. ii. 9.), to the manna ("Angel's

1. "A pure river." The word "pure" is not found in the best manuscripts. "Clear" should rather be 'bright', an epithet constantly applied to the hea-

venly things in this Book.

2. "The tree of life", put here for a number of trees. See Note on ii. 7.

REVELATION, XXII.

A. D. 96. side of the river, *was there* ^c the tree of life, which
^c Gen. 2, 9. bare twelve *manner of* fruits, *and* yielded her fruit
^d ch. 2, 7. every month: and the leaves of the tree *were* ^d for
^d ch. 21, 24. the healing of the nations.
^e Zech. 14, 11. 3 And ^e there shall be no more curse: ^f but the
^f Ezek. 48, 35.

“food”) in the wilderness (Compare Ps. lxxviii. 25. with St. John vi. 31.), and to the Bread of Life, of which our Lord discoursed in St. John vi.,—the Spiritual Food, Christ Himself, Who came down from Heaven, with which believers are fed here on earth by faith, and shall in Heaven be abundantly satisfied.

“The twelve manner of fruits” has reference to the number of the Church, signified by the number of the tribes of Israel, and of the Apostles. The passage in Ezekiel, to which reference is here made, must be borne in mind. “And by the river upon the bank thereof, “on this side and on that side, shall grow all trees for meat, whose leaf “shall not fade, neither shall the fruit thereof be consumed: it shall “bring forth new fruit according to his months, because their waters “they issued out of the sanctuary: and the fruit thereof shall be for “meat, and the leaf thereof for medicine” (Ezek. xlvii. 12.).

“The leaves thereof were for the healing of the nations.” This is not a description of what the leaves effect in Heaven, but of their natural property and power. The leaves of the Tree of Life, the outgrowth of the Cross of Christ, are the sources of salvation to all the world, are the means of curing the disease of sin, under which the nations (representing the world as opposed to Jerusalem, the Church) were labouring. The leaves heal the diseased, the fruit feeds those who have been cured. For the cured alone are admitted into the glorious company which feed on the Bread of Life, drink of the Waters of Life, and go in and out in the Paradise of God, the type of Heaven.

3. “No more curse.” A curse fell on Adam, and on the earth, and all its productions because of sin. Christ, having become a curse for us, has removed the curse from us, nailing it to His Cross. No longer is man to eat his bread “in the sweat of his face”, and labour and toil that he may find nourishment. The nourishment which he now needs will be supplied freely. The ban is removed, and he shall “put forth his hand, and take also of the tree of life, and eat, and live for “ever” (Gen. iii. 22.). “There shall be no more utter destruction”, said Zechariah (xiv. 11.). All is henceforth Blessing, Life, and Love. The chapter commenced with a Vision described as a narrative of what was seen. Now it passes into the future, to shew that what has here been described, shall endure for ever and ever. Again are repeated, with all the emphasis of truth asserted again and again, the glories of the New Jerusalem, that is, of Heaven, the presence of God and the Lamb, the perpetual service of His children, and in that service their sovereignty and triumph, their admission to His presence, seeing His face, the acknowledgment of their Sonship (the name written on their foreheads), their perpetual illumination by the glorious Presence of Him who is the Light of the world. “O cast a look with me upon “the Holy City. The might, majesty, pomp, beauty, and excellence “of the Empires of the world, all is but as a grain of dust in the “balance when compared with the glory of the children of God. A “right royal city is Jerusalem. God is not ashamed to be called their

throne of God and of the Lamb shall be in it; and A. D. 96.
His servants shall serve Him:

4 And ^gthey shall see His face; and ^hHis name ^gMat. 5. 8.
shall be in their foreheads. ¹Cor. 13. 12.
¹John 3. 2.

5 ⁱAnd there shall be no night there; and they ^hch. 3. 12.
need no candle, neither light of the sun; for ^kthe ^h& 14. 1.
Lord God giveth them light: ¹and they shall reign ^kPs. 36. 9.
for ever and ever. ¹& 84. 11.
¹Dan. 7. 27.
Rom. 5. 17.

6 ¶ And he said unto me, ^mThese sayings *are*
faithful and true: and the Lord God of the holy ^mch. 19. 9.
prophets ⁿsent His angel to shew unto His servants ⁿch. 1. 1.
the things which must shortly be done.

“God, for whom He hath prepared that city. But who shall enter
“therein? Who shall not enter? ‘Blessed are they that do His com-
“mandments, that they may have right to the Tree of Life, and may
“enter in through the gates into the City’” (ver. 14.). (*Bengel.*)

6—21. Conclusion.

This conclusion throws clear light on the whole Book, and also on
its connection with Ancient Prophecy. It consists of short sentences,
not very closely connected with each other, each of them repeating
some phrase which has gone before, showing how the purpose set forth
at the opening has been carried out and completed, and also how this
Book is a prophecy dictated by the same Holy Spirit, who spake by
the prophets of old, and also that it is the same message in each case—
the witness borne to Jesus Christ, the Annunciation of His Kingdom.

6—15. The Angel delivers Christ's Message, and forbids St. John to worship him.

6. “He said.” The Angel speaks. In ver. 7. the words are no
doubt the words of our Lord, but they are spoken through the mouth
of the Angel of Christ, just as in Gen. xix. 21, 22. the Angel of God
speaks the purpose of God.

“These sayings.” The sayings in this Book. The asseveration has
been uttered already more than once, and its repetition proves that
it applies not to any one part, but to the whole Book.

“The Lord God of the holy prophets.” The description of God
as the God of the Prophets, shews that St. John was standing in the
same position as the Prophets of old; that, as He informed their spirits,
and guided them to reveal the future, so now He was informing the
spirit of St. John, and revealing to him by the Angel now sent the
things which were shortly to come to pass. The words are repeated
from ch. i. 1.

6. “The Lord God of the holy prophets.” xvi. 22.), so here He is announced as the
The best manuscripts have ‘the Lord God of the spirits of the prophets’,
which is more forcible. As God is “the God of the spirits of all flesh” (Numb.
God of the spirits of the prophets, as holding their spirits in His hand, and turning them as He will.

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A. D. 96. 7 ° Behold, I come quickly: ^p blessed *is* he that

^o ver. 10, 12, keepeth the sayings of the prophecy of this book.

^{20.} 8 And I John saw these things, and heard *them*.

^p ch. 1. 3. And when I had heard and seen, ^q I fell down to
^q ch. 19, 10. worship before the feet of the angel which shewed
me these things.

^r ch. 13, 10. 9 Then saith he unto me, ^r See *thou do it* not: for
I am thy fellowservant, and of thy brethren the
prophets, and of them which keep the sayings of
this book: worship God.

^s Dan. 8. 26. 10 ^s And he saith unto me, Seal not the sayings of
& 12. 4, 9. the prophecy of this book: ^t for the time is at hand.
ch. 10. 4.

^t ch. 1. 3. 11 ^u He that is unjust, let him be unjust still:
^u Ezek. 3. 27. and he which is filthy, let him be filthy still: and
Dan. 12. 10. he that is righteous, let him be righteous still: and
2 Tim. 3. 13. he that is holy, let him be holy still.

^x ver. 7. 12 ^x And, behold, I come quickly; and ^y my re-
^y Isai. 40, 10. ward *is* with me, ^z to give every man according as
& 62, 11. his work shall be.
^z Rom. 2. 6. & 14. 12.
ch. 29, 12.

10. At an earlier part of the prophecy the Seer was bidden to seal up that which "the seven thunders" had uttered (ch. x. 4.). The comparison of the two passages shews that the time for keeping secret the counsels was past. The time of fulfilment was approaching, and now that subsequent Visions had cleared the way, that which St. John had seen was to be made known.

11. This verse corresponds with what our Lord often said, "He that hath ears to hear, let him hear." If men will not listen to warning, the time comes when they will be unable, as they were before unwilling, to regard it. And, as the end draws near, this will be more and more the case. As years advance, the sinner becomes more habituated to sin, and sees less of its enormity, and of his own danger. This is but a prelude of future misery. A time is coming when the door of repentance will be for ever closed. "Too late, too late" will then sound in the ears of those who, confounded in the midst of terrors which burst upon them, shall see their error, when the day of grace is past. The torments of hell will consist in this, that men can no longer part with their sins. The injustice, the filthiness, which they have encouraged, will cleave to them for ever. O terrible voice of the last day, when the trump of the Archangel shall sound, and the proclamation go forth that probation is over, and that he who is unjust (unrepentant, unforgiven) must be unjust through eternity! But that which is a voice of terror to God's enemies, will be to His children as a sweet voice of assurance. For them there will be no more temptation, no more danger of falling. He that is righteous (his robes having been washed in the blood of the Lamb) shall be righteous still, accepted as righteous before God, to be righteous and holy for ever.

12. "As his work shall be." The best manuscripts have 'as his work is'.

- 13 ^a I am Alpha and Omega, the beginning and the end, the first and the last. A. D. 96.
a Isai. 41. 4.
& 44. 6.
& 48. 12.
ch. 1. 8, 11.
& 21. 6.
- 14 ^b Blessed *are* they that do His commandments, that they may have right ^c to the tree of life, ^d and may enter in through the gates into the city. b Dan. 12. 12.
1 John 3. 24.
c ver. 2.
ch. 2. 7.
- 15 For ^e without *are* ^f dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. d ch. 21. 27.
e 1 Cor. 6. 9,
10,
Gal. 5. 19,
20, 21.
Col. 3. 6.
ch. 3. 20, 21.
& 21. 8.
- 16 ¶ ^g I Jesus have sent Mine angel to testify unto you these things in the churches. ^h I am the root and the offspring of David, *and* ⁱ the bright and morning star. f Phil. 3. 2.
g ch. 1. 1.
h ch. 5. 5.
i Num. 24. 17.
Zech. 6. 12.
2 Pet. 1. 19.
ch. 2. 28.
- 17 And the Spirit and ^k the bride say, Come. And let him that heareth say, Come. ^l And let him that is athirst come. And whosoever will, let him take the water of life freely. k ch. 21. 2, 9.
l Isai. 55. 1.
John 7. 37.
ch. 21. 6.

16—21. The Testimony and the Blessing of Jesus Christ. A threat to those who misuse this Prophecy.

17. "The Spirit and the bride say, Come," There seems to be a double meaning in the word "Come." In the mouth of the Bride—the Church purified and prepared for her Lord—we can scarcely give any other meaning to it than that of a response to her Lord's announcement of His coming, as in ver. 20., "Even so, come, Lord Jesus." The Spirit and the Bride must be uttering the same voice, so the Spirit is the Holy Spirit, who speaks by the Church, through whom the Church utters a joyful welcome to her Lord. Then by a natural transition the Spirit in the Church turns to all for whom this Book is written. Let all who hear learn this utterance, "Come." And then the invitation is repeated to those who have not yet drunk of the living water, yet who thirst for it. Let them come unto Christ, and they too shall learn the new song which Christ shall teach unto His children. Often is it said (ch. ii, iii.), "Whoso hath an ear to hear, let him hear." Now hearing is supposed; and he who hears the word of Jesus, "I come", which is the substance of this whole Prophecy, shall say in turn, "Come."

"Let him that is athirst come." "Here is a summons even to those who as yet lag behind. Come to the Water of Life. On *thirsting* follows *coming*,—on *willing* follows *taking*. So all is in its true order. By thirst, which in itself is no act of the will, each one is moved to long, to pray, to cry, to take. O gracious invitation!

14. "That do His commandments." 'Lamb'. This is strictly Apostolic Language, and carries us back to the Vision by a preponderance of manuscripts, that in vii. 14.
'wash their robes in the blood of the

REVELATION, XXII.

A. D. 96. 18 For I testify unto every man that heareth the words of the prophecy of this book, ^m If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, ⁿ God shall take away his part ² out of the book of life, and out of ^o the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, ^p Surely I come quickly. ^q Amen. ^r Even so, come, Lord Jesus.

21 ^s The grace of our Lord Jesus Christ *be* with you all. Amen.

“Take and be filled,—acknowledge it as a mere gift of grace, and “take freely” (*Bengel*).

18. “**This book.**” The Book is certainly not the whole Bible, but this Book of Revelation ; though it may be that the Holy Spirit, in guiding him who was to close the Canon of Scripture, moved him to add words suitable to the whole Volume of Inspiration. The threats are plainly put by way of antithesis—He who shall add, shall have added woe ; he who shall take away, shall have woeful loss. To “add” must mean so to add as to bring in something inconsistent with, destructive of the very truth, as did Balaam and Jezebel in ch. ii. To “take away” must be to take away something essential to the truth, as did Hymenæus and Philetus, who said that the Resurrection was past already (2 Tim. ii. 18.). When we remember that this is the Prophetical Book of the New Testament, that it especially throws light upon the Prophecies of the Old Testament, discovers their true scope and meaning, we can understand its peculiar value, the peculiar danger of adding to or taking from it. Woe to him who so adds, or so takes away, as to obstruct the Revelation of the Lord Jesus Christ !

20. Christ testifieth and says, “I come quickly.” John replies in hearty longing, yet in faithful patience—“Even so, come, Lord “Jesus !”

21. “**The grace of our Lord Jesus Christ.**” So closes this marvellous Book of Prophecy, and with it the Canon of Scripture. It is, if we may so say, a fitting close. The great purpose of the Book is to awaken in an unbelieving World, and to keep alive in the suffering Church, a sense of the reality of a Future Judgment. This thought is indeed a terror to the wicked, but to the believer a source of unspeakable consolation.

And so the voice which, amidst the sounding Trumpets and the outpoured Vials, addresses the servant of God is, “Rejoice, for the “Lord is at hand.”

21. The best manuscripts read, ‘The | ‘all saints, Amen.’ The difference is of ‘grace of our Lord Jesus Christ be with | no importance.

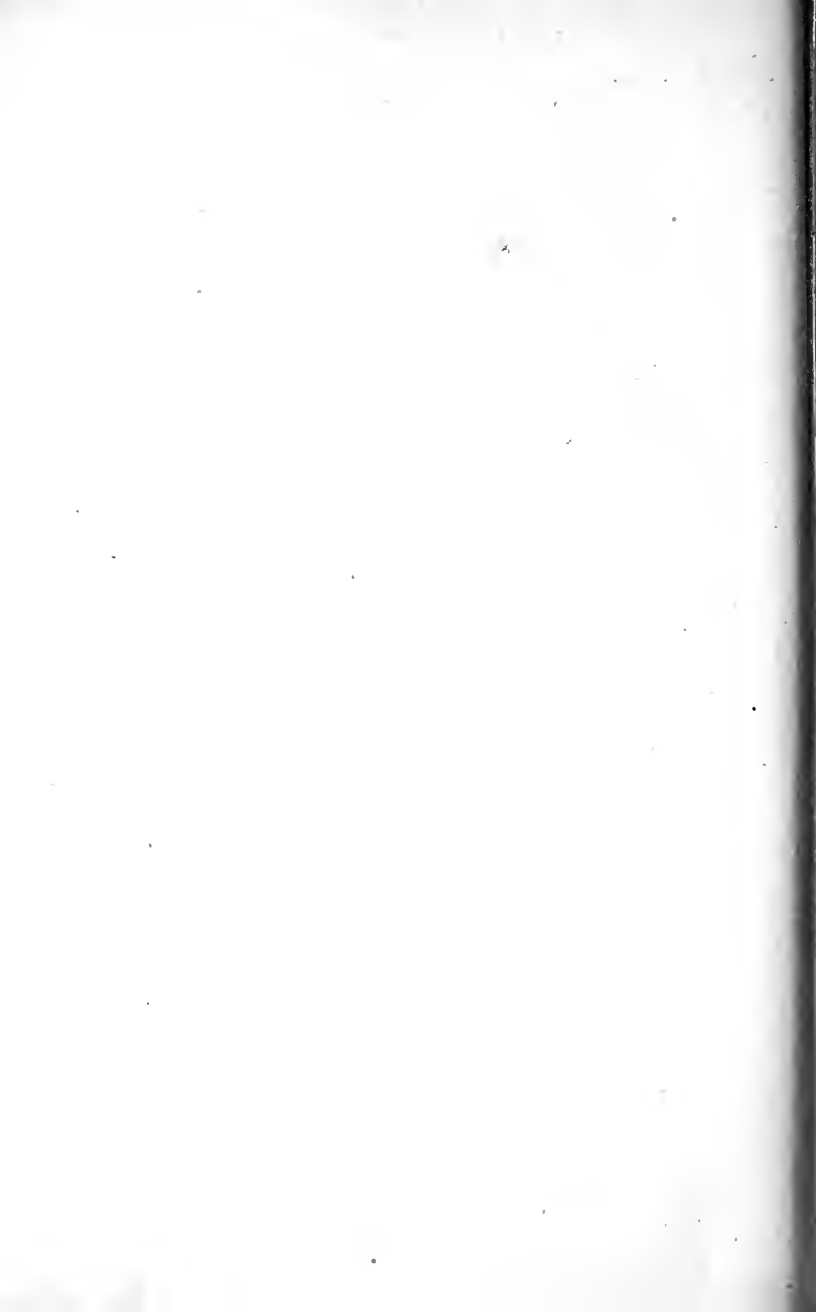
REVELATION, XXII.

“And hark! amid the flashing fire,
Mingling with tones of fear and ire,
Soft Mercy’s undersong—
’Tis Abraham’s God who speaks so loud,
His people’s cries have pierc’d the cloud,
He sees, He sees their wrong;

He is come down to break their chain;
Though never more on Sion’s fane
His visible ensign wave;
’Tis Sion, wheresoe’er they dwell,
Who, with His own true Israel,
Shall own Him strong to save.”—*Keble.*

May we learn to trace in the page of history the accomplishment of God’s word, and to wait in reverent but joyful expectation for that which is to be revealed; with loins girt and burning lamps, watching, like faithful servants, for the coming of a beloved Master, and thus find grace and peace in believing, through our Lord Jesus Christ. Amen.

THE END.



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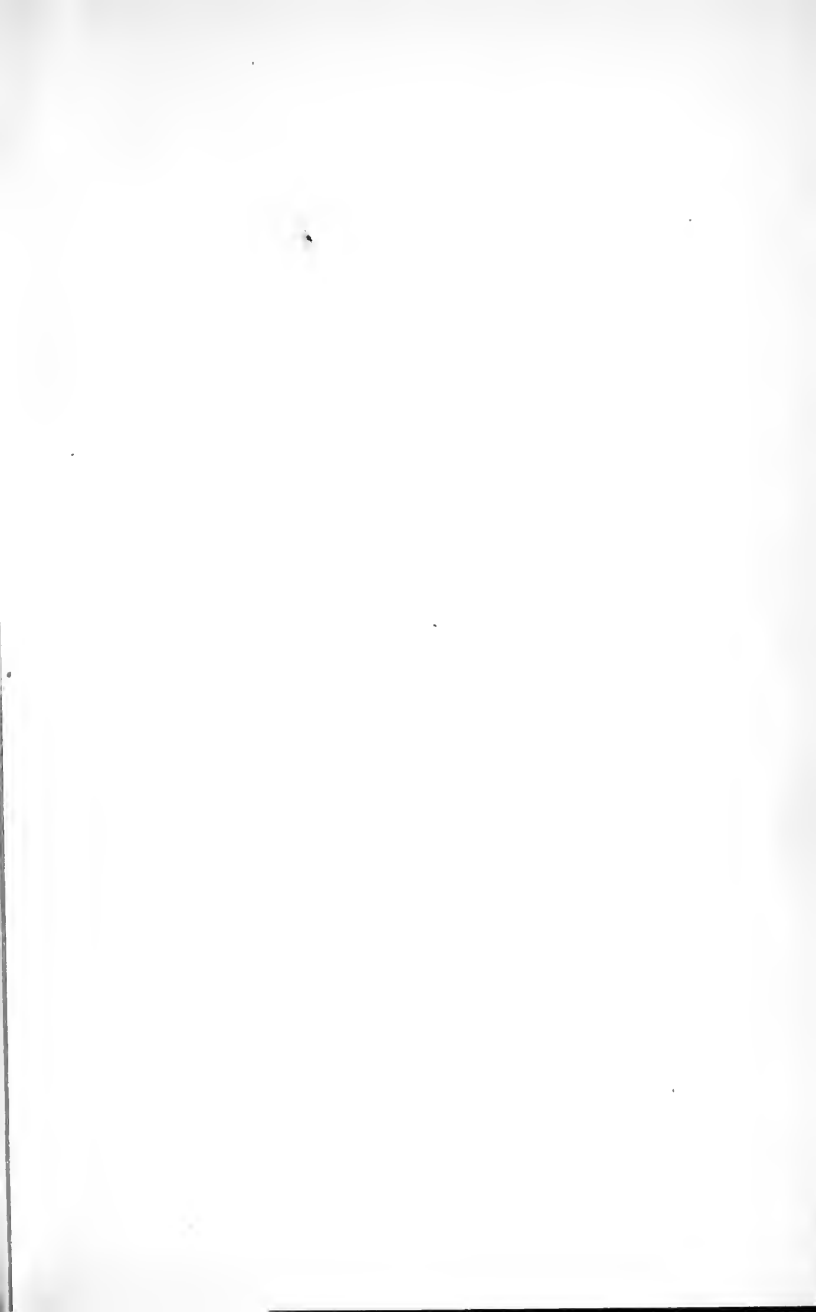
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